

3 1761 08824701 0







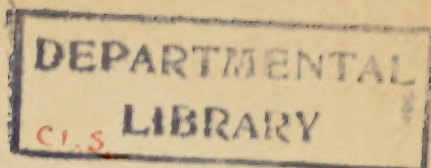












# BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

---

SOPHOCLES,

WITH ENGLISH NOTES,

BY THE

REV. F. H. M. BLAYDES, M.A.

VICAR OF HARRINGWORTH, NORTHAMPTONSHIRE;

LATE STUDENT OF CHRIST CHURCH, OXFORD.

---

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

1859.



LONDON :  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.



LGr  
S712B1.2

# SOPHOCLES,

[Tragedies]

WITH ENGLISH NOTES,

BY THE

REV. F. H. M. BLAYDES, M.A.

VICAR OF HARRINGWORTH, NORTHAMPTONSHIRE;

LATE STUDENT OF CHRIST CHURCH, OXFORD.

---

VOL. I.

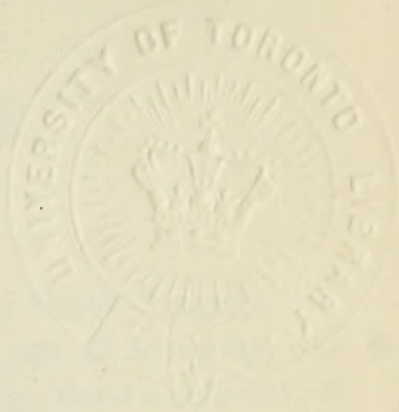
---

LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL, FLEET STREET.

1859.



62083  
28/4/04



Digitized by the Internet Archive  
in 2011 with funding from  
University of Toronto



## P R E F A C E.

SOPHOCLES, the greatest master of Attic Greek Tragedy, the most polished writer of the most polished age of Antiquity, was born at Colonus, a small but beautiful village about a mile distant from Athens. The exact year of his birth has never been determined, but is usually assigned to Ol. 71, 2. B.C. 495<sup>1</sup>. He was thus thirty years junior to Aeschylus (born B.C. 525), and fifteen senior to Euripides (born B.C. 480). His father, named Sophillus, a man of high birth and affluence (Plin. N. H. 37, 40), was careful to bestow upon his son the most perfect education and training, both in an intellectual and physical point of view, that wealth could command. His personal appearance, when young, was unusually prepossessing (Athen. i. 20 E, *καλὸς τὴν ὥραν*); a remarkable proof of which, as well as of his skill in poetry and music, we have in the fact, that after the victory gained at Salamis, though only sixteen years of age, he was selected to lead with dance and lyre the chorus of youths in a triumphal paean of his own composition. He is said to have exhibited his first play in his twenty-eighth year, in the archonship of Apsephion, Ol. 77, 4 (Par. Chron.)<sup>2</sup>.

<sup>1</sup> According to his biographer he was born in the archonship of Philip I. Ol. 71, 2. Diodorus, Sic. xiii. 103, says he died Ol. 93, 3 in his ninetieth year; according to which account he must have been born Ol. 71, 1. According to the Parian Chronicle he died Ol. 93, 3, in the archonship of Callias, aged ninety-one. Therefore he must have been born Ol. 70, 4. Suidas alone says that Sophocles was born Ol. 73, being seventeen years junior to Socrates (therefore Ol. 73, 3).

<sup>2</sup> Jerome also in his Chronicon states that Sophocles first exhibited in Ol. 77. Cf. Syncell. i. 483 Dind. Aeschylus, if born Ol. 64, 4, must have been about twenty when he performed his first play. (Euripides first contended in his twenty-fifth year,



His first success was on the occasion of the return of Cimon from Scyros, whither he had been publicly sent to convey to Athens the bones of Theseus. On entering the theatre, where the contest was about to be decided between the rival candidates, one of whom was the veteran Aeschylus, Cimon and his colleagues, after having offered the usual libations to Bacchus, were invited by the presiding archon, who had not yet balloted, to take the requisite oath, and constitute themselves judges of the performances. By their decision the first prize was adjudged to the youthful Sophocles, then probably in his twenty-fifth year<sup>3</sup>.

He had two sons, Iophon by Nicostrata, himself also a tragic poet; and Aristo by a Sicyonian woman, Theoris. Suidas alone adds three more, Leosthenes, Stephanos, Meneclides. The Scholiast on Arist. Ran. 790 mentions even another, Clidemides. As the issue of no marriage was legitimate except by an Attic wife, Aristo was of course considered illegitimate (Schol. Arist. Ran. 78)<sup>4</sup>. In his old age he was summoned before the Phratores by Iophon on the charge of incapacity to manage his own private affairs. In taking this step Iophon would seem to have been actuated by a feeling of envy, probably on account of his father's having introduced to the Phratores his grandson by his other son, with a view to qualify him for receiving some provision he intended to make for him after his decease. Any

Ol. 81, 1.) His first play seems to have been his 'Triptolemus,' for we learn from Pliny, xviii. 65, that this drama was performed 145 years before the death of Alexander the Great, and as this event happened Ol. 114, 1, the 'Triptolemus' must have been performed Ol. 77, 4.

<sup>3</sup> The expedition of Cimon against Scyros took place Ol. 76, 1 (v. Plut. Thes. c. 36). If then it was on this occasion, as Plutarch asserts, that Sophocles gained his first victory, he could only have been in his twenty-first year. But this is contrary to the common tradition that it was in his twenty-fifth year. We must therefore conclude that Plutarch is in error, and that the expedition alluded to is the one in which Cimon defeated the Persians at the Eurymedon, in the summer or autumn of Ol. 77, 4. On the strength therefore of this victory it is possible that the archon at the ensuing Dionysia conferred upon Cimon and his colleagues the honour of deciding the victory in the Tragic contest: but the long interval of time between the two events is against this supposition.

<sup>4</sup> On the family of Sophocles (Aristo, Iophon, Soph. jun.) see Kayser Hist. Crit. Trag. Graec. p. 73—81.



ill will however that may have existed between father and son must have subsequently passed away, to judge from the pious regard shown by Iophon for his deceased father.

As Sophocles had been fortunate in life, so was he happy in his death: he had seen his country in the zenith of her glory, and was spared the pain of witnessing her degradation. Like his own Oedipus at Colonus he died an easy and tranquil death, favoured by the gods, full of years and glory<sup>5</sup>, just before the crowning disaster at Aegospotami, Ol. 93, 3, in the archonship of Callias, as Diodorus (xiii. 103) relates from a credible authority, Apollodorus (with whom agree Fast. Par. and Oed. Col. Arg. ii.), a little after Euripides, whose death he is reported to have taken much to heart (Script. V. Eur.). Both these poets are represented as dead in the 'Frogs,' which play was performed at the Lenaea the very same year.

As to his private character, Sophocles was of a singularly easy, kind, and contented disposition, as he is admirably, though concisely, portrayed by the great Comedian, Ran. 82, *ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ*. He was the only one of the three great tragedians who succeeded in preserving the good will of a people so peculiarly fickle as the Athenians. While Aeschylus and Euripides both died in exile, Sophocles in undisturbed prosperity, and in the peaceable cultivation of his genius, continued in the bosom of his country to an extreme old age<sup>6</sup>. Athenaeus, xiii. 603 F, calls him *ἄνδρα παιδιώδη παρ' οἶνον καὶ δεξιόν*.

The devout turn of his mind is evident throughout his plays; and, like Aeschylus, he appears to have been initiated in the sacred mysteries of Eleusis (v. Fr. 753. Oed. C. 1050 f.). Schlegel speaks of the life "so dear to the gods, of this pious and holy poet." But, notwithstanding many good traits in his

<sup>5</sup> Phrynichus Mus. Fr. i., *μάκαρ Σοφοκλῆς, ὃς πολὺν χρόνον βιοῦς | ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός, | πολλὰς ποιήσας καὶ καλὰς τραγωδίας· | καλῶς δ' ἐτελεύτησ' οὐδὲν ὑπομείνας κακόν*.

<sup>6</sup> His general amiability of disposition and affability of manner will in a great measure account for his having been spared the keen arrows of ancient Comedy. Vit. § 1., *τοῦ ἥθους τοσαύτη γέγονε χάρις ὥστε πάντα καὶ πρὸς ἀπάντων αὐτὸν στέργεσθαι*.

general character, notwithstanding the highly moral and religious tone of his compositions, and the reverential manner in which he ever treats divine matters, he seems to have been a man of intemperate and licentious habits, and much addicted to pleasure, more especially in his early days. At a later period of his life he used to congratulate himself on the fact that old age had freed him from the dominion of his passions (Plat. Rep. i. 329 B), as from a fierce and savage master. His morals seem to have been far from pure, even in his old age, if we may credit certain stories recorded of him (Plut. Pericl. 8. Vit. x. Orat. Athen. xiii. 603 E. 604 D. 523 E. Cic. de Off. i. 40. Val. Max. iv. 3. 1). "Sophocles in private life," says Bulwer, "was a profligate, and in public life a shuffler and a trimmer, if not absolutely a renegade. It was perhaps the very laxity of his principles which made him thought so agreeable a fellow. At least such is no uncommon cause of personal popularity now-a-days." Aristophanes in his *Pax* 698 accuses our poet of avarice; a charge perhaps playfully brought against him in allusion to the rapidity and number of his compositions. The general esteem in which he was held may be gathered from the fact, that after his decease honour was paid to his memory on the same day by Aristophanes in his *'Frogs,'* and by Phrynichus in his *'Muses'*.

There are different accounts given of the cause of his death. According to some (Diod. Sic. xiii. 103. Plin. vii. 180. Val. Max. ix. 12. 5) it was caused by excess of joy at his success in the *'Antigone'* or the *'Oedipus at Colonus'*.<sup>8</sup> Others attribute his death to a choking fit caused by a grape-stone while eating grapes<sup>9</sup>; as is related also of the poet Anacreon. And this, con-

<sup>7</sup> Lucian de Macrob. 24, says that Sophocles lived to the age of ninety-five. Valerius Max. viii. 7. 12, states he nearly attained the age of a hundred, which mistake arose probably from the supposition that the poet was still alive at the time the *Oed. Col.* was performed, Ol. 94, 3. Hence also Aulus Gellius, xvii. 21, refers his death even to Ol. 95.

<sup>8</sup> Diodorus mentions the latter play; but this is improbable, for that play was not performed till four years after his decease.

<sup>9</sup> Or perhaps he died simply in the act of eating grapes. Simonides Epigr., ἐσβέσθης, γηραιὲ Σοφόκλεες, ἄνθος ἀοιδῶν, | οἶνωπὸν Βάκχου βότρυν ἐρεπτόμενος.



sidering his great age, is not improbable; for, as the poet himself says, *σμικρὰ παλαιὰ σώματ' ἐνιάζει ῥοπή* (Oed. R. 961). The story of his death being caused by over exertion in reciting a play is utterly improbable; for at that time it was not the custom for poets to recite themselves, least of all was it probable that Sophocles, who naturally had a weak voice, would have recited his own compositions. He was buried near the road leading to Decelea, in his family sepulchre, not far from Athens, probably on his paternal estate at Colonus. On his tomb was placed a Siren in brass, with this epigram: *Κρύπτω τῷδε τάφῳ Σοφοκλῇ πρωτεῖα λαβόντα | τῇ τραγικῇ τέχνῃ, σχῆμα τὸ σεμνότατον*. After his death his countrymen gave him the name of *Δεξίων*, from the fact of his being supposed to have entertained that god at his house, *ἀπὸ τῆς τοῦ Ἀσκληπιοῦ δεξιώσεως*, and to have erected to him an altar (Etym. M. 256, 6). A solemn yearly sacrifice was held to his memory, as his biographer relates from Ister; and this observance appears to have been continued even to the time of Plutarch (Num. 4). It is recorded that the Lacedaemonian general, while besieging Athens, being twice warned by Bacchus in a vision, suspended his operations so as to allow the remains of the poet to be interred in peace<sup>1</sup>. This narrative, however, though complimentary to the poet, appears to be a fabrication; for the siege of Athens in question took place a year after the death of the poet. The utmost credit therefore that we can give to this story is to suppose that Lysander during the siege, out of respect for the poet, allowed to the relatives and friends of the deceased free and undisturbed access to his tomb for the purpose of celebrating certain rites to his memory (*γενέσια*, Lat. 'inferias').

He does not seem to have evinced any decided taste for political or active life. Ion says of him in Athen. xiii. 604 D, *τὰ μέντοι πολιτικά οὔτε σοφὸς οὔτε ῥεκτήριος ἦν, ἀλλ' ὥς ἂν τις εἰς τῶν χρηστῶν Ἀθηναίων*. Pericles (Athen. *ibid.*) used to say of him that he was a good poet but a bad general. He was

<sup>1</sup> The story is narrated rather differently by Paus. i. p. 36.

appointed commander Ol. 84, 4<sup>2</sup>, an honour conferred upon him on account of his success the previous year with his 'Antigone' (see Arg. Antig. and Vit. Soph. § v.). In like manner Aelian, V. II. iii. 8, relates that the same high office was conferred upon the poet Phrynichus on account of the satisfaction which his choral pieces gave. As the commanders or στρατηγοὶ were chosen for their birth and influence (Eupolis Dem. Fr. xv., ἀλλ' ἦσαν — οἱ στρατηγοὶ | ἐκ τῶν μεγίστων οἰκίῳν), it is likely enough that this office may have been conferred upon Sophocles, more especially in a time of peace. There are difficulties however connected with this narrative of his command in the Samian war, for which I must refer the reader to Bergk, Vit. Soph. § 4. He would seem also to have been in command on another occasion from what we read in Plut. Nic. 15. At an advanced age he was one of the ten πρόβουλοι appointed in the course of the revolution brought about by Pisander, to report on the state of public affairs to the people assembled on the hill of Colonus, his native place; when he gave a reluctant assent to the oligarchical constitution of the 400, giving it as his opinion that "it was a bad measure, but the least evil one that circumstances admitted of" (οὐ γὰρ ἦν ἄλλα βελτίω, Arist. Rhet. iii. 18). He was a prolific writer. According to his biographer, who follows the testimony of Aristophanes of Byzantium, he was the reputed author of no less than 130 plays, of which seventeen (Bergk conj. seven) were deemed spurious. Suidas mentions 123, adding that, according to some, the number was much larger. Even now, besides the seven entire plays extant, fragments are preserved of more than 100. Of these Welcker (Tragodum. i. 22 f.) considers eighteen to have been satyric; but the proportion of such was probably greater.

<sup>2</sup> He was made commander in his fifty-fifth year, as appears from an elegy of his, the beginning of which is preserved by Plutarch an seni sit resp. ger. c. 3, φῶδην Ἡροδότῳ τεύξεν Σοφοκλῆς ἐτέων ὧν | πέντ' ἐπὶ πενήκοντα. The Schol. on Aristid. iii. 485, gives from Androtion the names of the ten commanders, and among them is that of Sophocles. Cf. Thuc. i. 116. Aristid. ii. 103. His participation in the Samian war (B.C. 440—39) is attested by Strabo, xiv. 638, and Schol. Arist. Pac. 696.



He is recorded by his biographer to have gained the first Tragic prize twenty times; Suidas says twenty; and Diodorus (xiii. 103) eighteen times. On all other occasions he gained the second prize<sup>3</sup>, the third never. His success therefore must have been unusually great; for Aeschylus, who composed ninety dramas, only gained the palm in thirteen; and Euripides, whose plays at most numbered ninety-two, only five times. Sophocles contended, not only with Aeschylus and Euripides, but with others of less note, as Choerilus, Aristias, Euphorion, Philocles, and perhaps Aristarchus (Vit. § ii.).

Besides tragedies he wrote paeans, elegies, and epigrams, of which but few remains have survived the wreck of time. One of his paeans, composed in honour of Aesculapius, perhaps at the time when the great plague was devastating Athens, gained great celebrity. What is remarkable, he wrote also in prose a work on the Chorus (Suid: *ἔγραψε — λόγον καταλογάδην περὶ τοῦ χοροῦ, πρὸς Θέσπιν καὶ Χοιρίλον ἀγωνιζόμενος*). He seems to have lived on intimate terms with Aeschylus. The latter used to compose under the influence of drink; and Sophocles in consequence taunted him in a playful manner with the remark that, 'if he composed properly, he did so without knowing it' (*εἰ καὶ τὰ δέοντα ποιεῖς, ἀλλ' οὐκ εἰδώς γε ποιεῖς*, Athen. x. 482 F). The mutual esteem of Aeschylus and Sophocles for each other, as well as that of Aristophanes for both, appears from the 'Frogs' of the latter. Aeschylus is there represented in Hades as occupying the seat of honour. Euripides on descending thither, endeavours by unfair means to oust him from his seat, in order to appropriate it to himself; whereas Sophocles, on his descent, had shown all respect and deference to Aeschylus, and had received himself the same from him (v. 783 f. also 1515 f.)<sup>4</sup>. Sophocles seems to have lived also on friendly terms

<sup>3</sup> It is remarkable enough that so second-rate a poet as Philocles should have carried the palm away from Sophocles at the performance of his *Oedipus Rex*, the play which, both in ancient and modern times, has been considered his masterpiece. The fickleness of character of the Athenian Demus extended, it would seem, even to the stage.

<sup>4</sup> Aeschylus, according to Plutarch, was so indignant at being defeated by the

with Euripides. It was on the occasion of his command in the Samian war, in his fifty-fifth year, that he formed the acquaintance of the great historian Herodotus, who was then living at Samos, with whom he seems to have lived on terms of intimacy, and for whom he composed a poem, no doubt a lyric one. It is interesting to think of the social intercourse of two such men of educated and refined minds; one strong in poetic fiction, the other eager after historic truth. The poet seems not to have lost the opportunity of profiting by this intercourse, for he has apparently borrowed from the writings of the great historian more than one passage; a notable instance of which, if it be not an interpolation of some later hand, we find in *Ant.* 905—12. He made also acquaintance with Ion at Chios during his command in this same war.

Poetry seems to have been the business of his life, as we might infer even from the amazing number of his plays exhibited during a period of some sixty-three years.

Up to the time of Sophocles Tragic poets were used to perform their own compositions. Sophocles, probably from having a weakly constitution and a feeble voice, abandoned this custom, and by the consent of the archon substituted an actor for himself: though once or twice he did perform, as in his *Thamyris* and *Nausicaa*, in which his skill in music and gymnastics gained him considerable applause (*Athen.* i. 20 F, *καὶ τὸν Θάμυριν διδάσκων ἄκρως ἐκιθάρισεν ἄκρως δὲ ἐσφαίρισεν, ὅτε τὴν Ναυσικάαν καθῆκε*). His example in this respect was at once followed by Aeschylus and succeeding poets.

We cannot infer any thing as to their date from the order in which the plays are arranged in the mss. Schneidewin indeed (*ad Aj.* p. 29) fancies that they are all arranged in chronological order with the exception of the *Antigone*, which from its connexion of argument was placed after the *Oedipus*. Müller

youthful aspirant to fame, that he soon after retired to Gela, where he died. But this story, though related in the *Life of Aeschylus*, is very improbable; for from a *didascalia* lately discovered we learn that the very next year, *Ol.* 78, 1, Aeschylus exhibited his '*Seven against Thebes*,' at the performance of which it is reasonable to suppose he must have been present in Athens,



thinks their chronological order may be as follows, *Ant. El. Trach. Oed. Aj. Phil. Col.* The only definite and external evidence we have is, that the '*Philoctetes*' was brought out *Ol. 92, 3* (B.C. 409), and the '*Oed. Col.*' after the poet's decease, as late as *Ol. 94, 3* (B.C. 401). But Bergk (§ 15) satisfactorily shows that the arrangement which we now find was one only of convenience, made by the Byzantine grammarians. In the middle ages, probably about the ninth century, as the study of Greek Literature at Byzantium, the headquarters at that time of literature, was gradually dwindling down, it was considered desirable to make selections from the ancient writers for that purpose; these selections being accompanied by commentaries of the older grammarians, often with additions of more recent or contemporary ones. The selection from the Attic Drama consisted of seven plays of each of the three great Tragedians (of Euripides the *Hec. Orest. Phoen. Med. Hipp. Alc. Androm.*), and probably also the same number of the great Comedian (the seven, Bergk suspects, found in the Venice ms., *Pl. Nub. Ran. Eq. Av. Pax. Vesp.*). As these selections were made chiefly for scholastic purposes, the grammarians naturally chose the plays which seemed most suitable for that purpose, without any regard to their chronological order; and of those selected they naturally placed first in order the more simple and easy. At a subsequent period, when even this number was considered too great, a still further reduction was made, and three plays of each writer were selected, consisting in each case of the three first of the previous selection. Hence of Sophocles the '*Ajax*,' '*Electra*,' and '*Oed. Rex*' became chiefly read in the schools; of Aeschylus, the '*Prometheus*,' the '*Seven*,' and the '*Persae*'; of Euripides, the '*Hecuba*,' '*Orestes*,' and '*Phoenissae*'; and of Aristophanes, the '*Plutus*,' the '*Clouds*,' and the '*Frogs*.' This will account for the great majority of mss. comprising only the above-mentioned three plays of each of these poets. As no regard to chronological arrangement seems to have been made in these selections from Aeschylus, Euripides, and Aristophanes (whose '*Plutus*,' e. g., though one

of his latest plays, is put foremost), it is reasonable to conclude the same of the selection from Sophocles.

"Sophocles," says Francklin, "may with great truth be called the prince of ancient dramatic poets. His fables, at least of all those Tragedies now extant, are interesting and well chosen; his plots regular and well conducted; his sentiments elegant, noble, and sublime; his incidents natural; his diction simple [hardly]; his manners and characters striking, equal, and unexceptionable; his choruses well adapted to the subject; his moral reflections pertinent and useful; and his numbers in every part to the last degree sweet and harmonious. The warmth of his imagination is so tempered by the perfection of his judgment, that his spirit, however animated, never wanders into licentiousness: whilst at the same time the fire of his genius seldom suffers the most uninteresting parts of his tragedy to sink into coldness and insipidity. His peculiar excellence seems to lie in the descriptive<sup>5</sup>, and, exclusive of his dramatic powers, he is certainly a greater poet than either of his illustrious rivals. Were I to draw a similitude of him from painting, I should say that his ordonnance was so just, his figures so well grouped and contrasted, his colours so glowing and natural, all his pieces in short executed in so bold and masterly a style, as to wrest the palm from every other hand, and point him out as the Raphael of the ancient drama."

"When we come to the plays of Sophocles, we feel that a new era in the drama is created, we feel that the artist poet has called into full existence the artist actor," observes Bulwer. His management of a plot is admirable. Every incident is made to bear closely upon the piece, a strict connexion between the several parts is observed, and the interest of the audience is gradually made to heighten, until the final catastrophe is developed in all the force of terror or compassion<sup>6</sup>. His plots

<sup>5</sup> For a proof of this he refers the reader to his fine description of the Pythian games in the *Electra*; the distress of Philoctetes in *Lemnos*; and the praises of Athens in the *Oedipus Col.*

<sup>6</sup> According to Aristotle *Rhet. c. vi.*, μέγιστον ἡ τῶν πραγμάτων σύστασις (i. e. the



are more conformable to truth and probability, the incidents of them more in accordance with the circumstances of real life, and withal his observance of the three unities more accurate, than those of his competitors. In his simpler plays, as the *Oedipus Rex* and the *Electra*, he excels all his rivals. In short, in felicity of dramatic arrangement, and dignity of conception, tone, and language, he must undoubtedly ever be looked upon as the greatest master of the ancient Greek Tragedy. In depicting the manners and characters of men he shows consummate skill; ever speaking in close accordance with truth and probability, and yet never sacrificing the proper dignity of Tragedy. His sentiments are always of a proper kind, and clothed in suitable language, varied according to the requirements of the case: in which respect he contrasts favourably with Euripides, who, though subtle and ingenious, is wont to say every thing in the same manner. He takes care that his characters, both in their action and language, shall preserve their dignity, and never condescends to the undignified, sophisticated, and argumentative style of his great rival. He introduces no scene, incident, or remark, that does not bear closely upon the subject of the play; his heroes and other characters are judiciously and consistently depicted; and in his plays the Chorus systematically avoids observations irrelevant to the economy and progress of the play. When charged with giving too high a standard of morality to his heroes, he is said to have replied, *Αὐτὸς μὲν οἴους δεῖ εἶναι ποιεῖν· Εὐριπίδης δὲ οἷοί εἰσι* (Arist. Poet. c. xxv.)<sup>1</sup>.

Tragedy, as moulded by Sophocles, is a true and faithful mirror of the feelings, impulses, and passions of the mind of man. His ideas are ethical, based on a religious foundation, there being throughout his plays a constant reference to the Deity. "There has hardly been any poet," observes Müller, "whose works can be compared with those of Sophocles for the univer-

economy of the play). The same judicious critic remarks *ibid.*, οἱ ἐγχειροῦντες ποιεῖν πρότερον δύνανται τῇ λέξει καὶ τοῖς ἡθεσιν ἀκριβοῦν ἢ τὰ πράγματα συνίστασθαι.

<sup>1</sup> Dion. Hal. de cens. vet. script. ii. 11, Σοφοκλῆς δ' ἐν τοῖς πάθεσι διήνεγκε, τὸ τῶν προσώπων ἀξίωμα τηρῶν.

salinity and durability of their moral significance. Of all the poets of antiquity, he has penetrated most deeply into the human heart." His versification is generally soft and fluent; and his choral odes simple in their structure and metre, with a studied resemblance between the corresponding strophes.

In short, Tragedy was brought to that state of perfection by Sophocles, that even the great critic of antiquity, Aristotle, was unable to decide whether it was capable of further addition and improvement. In making this concession, however, we must not overlook the fact that it was the mighty genius of Aeschylus which first gave life, and form, and symmetry to Tragedy, and that it is indebted to Sophocles for much of its excellence. Indeed it may not perhaps be too much to say that had there been no Aeschylus, we should have no Sophocles<sup>8</sup>. His language, however, it must be confessed, is often extremely harsh; his formation of sentences unnatural, intricate, and obscure; his style stiff and laboured; his constructions forced; his metaphors strained; and his constant use of quaint and obsolete words and phrases savours somewhat of affectation<sup>9</sup>. "Sophocles, dum vulgarem loquendi usum et formulas plebeias vitare studet, paullo proclivior est ad duras metaphoras, contortas verborum inversiones, et si qua sunt similia: quae faciunt ut obscurior quam par erat subinde evadat oratio," observes Porson, *Praelect.* p. 14.

"Of all the poets of antiquity," says Müller, "Sophocles has penetrated most deeply into the recesses of the human heart. He bestows very little attention on facts; he regards them as little more than vehicles to give an outward manifestation to the workings of the mind. For the representation of this world of thought, he has contrived a peculiar poetical language.—His

<sup>8</sup> The opinion advanced by the Biographer of Aeschylus is very just: ὅτῳ δὲ δοκεῖ τελειώτερος τραγωδίας ποιητῆς Σοφοκλῆς γεγονέναι, ὁρθῶς μὲν δοκεῖ, λογίζεσθω δὲ ὅτι πολλῷ χαλεπώτερον ἢ ἐπὶ Θέσπιδι, Φρυγίῳ τε καὶ Χοιρίῳ εἰς τοσόνδε μέγεθος τὴν τραγωδίαν προαγαγεῖν, ἢ ἐπ' Αἰσχύλῳ εἰπόντα (ποιήσαντα;) εἰς τὴν Σοφοκλέους ἔλθειν τελειότητα.

<sup>9</sup> "Sophoclis unius ex fabulis tot nova dicta et inusitata consignarunt grammatici quot ex nullo alio poeta Attico," observes Dind. *Praef. Poet. Scen.* p. xv.



style comes a good deal nearer to prose than that of Aeschylus, and is distinguished from it less by the choice of words than by their use and connexion, and by a sort of boldness and subtilty in the employment of ordinary expressions. He seeks to make his words imply something which people in general would not expect in them: he employs them according to their derivation rather than according to their actual use; and thus his expressions have a peculiar pregnancy and obscurity, which easily degenerates into a sort of play on the words and significations.—Thus Sophocles often plays at hide and seek with the significations of words, in order that the mind, having exerted itself to find out his meaning, may comprehend it more vividly and distinctly when it is once arrived at.—Perspicuity and fluency are incompatible with such a style as this.”

“When Sophocles said that Aeschylus composed befittingly, but without knowing it (Athen. i. 22), his saying evinced the study his compositions had cost himself<sup>10</sup>.” (Bulwer.)

His ideas are good and proper, but he has a laboured and awkward way of expressing himself. Every writer has his own style, but that of Sophocles is very peculiar, and quite *sui generis*. It seems more adapted to the dithyramb and choric poetry, than to the colloquial. Notwithstanding these drawbacks, his style is on the whole pure, even, and dignified; avoiding on the one hand the rude and rugged pomp of Aeschylus, and on the other hand the common-place phraseology of Euripides.

As Sophocles composed during a period extending over some sixty years, it is reasonable to suppose that his style did not always remain the same. And in fact a passage happily preserved by Plutarch, de prof. in virt. c. 7, informs us that this was the case, while it concisely marks the different stages through which our Poet's style passed, until it reached the highest point of perfection: ὥσπερ γὰρ ὁ Σοφοκλῆς ἔλεγε, τὸν Αἰσχύλου διαπεπαιχῶς (δια-

<sup>10</sup> A laboured style is seldom a very pleasing one, and always seems to betray a want of that fluency and command of language which characterizes the highest order of genius, such as we find in Homer, Aristophanes, and Plato.

πεπλακὼς Bergk, § 11) ὄγκον, εἶτα τὸ πικρὸν καὶ κατ'ἀτεχνον τῆς αὐτοῦ (αὐτοῦ vulg.) κατασκευῆς, τρίτον ἤδη τὸ τῆς [ποικίλης add. Bergk] λέξεως μεταβάλλειν εἶδος, ὅπερ ἐστὶν ἠθικώτατον καὶ βέλτιστον,—οὕτως οἱ φιλοσοφούντες, ὅταν ἐκ τῶν πανηγυρικῶν καὶ κατατέχνων εἰς τὸν ἀπτόμενον ἥθους καὶ πάθους λόγον μεταβώσιν, ἄρχονται τὴν ἀληθῆ προκοπὴν καὶ ἄτυφον προκόπτειν. Which observation of our poet, made as it must have been towards the close of his life, is deserving of our attention. We learn hence that he adopted in succession the following styles, the sonorous or inflated; the rhetorical or declamatory; and lastly, the most perfect one, the ethic and pathetic (Vit. § xiii., ἐστὶ δὲ τοῦτο μέγιστον ἐν τῇ ποιητικῇ, δηλοῦν ἥθος ἢ πάθος). As he took Aeschylus for his model, it is natural to suppose that his earlier compositions partook of the lofty, pompous, but simple and inartificial style of his master. None indeed of his extant plays exhibit any marked traces of this character, but among the fragments of his lost ones several passages are found in which the true Aeschylean style is manifest. It was probably after the departure of Aeschylus for Sicily, Ol. 80, 2, and his subsequent death there, that Sophocles adopted his second style of composition, which was more peculiarly his own, the severe, austere, and artificial, that which he himself at a later period of his life was fain to confess an inferior one. To this class belong apparently the *Antigone*, the *Electra*, and the *Oedipus Rex*. The fault of this severe style is that, from its affected conciseness and compressed character, it often degenerates into what is harsh and obscure. Leaving the simplicity of the ancient drama, he henceforth sought for plots of a more full, complex, and artificial kind: these he works elaborately and cleverly, but often in too subtle and intricate a manner<sup>1</sup>.

<sup>1</sup> Some preferred this harshness of his middle style to the mellow softness of his more mature style, as the philosopher Polemo, of whom Diog. L. iv. 20, says, ἦν δὲ καὶ φιλοσοφοκλῆς καὶ μάλιστα ἐν ἐκείνοις, ὅπου κατὰ τὸν κωμικὸν (Aristophanes) αὐτῷ κύων τις ἐδόκει συμποιεῖν Μολοττικὸς, καὶ ἔνθα ἦν κατὰ τὸν Φρύνιχον, οὐ γλύξις, οὐδ' ὑπόχυτος, ἀλλὰ Πράμνιος. Aristophanes (Athen. i. 30 B) says that the Athenians οὔτε ποιηταῖς ἤδεσθαι σκληροῖς καὶ ἀστεμφέσιν, οὔτε Πραμνίοις σκληροῖσιν οἴνοις συνάγουσι τὰς ὀφρὺς τε καὶ τὴν κοιλίαν, ἀλλ' ἀνθοσμία, καὶ πέπονι νεκταροσταγεῖ. Müller is of opinion we may trace a little of that artificial style and



The third or most perfect style of Sophocles Bergk (§ 13), dates from Ol. 88 to his death. This even, chaste, polished, ethic style, arising from a proper mixture of the grave and the pleasant, was attained by Sophocles only towards the close of a long life. To this period belong apparently only two of the extant plays, the *Philoctetes* (performed Ol. 92, 3), and the *Oedipus Coloneus*. Dionysius of Halicarnassus (*de comp. verb.* c. 23) would seem to have had an eye more particularly to the dramas composed during this period, when he remarks that Sophocles adopted a middle style between the severe, such as was that of Aeschylus, and the polished or flowery, such as was that of Euripides. The same critic there compares with Homer our poet from among the Tragedians, and of the lyric Stesichorus and Alcaeus. With all his points of real excellence, however, we must confess that there are occasional inequalities in his style; though on this matter we cannot speak very positively, from not knowing exactly what Sophocles himself did write, and what is due to subsequent interpolators. Nor were ancient critics blind to these defects. Dionysius Hal. ii. 11, says: *καὶ ὁ μὲν (Σοφ.) ποιητικός ἐστιν ἐν τοῖς ὀνόμασι, καὶ πολ- λάκις ἐκ πολλοῦ τοῦ μεγέθους εἰς διάκενον κόμπου ἐκπίπτων οἶον εἰς ἰδιωτικὴν παντάπασι ταπεινότητα κατέρχεται.* And Longinus, c. 33, remarks: *ὁ δὲ Πίνδαρος καὶ ὁ Σοφοκλῆς ὅτε μὲν οἶον πάντα ἐπιφλέγουσι τῇ φορᾷ, σβέννυνται δ' ἀλόγως πολλάκις καὶ πίπτουσιν ἀτυχέστατα.* Not that he prefers the mediocrity of others, though free from error, to this unevenness of Sophocles, for he sets more value upon his single play *Oedipus Rex* than upon all the plays of Ion put together. Considering also the relatively small number of his plays that

studied obscurity, which Sophocles candidly objected to in himself, in the *Ant. Trach. El.*; while the *Aj. Phil. Oed. R.* and *Oed. Col.*, exhibit an easier flow of language than his earlier plays, and do not require so great an effort on the part of the reader. "Nevertheless," he adds, "the Tragic art of Sophocles is fully shown in all of them, and is like nothing but itself. Sophocles must have hit upon the changes, which he introduced into the Tragedy of Aeschylus, long before he wrote any one of those plays, and must have already made, in accordance with his principles, a complete change in the whole constitution of Tragedy."

have reached us, we are the less able to form any very decided opinion of his merits as a writer: possibly many of his best compositions were among those that have perished<sup>2</sup>.

Sophocles was much indebted, as indeed were all the Greek poets, to Homer; from whom, as from an ever-flowing spring, they drew most largely. He seems to have been intimately acquainted with the writings of Homer; and to have imitated both his thoughts and expressions<sup>3</sup>. Ion (v. Vit. Soph.) used to say that Sophocles alone was a pupil of Homer. Polemo the philosopher used to call Homer the Sophocles of Epic poetry, and Sophocles the Homer of Tragedy (Diog. L. iv. 20).

All his plays, and more especially his Ajax, evince how much he followed his great exemplar, whether in subject, sentiment, or expression. The arguments of their plays were in fact generally taken by the tragic poets from the Iliad or Odyssey, or the Cyclic poets<sup>4</sup>. But it was in the lyric department of the Drama that the genius of our poet shone brightest; in which respect he must have resembled Phrynichus, who was famous for the sweetness of his odes. In consequence of the extreme sweetness of his style, more especially in his lyric odes<sup>5</sup>, he earned the

<sup>2</sup> "Of all the Greek Tragedies produced by various writers, and which were almost innumerable, we have only thirty-three now remaining; though according to the generally received account no less than 260 or upwards were written only by the three great tragedians. All the rest, except a few inconsiderable fragments, fell a sacrifice to barbarity, and are buried in oblivion" (Francklin Pref. p. 58). Hence our interest becomes increased in those few plays that have survived the wreck of time. In deciding as to the relative merits of our poet's plays it is probable that much difference of opinion will be found to exist. If I may venture to state my own opinion, I have no hesitation in giving the first place to the Oedipus Rex; and I am disposed to give the last to the Ajax. The rest, taking all points into consideration, I appreciate in the following order, Oedipus Col., Antigone, Electra, Trachiniae, Philoctetes. Lessing gives the palm to the Philoctetes.

<sup>3</sup> In Stephens' Annotations on Sophocles and Euripides (Paris, 1568, 8vo.) is inserted by the editor a dissertation on our poet's imitation of Homer (ζῆλος Ὀμηρικός). Fritzche ad Ran. 1040, thinks Sophocles was called φιλόμηρος, rather from his studying the language than the matter of the Homeric poems. Script. Vit. Soph. § xii., πρὸ πάντων μὲν οὖν Ὀμηρικῶς ὠνόμαζε. xiii., Ὀμηρικὴν ἐκματτόμενος χάριν.

<sup>4</sup> Aeschylus appears to borrow from the Iliad of Homer, Sophocles rather from the Odyssey (Vit. § xii.). Athenaeus vii. 277 F, εἵχαιρε δ' ὁ Σοφοκλῆς τῷ ἐπικῷ κύκλῳ, ὥς καὶ ἕλα δράματα ποιῆσαι κατακολουθῶν τῇ ἐν τούτῳ μυθοποιίᾳ. The subjects of some forty of his dramas have been referred to this source.

<sup>5</sup> Hermesianax ap. Athen. p. 598 C, Ἀτθὶς δ' οἷα μέλισσα πολυπρήωνα κολώνην |



appellation of the Attic bee (see Muret. V. L. viii. 1. Nitzsch ad Plat. Ion. p. 33); probably also, as I rather suspect, from his habit of culling<sup>a</sup> from other writers their choicest expressions and ideas<sup>7</sup>; for few would venture to affirm that however superior in other respects, his odes were sweeter than those of Euripides, who yet, I believe, never had this appellation bestowed upon him. Cf. Suid. v. Σοφ. and Hermesian, ii. 57. Perhaps it may have been on both these accounts (cf. Arist. Av. 749 f.). The sweetness of his compositions is alluded to by Aristophanes, ap. Dion. Chrys. Or. lii. (Fr. 231), ὁ δ' αὖ Σοφοκλέους τοῦ μέλιτι κεχρισμένου, | ὥσπερ καδίσκου, περιέλειχε τὸ στόμα. Aristides, ii. 220. i. 596, panegyricizes him as the most honied of poets, and declares that his lips murmured most sweetly. Philostratus Jun. Imag. xiii., calls him μελιχρότατον. In accordance with the general testimony of antiquity, it became usual to call Aeschylus τὸν μεγαλοφωνότατον, Sophocles τὸν γλυκύν, Euripides τὸν πάνσοφον (Phot. Bibl. p. 101). It is in his choral odes<sup>8</sup> more especially that Sophocles shines. They are distinguished for loftiness of sentiment, for grace and beauty of expression; and for their close connexion with the tenor of the

λείπουσ' ἐν τραγικαῖς ἤδε χοροστασίαις. Schol. Aj. 1199, ἡδίστος δὲ ὦν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἦθος ἔκλινεν ἐν τοῖς μέλεσιν ὅθεν καὶ μέλιττα ἐκλήθη. Schol. Oed. C. 17. Schol. Arist. Vesp. 460. Dio Prus. 52 (ii. 273 Reiske), speaking of the Philoctetes of Soph., says: τὰ τε μέλη οὐκ ἔχει πολὺ τὸ γνωμικὸν οὐδὲ τὴν πρὸς ἀρετὴν παράκλησιν, ὥσπερ τὰ τοῦ Εὐριπίδου, ἡδονὴν (ἡδύτητα;) δὲ θαυμαστὴν καὶ μεγαλοπρέπειαν &c.

<sup>6</sup> Among the blessings of peace are enumerated by Aristophanes in his 'Peace' 531 the μέλη of our poet, and the ἐπύλλια (or iambic trimeters) of Euripides. The Schol. there writes: ὅτι ἡδέα τὰ μέλη Σοφοκλέους. It is probable this designation was given him by some Comic writer, as we find Aristophanes uses the same expression of Sophocles' predecessor Phrynichus, Av. 749, ἔνθεν ὥσπερ ἐλ μέλιττα | Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν, ἀεὶ φέρων γλυκεῖαν φθάν.

<sup>7</sup> Vit. Soph. p. 7: μόνος δὲ Σοφοκλῆς ἀφ' ἐκάστου τὸ λαμπρὸν ἀπανθίζει καθὼ καὶ μέλιττα ἐλέγετο. ἤνεγκε δὲ τὰ μικτὰ (μέγιστα?), εὐκαιρίαν, γλυκύτητα, τόλμαν, ποικιλίαν. Cf. Dind. ad Arist. Fr. p. 117. Meinek. Fr. Com. Gr. i. 157. That he borrowed largely from his illustrious contemporary Euripides we learn from Philostratus in his Treatise περὶ τῆς τοῦ Σοφοκλέους κλοπῆς (mentioned Euseb. Praep. Ev. x. 3); and, on the other hand, Euripides seems to have drawn largely on Sophocles (v. Boeckh. de Trag. Graec. p. 245).

<sup>8</sup> "The Chorus was the vehicle of those beautiful moral sentiments in which the Tragic poets delighted, and which justly elevated the dramatic performances of Greece to the dignity of a religious festival" (Dale). Lyric poetry merged into choral song, just as the Epic into dramatic dialogue.

play<sup>9</sup>. In his management also of the Chorus, which is admirable, he departed much from the custom of his predecessors. With him the Chorus is subordinate to the real actors; never, as in Aeschylus, sustaining the first part; unvisited itself by misfortunes, and consequently the better able to sympathize with the chief character of the play, moved by pity for whom it leads the spectators to entertain a corresponding feeling<sup>1</sup>. His odes, though less so than in Aeschylus, are still closely connected with the plot of the play.

“The Chorus,” observes Francklin, “as introduced by Sophocles, is composed of such persons as might naturally be supposed present on the occasion; whose situations might so far interest them in the events of the fable, as to render their presence useful and necessary; and yet not so deeply concerned as to render them incapable of offering useful reflections and giving advice, an office for which they were particularly appointed<sup>2</sup>.” He made a complete change in the whole constitution of Tragedy. The improvements that he introduced into Tragedy consisted in the addition of a third actor<sup>3</sup>; the curtailment of the lyric songs, the fuller development of the dialogue, a greater multiplicity of incidents, a more elaborate and artificial complication of plot, a more studied delineation of the different characters, and a more careful management of the points of action, especially the more prominent ones. He raised the number of the Chorus from twelve to fifteen (Vit. Soph. and Suid.), probably with a view to give more effect to the dancing. He introduced on the stage the use of the curved

<sup>9</sup> In strict accordance with the direction of Horace (A. P. 194), ‘*Neu quid medius intercinat actus, | quod non proposito conducat et haereat apte.*’ The choral odes of Euripides on the other hand, though exquisitely beautiful both in language and sentiment, are generally of a loose rambling character, and but little, if it all, connected with the subject of the play: a fault noticed among others by the Schol. on Arist. Ach. 442, *Εὐριπίδης εἰσάγει τοὺς χοροὺς οὐ τὰ ἀκόλουθα φθεγγομένους τῇ ὑποθέσει, ἀλλ’ ἱστορίας τινὰς ἀπαγγέλλοντας, ὡς ἐν ταῖς Φοινίσσαις.*

<sup>1</sup> Arist. Probl. xix. 48, *ἔστι γὰρ ὁ χορὸς κηδευτὴς ἄπρακτος· εὐνοίαν γὰρ μόνον παρέχεται οἷς πάρεστιν.*

<sup>2</sup> Arist. Poet. c. xviii., *τὸν χορὸν ἔνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν, καὶ μόνιον εἶναι τοῦ ὅλου, καὶ συναγωνίζεσθαι μὴ ὥσπερ παρ’ Εὐριπίδῃ, ἀλλ’ ὥσπερ παρὰ Σοφοκλεῖ.* Cf. Schol. ad Arist. Ach. 442. Valck. ad Phoen. 1026.

<sup>3</sup> Suid. v. Σοφ. 56. Arist. Poet. 4, 16. Dicaearch. in Vit. Aesch. Script. Vit. Soph. Diog. L. 5. iii.



walking-stick, *καμπύλη βακτηρία*. To his inventive genius moreover we are indebted for the effective device of scenic painting and decoration (*σκηνογραφία*, Arist. Poet. 4, 16). Though he still followed the old practice of exhibiting at one time three tragedies and a satyric piece, he is said to have been the first to loosen that connexion between these different pieces which had hitherto been observed <sup>4</sup>.

“The improvements introduced by Sophocles into the drama consisted principally in the superior dexterity with which he formed the plots of his tragedies, and the relation which he made the Chorus bear to the main action of the piece. The plots of Aeschylus were extremely rude and inartificial; often at war with nature, and sometimes scarcely reconcilable with possibility. Sophocles studied nature. If he was not so conversant as his predecessor with the imaginary world; if he did not invest with such superhuman attributes the heroes whom a superstitious veneration had exalted into gods; at least he approached nearer to the true standard of mortality, and raised his characters to that precise elevation, where they would neither be too lofty to excite sympathy, nor so familiar as to incur contempt. He never violates probability to produce effect; and if his heroes are less imposing and sublime, they are at the same time more interesting and natural than those of Aeschylus. The part also which he causes the Chorus to sustain in the action imparts a peculiar finish to the piece. In short, whoever would contemplate the Greek drama in the meridian of its perfection must contemplate it in the tragedies of Sophocles.” (Franklin.)

Sophocles has not the majesty and grandeur of Aeschylus, nor the softness and tenderness of Euripides, nor the command of language of either; but he makes up for all by the chasteness and correctness of his judgment, by the finished polish of his style, and the artistic skill of his dramatic arrangements <sup>5</sup>.

<sup>4</sup> The early tragedies were much shorter than those at a subsequent period, the change having been introduced by Aristarchus, a tragedian, who first exhibited Ol. 81, 12 (B.C. 454).

<sup>5</sup> “A great error has been committed by those who class Aeschylus and Sophocles

“Respecting the rival merits of these three great poets we can hardly venture to differ from Aristophanes, who, in compliance with the common sentiment of the people, assigned the first place to Aeschylus, the second to Sophocles, and the last to Euripides; though we may perhaps be pardoned for suggesting a doubt whether Aeschylus would have been considered the greatest, had he not been the first.” (Dale.)

The relative merits of the three great poets may, in some measure, be estimated by comparing their three plays extant on the same subject, the murder of Clytemnestra and her paramour by Orestes, viz. the ‘Choephoræ’ of Aeschylus, the ‘Electra’ of Sophocles, and the ‘Electra’ of Euripides. Of these the play of Sophocles is incomparably the best specimen, that of Euripides the most feeble, even of his own plays. Dionysius Hal. T. ii. p. 28, gives the palm of tragedy to our poet. Plutarch, Mor. T. vii. p. 373 Reiske, summing up the respective excellencies of the three poets, assigns to Euripides σοφίαν, to Sophocles λογιότητα, to Aeschylus στόμα τι. Dio Chrys. Or. lii. p. 632, ὁ τε Σοφοκλῆς μέσος ἀμφοῖν ἔοικεν εἶναι, οὔτε τὸ αὐθαδὲς καὶ τὸ ἀπλοῦν τὸ τοῦ Αἰσχύλου ἔχων οὔτε τὸ ἀκριβὲς καὶ δριμὺ καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου, σεμνὴν δέ τινα καὶ μεγαλοπρεπῆ ποιήσιν τραγικώτατα καὶ εὐεπέστατα ἔχουσιν, ὥστε πλείστην εἶναι ἡδονὴν μετὰ ὕψους καὶ σεμνότητος, ἐνδείκνυσθαι. Diogenes Laertius, iii. 56, speaks of Plato as having attained the highest point in philosophy, Sophocles in tragedy. Of the Romans, Cicero, more than any other author, makes honourable mention of Sophocles, calling him ‘doctissimum hominem et poetam fere divinum.’ In Orat. i. 4, he classes together, as most eminent in their respective styles, Homer, Archilochus, Sophocles, and Pindar. Horace (Poet. 279. Epist. ii. 1. 163) mentions Sophocles with Thespis and Aeschylus, but never even names Euripides. Virgil (Ecl. viii. 9), speaking of the tragedies of Pollio, says, ‘Sola Sophocleo tua carmina digna cothurno.’ Juvenal

together, as belonging to the same era, and refer both to the age of Pericles, because each was living while Pericles was in power. Aeschylus belonged to the race and the period from which emerged Themistocles and Aristides; Sophocles to those which produced Phidias and Pericles.” BULWER.



vi. 636, 'Grande Sophocleo carmen bacchamur hiatu.' Cicero, de Orat. iii. 7, 'Quam inter se Aeschylus, Sophocles, Euripides dissimiles sint; quanquam omnibus par paene laus in dissimili scribendi genere tribuatur<sup>6</sup>.' Accius translated fifteen plays of our author, I believe; Pacuvius five.

The opinion of modern times differs not from that of antiquity. I will only give the testimony of Brunck, who, expressing much in few words, calls Sophocles 'poetarum post Homerum praestantissimum, Tragicorum quotquot fuerunt perfectissimum.' More than two thousand years have the remains of Sophocles gained the approbation of those qualified to judge. So long as classical literature shall continue to be appreciated and cultivated, which we may venture to hope must always be the case, we may with confidence predict, in the words of Ovid, Amor. i. 15. 15, 'Nulla Sophocleo veniet jactura cothurno.'

In submitting to the public eye a new edition of Sophocles, it will be necessary to lay before the reader a short outline of the plan I have followed, and the objects I have chiefly had in view. In general I may say that my aim has been to make my author in all respects as intelligible as possible to the reader, with a view to which I have availed myself freely of all appliances within my reach; but it is more especially upon the critical examination of the text that I have bestowed most pains.

Though it is pretty clear that little aid is now to be expected from mss., still I doubt not a good deal more may be done than has been done by a further and more accurate collation of some of the better-class mss. Elmsley with reason complains of the careless and imperfect collation which Brunck has given us of the Paris mss. Indeed Brunck himself only professed to note

<sup>6</sup> Francklin, drawing a parallel between dramatic poetry and painting, compares Aeschylus to Giulio Romano, Sophocles to Raphael, and Euripides to Correggio. If we institute a comparison between ancient tragedy and ancient sculpture, we may perhaps venture to compare Aeschylus with Phidias, Sophocles with Polyclethus, Euripides with Lysippus. Aristotle, Rhet. c. xiii., allows Euripides to be the most 'tragic' of poets, although he does not manage the rest well (*εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ*). Euripides has come down to us more perfect than either of his two great rivals; hence we can more easily judge of his merits and demerits.

down those various readings *which he thought sufficiently important*. Hence we can understand how great a desideratum still is an accurate verbal collation of those mss. This want I hope myself to be able partially to supply in the second volume. With a view to establish as correct a text as possible, it was of course incumbent upon me in the first place to give the utmost attention to the various readings of the mss. I have not however deemed it necessary to burden the notes, and so tax the reader's patience, by a too minute and tedious enumeration of even these, except in the more difficult and doubtful passages: in these I have generally exhibited all known ones without exception. The next requirement was a careful investigation of the Scholia, more especially of those written by the older grammarians, such as Didymus. The genuine reading is often found in these, either in the heading, or mentioned as a various reading, or lastly embodied in the interpretation. It often happens that no express mention is made in the Scholia of the various readings alluded to, but we find them merged and buried in the interpretation; and, as the Scholia mostly follow closely the order of the poet's words, we have the less difficulty in detecting these variants. But still, for all this, owing to the unskilful ignorance of the grammarians, we as often have to correct the Scholia from the text, as the text from the Scholia.

Another means of correcting the text is from the quotations from our poet to be found in other writers, including the grammarians. Doubtless something still remains to be gleaned, even in this much explored field, by future scholars; but we do not rely much upon this source. In the absence then of other external helps (for we can hardly at this day venture to hope for new light from fresh mss., though Tischendorf's late discovery at Cairo of an extremely old and valuable copy of the New Testament should make us pause before we renounce absolutely all hope of such), what remains but that 'ultima ratio' of critics,—conjecture? I am aware I am approaching tender ground. I know well there is a large class among the learned who hold in supreme contempt this means of restoring an author,



and who will scrupulously adhere to 'mumpsimus,' if the copies all agree in such a reading; but will not have 'sumpsimus' at any price. Even at this day, it seems, there are those who pertinaciously cling to the ms. reading *κόνις* (for *κοπίς*), in Ant. 602. What should we be able to make of Trach. 615, but for Billerbeck's admirable, and yet simple, conjecture?

Such orthodox scholars, while they pride themselves on their zealous and faithful adherence to the letter of the text, seem to forget that in so doing they are often paying homage to error at the expense of truth, idolizing the ignorance or carelessness of mediaeval copyists, while they are wilfully shutting their eyes to the true beauties of ancient wit. But, if we are ever to appreciate the genius of former ages, we must surely relinquish this pertinacious adherence to the letter of mss. How would Sophocles, for instance, appear, if we were to apply this rule of never departing from ms. authority? Already in hundreds, if not thousands, of passages, has he been happily emended; and a good and candid scholar will hardly allow himself to doubt that thousands more still remain to be restored to their pristine integrity. Even in the age of the Alexandrian grammarians the text of Sophocles was by no means free from errors. Even the famous copy of Lycurgus, containing Aeschylus, Sophocles, and Euripides, written about Ol. 103 at Athens by public order, and thence carried in the reign of Ptolemy Euergetes to Alexandria, abounded in many corruptions, as Boeckh has shown (*de Trag. Gr. princ.* p. 14 f.). The collation of this celebrated copy with others preserved at Alexandria gave rise to a host of various readings, as the same writer shows. Besides which the commentators themselves, as Aristophanes, Aristarchus, Didymus, and others, hazarded, as might be expected, occasional conjectures of their own. We find a noticeable instance of an inveterate interpolation in Ant. 905 f., for it existed, it seems, even in the time of Aristotle (*v. Rhet.* iii. 16). How far it may be possible to carry on this work of emendation successfully time only can show. Gradual has been the process of corruption, extending over some twenty-two centuries; and gradual,

it is reasonable to suppose, must be the work of restoration. The more prominent errors have doubtless been rectified ere this; but we may reasonably expect that more than enough will still remain to exercise the ingenuity of even the latest posterity.

I am far from upholding the rashness of those who with presumptuous self-confidence presume to dogmatize, and insist that an ancient writer must have written so and so, because they choose to think so. Every thing has a tendency to find its level; and an editor who thus trifles with his author and his reader will soon find that he has risked, if not sacrificed, his reputation as a scholar; and his work will deservedly sink to rise no more, carrying with it unfortunately perhaps much that is really good. Critics who indulge in wild and rash fancies, like Wakefield, Burges, and Bothe, with others of the like stamp in Germany, are no doubt justly censured; but still it may, and indeed often does, happen that some of the conjectural emendations of these fanciful scholars are worthy of notice, and even of adoption. Indeed it occasionally happens that we find the happiest corrections where we least expected<sup>7</sup>. I beg to submit to the reader the following excellent and judicious observations of one well qualified to give an opinion on such a point, Porson, *Miscell.* p. 87 f., "The first care of an editor ought to be to settle the text so as to preserve a due medium between rashness and timidity. Where the text is printed by itself, the best method perhaps would be that which has already been adopted by many editors, viz., to insert in the text that reading which, from reason or authority, seems indubitably certain, with the discarded reading in the margin; and if a probable, but not absolutely certain, reading be proposed, to set it in the margin with some mark denoting the degree of authority or credibility to be allowed to it. Thus the reader would have before him, as it were, a history of the text, and could seldom fall into error but through his own negligence. It

<sup>7</sup> E. g. in *Phil.* 355, *καὶ γὰρ πικρὸν Σίγειον—κατηγόμην*, Burges properly corrects *καὶ γὰρ πικρὸν* &c.



will naturally be asked, who shall decide what reading is indubitably certain? This decision must be in a great measure left to the discretion of the editor. If a man, after perusing the works of his author perhaps ten times as often as the generality of readers,—after diligently comparing mss. and editions,—after examining what others have written relative to him professedly or accidentally,—after a constant perusal of other authors, with a special view to the elucidation of his own,—if after all this he must not be trusted with a discretionary power over the text, he never could be qualified to be an editor at all. The truth is, sometimes two readings have such equal claims, that it is very difficult to give a decisive preference to either. In this case, what blame can an editor deservedly incur who inserts one in the text, if he faithfully informs us of the other?"

Editors of a free and independent judgment, like Wakefield and Burges, generally more successful in detecting error than in removing it, are useful as pioneers in preparing the ground for the more sober criticism of others: for to expose an error, though only the first step, is half way to its correction; since, from the attention of readers being drawn to it, the probability is that the truth will be hit at last<sup>s</sup>. But how many pass over passages indubitably corrupt, without the remotest suspicion that such is the case, content to put up with some traditional exposition however nonsensical or absurd! Even such passages as Ant. 414 find a ready explanation.

It is not then the mere principle of conjectural emendation that calls for our condemnation, for we cannot altogether dispense with it, unless we wish to leave the writers of antiquity in a great measure unintelligible; but it is the too hasty, inconsiderate, and daring method of working it that is so reprehensible. I have endeavoured therefore, with what success the reader must judge, to adopt a middle course. Whenever I had reason to suspect the genuineness of the received text (which has been the case in numberless instances, where preceding

<sup>s</sup> Thus e. g. *λεύσσω* Phil. 716, usually passed over as intelligible, is called into doubt by Musgrave, who suggests *λάψων*: the true reading probably is *διψῶν*.

editors would appear either not to have experienced any difficulty, or not to have avowed it), I have claimed the right of conjecture freely; but, as a check against its abuse, I have confined such mainly to the notes, and have only ventured to introduce corrections into the text when they appeared to me either certain or highly probable, or at least admissible with a view to render the text somewhat intelligible. And even then, lest the reader might perchance take for Sophoclean any conjectural reading, I have invariably affixed to every correction made by me (the text I have taken as a basis being that of W. Dindorf, ed. Oxon. 1849) either an asterisk (\*) denoting that this reading is found in some previous edition, perhaps an old one restored; or an obelisk (†), denoting that, to the best of my knowledge, this reading is found in no previous edition, though it may possibly have been proposed by some former editor or critic. In numerous other passages, where more or less doubt existed as to the mode of correction, I have affixed the double dash "", thereby either admonishing the reader of a suspected reading, or drawing his attention to some notable variant, or to some more or less probable correction proposed in the notes. The frequency of these marks I trust the reader will excuse; and for the sake of the happy corrections, if any such there be, overlook the worthlessness of the rest. My object has been to search out truth, in pursuit of which, while I have, I trust, with due impartiality and freedom from jealousy, whether of a national or individual character, gleaned whatever useful matter has fallen from the pen of others, I have pinned my faith to no man, but after a careful comparison of the different views taken by others, I have fallen back upon my own judgment. Every word, nay every syllable and stop, I have carefully weighed; and have knowingly avoided no difficulty, but according to the best of my judgment have grappled with all; and in numberless instances, where I thought the text open to suspicion, I have ventured to throw out conjectures of my own, rather with a view to draw the reader's attention, and by way of suggestion, than to imply that I suppose Sophocles must necessarily have written what I propose. The result of this minute investigation



and freedom of judgment has been that I have stumbled at hundreds of passages where previous editors maintain a dignified and perhaps a discreet silence, and I have been led either to correct, or to propose the correction of, innumerable passages.

It is too much the custom to defend almost any obscurity in our poet, on the plea that Sophocles had a style of his own, and therefore is not to be measured by those ordinary rules that apply to other writers. And certainly, though every writer has more or less a distinct style and character of his own, Sophocles' mode of expressing himself is extremely peculiar and characteristic; he writes as no one else: but, making due allowance for this, we should not hesitate to suspect, and, if possible, to correct, whatever appears palpably ungrammatical or inexplicable. We must expect to find corruptions and interpolations in him as well as in other authors, perhaps more so, on account of this very peculiarity of his style, and the obscurity naturally arising from it. In such cases judgment and moderation must determine the true bounds of criticism. The corruptions in the choral odes are, generally speaking, more easy to remove than in those of the other tragedians, owing to the remarkable correspondence between the strophes, and their close connexion with the general action and adjoining portions of the plays. The most sure and successful, as well as the least objectionable, method of correcting a corrupted author, in the absence of ms. authority, appears to be a careful study of his style and language, so as, by a comparison of the writer with himself, to make him his own interpreter and corrector. Those who have never attempted this course, would be surprised at the happy results attending it; for as writers' ideas mostly run in the same channel, and their modes of expression generally bear a striking resemblance to one another, a comparison of like passages often enables us to detect errors, where least expected. By this means we sometimes find that the change of a single letter or two makes a marvellous difference in the sense or construction of a passage, and renders a perplexed sentence at once easy and intelligible. The true secret

after all for understanding and, where necessary, for correcting an author, is by a close and constant perusal of his works to imbibe his spirit. Brunck in his preface truly remarks: "*In Tragici familiaritatem qui penitus intrarunt, nihil prisca illa nec nova commentaria morantur: pulcherrima dramata legunt identidem, et ita legere amant, ut nihil suam mentem ab actione fabulae et personarum affectibus avocet: proinde Sophoclem purum in manus sibi tradi postulant, meritoque offenduntur, si dimidias paginas occupant nugae, quibus non indigent.*"

Doubtless much still remains to be done in exploring the rich and by no means exhausted mine of Greek literature. By a careful comparison of similar passages in other authors much light may be expected even still to fall on Sophocles; and most may naturally be looked for from a careful perusal of the remains of those writers for whom our poet seems to have had a marked predilection, and from whom he culled so many of his beauties, such as Homer, Hesiod, Pindar, Theognis, Aeschylus, Euripides, and in short all those writers who flourished before or at his time.

As to the editions of our poet, but little profit is to be derived from the early ones, which are little more than faithful copies of one another. If we except those of Aldus and Turnebus, we may safely dispense with the rest: and even this latter has but little value, when we have the various readings of ms. T. That of Aldus, being printed from one or more mss., with what additional editorial corrections we know not, may be almost considered as having the authority of a ms. The publication of Brunck's edition marked a new era in the critical history of our poet. Reverting to the long-neglected text of Aldus as the basis of his edition, he collated (though in a very insufficient manner) several valuable Paris mss., by which, as well as by the aid of conjectural criticism, he was enabled to give a considerably improved text: but the good he did in one way he undid in another, by introducing violent and hasty corrections in the most arbitrary and unwarrantable manner. Moreover since his time the critical knowledge of the Greek



language has made rapid strides; and even better mss. than he had access to have been collated, and that carefully, so that his edition must be looked upon as fairly superseded, and obsolete; though many of his explanatory notes, it must be allowed, may even still be consulted and quoted with advantage. "*Brunckius inter optimos Sophoclis interpretes semper habebitur*," says Elmsley, *Praef. Oed. R.* p. vi.

The much neglected editions of Musgrave and Vauvilliers, though confessedly very inadequate ones, and utterly unfit for present use, I have, notwithstanding, carefully perused, and have extracted from them whatever I thought useful. Musgrave's remarks are often of great value, and his conjectures at times highly ingenious and probable.

I have availed myself also constantly of Erfurdt's carefully prepared edition. Erfurdt had the use of five mss., all of which, except one, were unknown to his predecessors. He also examined the text very carefully, and applied to it many excellent and ingenious corrections of his own and of others. And indeed this edition contains in all respects a copious fund of useful matter, which subsequent editors cannot afford to neglect.

Hermann's edition I have pretty constantly consulted; but that eminent critic's observations, though at times highly useful and instructive, are generally so fanciful and over-subtle, that I could not pay the same continued attention to them, that I did to other more sober and judicious commentators. Hermann, though a very useful companion, is by no means a safe guide.

The same may be said of the injudicious Bothe, whose edition is far inferior in all respects to that of Hermann, though he has occasionally struck off emendations of great merit<sup>9</sup>. Schaefer's notes are short, but generally to the point and satisfactory.

The two most recent editions are those of Hartung and Bergk. The former makes considerable alterations in the text, from conjectures of his own and of others, many of them indeed

<sup>9</sup> "*Omnes omnium poetarum editores temeritate et intemperantia longe superavit Bothius*," justly observes Elmsley.

ingenious and highly probable; others far too uncertain and fanciful to warrant their adoption. Of these corrections, excepting only those that were manifestly objectionable, I have uniformly taken note; his commentary I have only occasionally consulted. Bergk's edition, like Schneidewin's, is founded on that of Hermann. Its chief interest lies in some short critical annotations, and in a condensed and carefully written life of the Poet, prefixed to the body of the work. This edition I had not an opportunity of availing myself of, until after the first play was printed: otherwise one of his conjectures at least I should have adopted, *ἀντιάζω* for *ἀντιάζων*, Oed. R. 192.

Of English editions of Sophocles we cannot boast much. The only commentators that have edited the entire number of plays are Johnson, Musgrave, Mitchell, and Linwood; while as editors of single plays we find Burton, Wakefield, Elmsley, Burges, Brasse, Donaldson, and a few others of less note.

Linwood's edition, based upon that of Hermann, contains occasional short Latin notes, chiefly compiled from others; and has every appearance of having been hurriedly prepared. I have found but little original matter in it, and that not always of the most satisfactory kind; while of the great majority of more difficult passages I find little or no notice taken.

Of these Mitchell's edition, probably from having English notes, has had a certain run in schools: but as the writer seldom hazards his own views, being content to lean upon the opinions of others, while his critical remarks are often singularly unhappy, this edition, though certainly not without merit, can be only looked upon as a more or less valuable compilation from the writings of others.

The most successful English editor of Sophocles by many degrees was the judicious, painstaking, and candid Elmsley; whose attention to our poet however was confined to the two plays Oed. R. and Oed. Col., though critical corrections or notices of the other plays are scattered through these as well as his other writings: all which I have carefully collected. An entire revision of Sophocles, as I have read somewhere in the



"Classical Journal," was prepared, if not actually published, by Elmsley; but so dissatisfied was he with his performance, that he either destroyed or recalled it after publication<sup>1</sup>.

I need only allude further to the author of "The New Cratylus," whose edition of the *Antigone* I have pretty carefully examined: but I am constrained to say I think it a light and feeble production, not altogether worthy of such a scholar. The notes are superficial, verbose, and often irrelevant; the textual corrections often improbable; while the self-complacent and dogmatic tone that pervades the entire volume does not tend to win the reader over to the learned writer's views.

The editions which I have more especially kept in view throughout, are those of Dindorf, Wunder, and the much lamented Schneidewin; as being those most generally used and esteemed, and representing the present most advanced state of continental criticism. These three editions, in fact, condensed into one might constitute a very useful work; but separately each leaves much to desire. The chief value of Dindorf's edition, as might be expected from so distinguished and admirable a scholar, consists in its critical remarks: but the jealousy with which he systematically avoids the adoption or even mention of other critics' conjectures and remarks, detracts considerably from the real value of his work. Wunder's edition affords much useful explanation, especially in a grammatical point of view, and is rich in illustration; but it is meagre in critical information. His text is mainly formed after that of Dindorf. The chief value of Schneidewin's is to be found in the general exegetic character of the notes, in the circumstantial elucidation of the mind of the author, and in the connexion of the different parts. His introductions moreover are elaborately and judiciously drawn

<sup>1</sup> It is much to be regretted he did not live to execute a fresh and more complete edition of the great Tragedian: for no scholar of modern times was better qualified in every way for such a difficult task; and critics of his calibre are of too rare a growth for us to hope that the world may soon see his like again. The *Adversaria* of that acute and accurate scholar Dobree, the Cambridge counterpart of Elmsley, I have found of much service. What a valuable edition of Sophocles might we have possessed, if these two admirable critics had combined their talents and learning for such a purpose!

up, and serve admirably to illustrate the general plan and leading features of the several plays. His edition in general abounds in novel and striking illustrations; and supplies a very important desideratum for those who wish to look beyond the mere words of the poet, and to become acquainted with the spirit of the Tragedian in all its depth and fulness. In all the more important passages therefore I have thought it would be interesting to the student if I presented him with the different views of these three distinguished critics; while I have been less particular about giving those of others<sup>2</sup>.

Of the mss. the most noticeable and useful are L. A. B. T. The possession of these, as Elmsley justly remarks, enables us, in a great measure, to dispense with the rest. For the convenience of the reader I have made a synopsis of all the mss. that have hitherto been used, notices of which are scattered about here and there in different quarters; as well as of the more important editions and critical works bearing upon our author. The mss. of our author now extant may be all classed according to two distinct families, one of which is usually called the Aldine, the other the Triclinian. The superiority of the latter is advocated by Buttmann and Burges: on the other hand Brunck, Elmsley, Hermann, Reisig, and most critics, give the preference to the former.

Burges (in *Cl. Journ.* xxix. 287) contends that the so-called Triclinian text existed at least before the time of Suidas in the xth or xith century: which he thinks evident from the fact that that lexicographer in his quotations, as well as Eustathius in the xiith century, almost invariably agrees with the Aldine text; whereas a comparison of the Triclinian text with the Aldine leads, he thinks, to the conviction that the latter was derived from the former, the variations being such as would be made by the carelessness and mistakes of the copyists. Traces moreover he thinks of uncial characters exist in the former, whereas that of Aldus seems derived from a text

<sup>2</sup> I call the older editions those preceding the time of Brunck, the recent ones those subsequent to it.



written in cursive characters, and therefore a more recent one. Elmsley moreover has collected in the Oed. Col. alone some 120 instances, in which the Triclinian revision exhibits the true reading, or an approximation to such. From all this and some other considerations Burges (Pref. to Phil. p. ix) deduces the inference that "the so-called Triclinian text (which existed some hundred years before Triclinius was born) is not to be referred, as Elmsley supposed, to the conjectural ingenuity of some great unknown critic, but to another more intelligible, though equally unknown source, an older and better ms. of Soph." "The whole question however," he adds, "about the relative superiority of this or that recension is, after all, only a '*lis de lana caprina*:' for it is quite evident, from the numerous lacunae, and scarcely fewer interpolations, to be found equally in both texts, that all the mss. of Soph. are merely transcripts from one archetypus,—the parent of all the rest; and from which have also emanated not only the excellent various readings, but even the supplements of the lacunae [?] to be found in the Scholia<sup>3</sup>."

Elmsley (Praef. Oed. R.) is of opinion that most of the mss. are derived from one and the same ancient original or archetype; those containing the Triclinian text he considers to be comparatively recent, and of little authority.

It is difficult to decide as to the relative antiquity of the two texts in question; but certainly the fact of Suidas and Eustathius almost invariably quoting according to the Aldine one seems to be decisive in favour of its greater antiquity. We can only support the opposite view by supposing that the mss. of the other family were either unknown or inaccessible in the age of these grammarians: for, if they were at that time in use, how comes it that they were so ignored and neglected?

The merits of the two recensions appear to me pretty equal. The Triclinian certainly often gives a better reading than the other. How far this may have been due to the correcting hand

<sup>3</sup> "Plerumque neque hanc neque illam recensionem per se cassa nuce emerim, licet ex utrisque inter se comparatis lectio genuina fere semper erui possit." Burges, *Class. Journ.* xxix. p. 288.

of Triclinius himself it is impossible to say. He certainly, according to his own confession, introduced frequent changes in the text, and it is likely enough that he changed more than he thought fit to mention. One thing seems certain, if we may believe his own testimony, that he had the use of several old copies in making his revision. His corrections are often judicious, and his explanations sound; and altogether I think he has received less credit than he is fairly entitled to, as the first of modern editors of our poet.

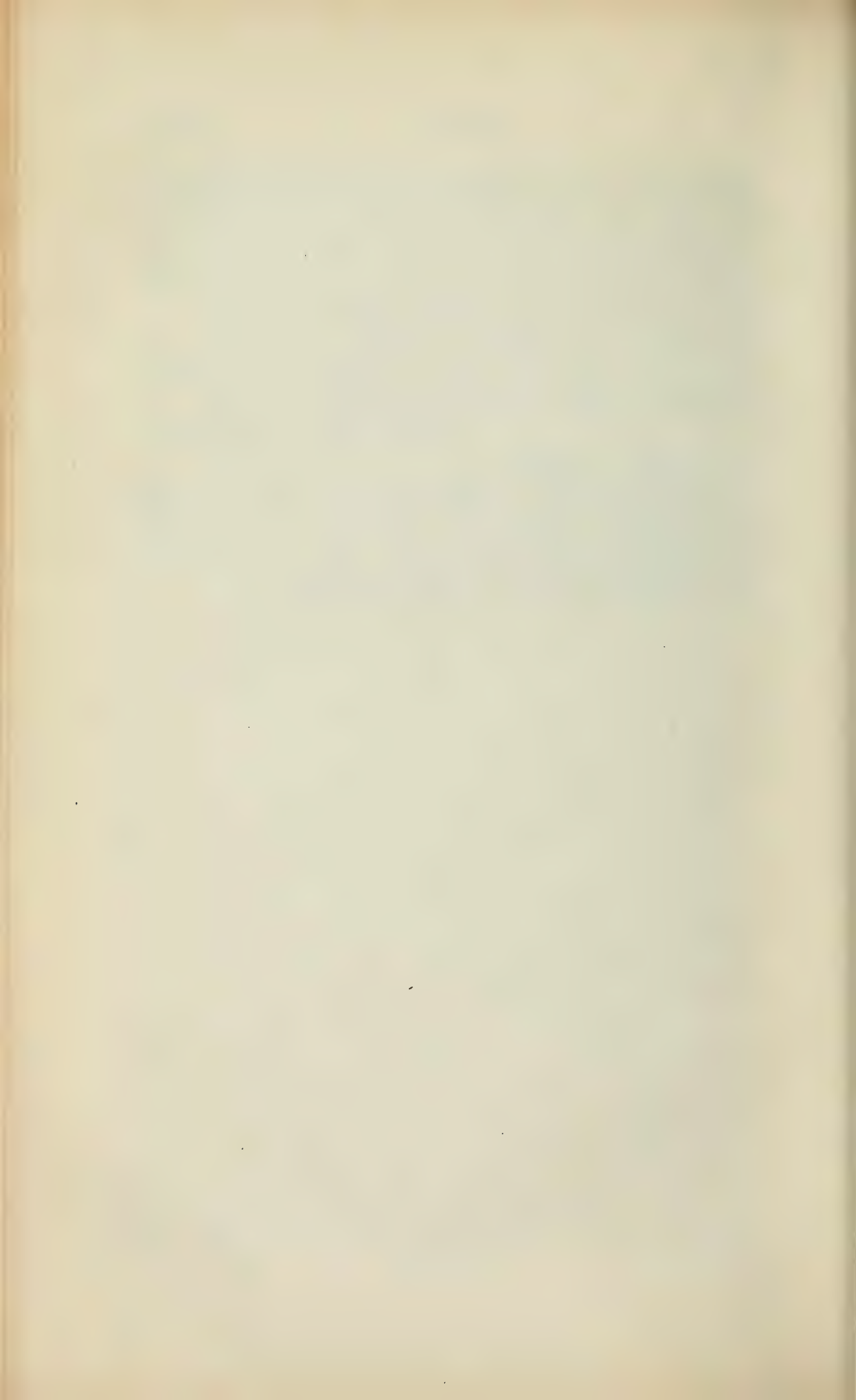
I have throughout scrupulously adhered to Dindorf's text (ed. sec. 8vo. Ox. 1849), except where the marks (\* †) affixed indicate a departure from it. Only in the stopping, in the division of the verses in the odes, in the accentuation, and in some other trifling points, I have made frequent alterations without informing the reader. With a view also to spare the reader the irksome and unpleasant task of referring to other editions and critical works on our author, and thus having his attention distracted from the perusal of his author, I have with considerable pains to myself compressed into as small a space as I conveniently could the substance of the labours of others. There are few editions which do not contain some useful matter; and I have endeavoured to extract from most of them the more useful matter. From a great variety of resources I have collected a large number of conjectural emendations, many of them calculated to throw much light on our author: but no doubt I have overlooked many others, scattered as they are over a large field, more especially in the numerous learned volumes and pamphlets that annually teem from that land of polite and classical literature, Germany. Translations, whether English or foreign, I have seldom consulted. Dale's elegant version, however, and the Oxford Translation, revised by Buckley, I have occasionally used. I have endeavoured to give to all commentators their due. The credit of every emendation I believe I have given to its proper author; and the same may be said of any remarkable illustration or interpretation: but I do not pretend invariably to have named the



source of every remark brought forward. To have done this would have been needlessly exact, and would have exhausted the reader's time and patience. I have also mostly avoided multiplying references to grammars and other works, and have thought it more convenient for the reader to give in full such passages as seemed more especially to illustrate the text.

As one eye often detects what another overlooks, my best thanks will be rendered to any one who will have the kindness to suggest any correction or improvement. I may have overlooked, or to bring to my notice any error into which I may inadvertently have fallen.

In conclusion I have to acknowledge my obligations to Mr. Long, in whose vigilance, acuteness, and good judgment, throughout the irksome and laborious task of revising for the press, I have ever found a sure and able guidance.





## INDEX OF THE MSS.

A. Paris. 2712. membran. Contains all seven plays (in the same order as in Ald.), and has valuable marginal glosses. It agrees pretty generally with Ald. It contains also six plays of Euripides, and seven of Aristophanes. This ms. together with B. C. D. E. Aug. and his own private one (Q), are the mss. which Brunck consulted.

B. Paris. 2787. chart. Contains Oed.<sup>1</sup> Col. Trach. Phil. A ms. also of high authority, but of a different family from A. It agrees pretty generally with V., and also with T. and Ven. In fact B. T. V. and Farn. come from one and the same independent source.

C. Paris. 2794. bombyc. Contains Ajax, Electra, Oed. (ending at 1458.)

D. Paris. 2820. chart. Contains the same as C., besides other matter.

E. Paris. 2884. bombyc. Contains Aj. El. Oed. Ant. Examined by Schweigh. and Brunck.

F. (Γ. in Dind.) Abbat. Flor. 2725. membran. of the xivth century. Contains Aj. El. Phil. Oed., with ancient scholia. Carelessly written by an inexperienced copyist, but a ms. of good authority (not a copy of L., but derived from one of the same family), and often supplying the true reading, according to the testimony of Dind., where found in no other ms. The readings of this and the two following were given by Dind. in his edition, Lips. 1825. In his edition of the scholia he calls it G. As F. often agrees with Suidas in quotations from Soph., where Suidas differs from L., it is presumable that Suidas had the use of a

ms. similar to that from which F. was derived.

G. (Δ. in Dind.) Abbat. Flor. 2788. chart. Contains Aj. El. Oed.

H. (Θ. in Dind.) Abbat. Flor. 2817. chart. Contains the same three. These two (G. H.) are of about the same age, as F. Dindorf characterizes them as "*minoris pretii, sed non inutiles.*"

I. (F. in Dind.) Bibl. Laur. plut. 28, 25. chart. saec. xiv. Contains, besides other matter, Aj. El. Oed. (to 1246), with copious extracts of ancient scholia.

J. (H. in Dind.) Bibl. Laur. plut. 32, 40. chart. saec. xiv.

K. Paris. 2886. chart. fol. 301. Contains Ant. Col. Phil. Trach., as well as five plays of Aeschylus. Extracts from it are given in Faehse's *Sylloge Lect.* p. 245—9. Supposed to be of the xvth century. An excellent ms., and evidently copied or derived from L. Supposed by Hase to have been written by a Greek, and brought to Paris from some Italian library. The var. readings of it in Col. are given by Elmsley, in Ant. by Wex.

L. Bibl. Laur. plut. 32, 9. membr. Contains all the seven plays, besides the same number of Aeschylus, and the Argonautics of Apollonius. Written in the xth or xith century. It gives the plays in this order, Aj. El. Oed. Ant. Tr. Phil. Col. In A. Col. is placed after Ant. (after Trach. acc. to Schneid.). The scholia in it are written by a different hand from that which penned the text. V. Dind. Praef. ad Schol. in Aeschylum. This ms. and A. are, I believe, the only mss. which comprise all the seven tragedies. This

<sup>1</sup> Oed. stands for Oedipus Rex, Col. for Oedipus Coloneus.

is deservedly considered the most valuable ms. known of Sophocles. It was collated by Elmsley at Florence, A.D. 1820, with an Aldine edition; the various readings marked in which were published after Elmsley's decease (who died after the first four sheets were printed) by Gaisford, Oxon. 1826, from his papers preserved in the Clarendon press.

M. (Lb. in Dind.) Bibl. Laur. plut. 31, 10. Contains perhaps all the plays (qu.). A ms. of recent date, very incorrect, much interpolated, and consequently of little authority. V. Elmsl. Praef. ad Oed. Col. p. iii.

N. (Lc. in Dind.) Bibl. Laur. plut. 32, 2. Contains, I believe, all the plays except Col. Also an indifferent copy. Occasional extracts from these two mss. (M. N.) are given by Elmsley.

P. Palat. Bibl. Heidelberg. xl. Contains Aj. El. Oed. A ms. of good character, and occasionally alone supplying the genuine reading. Examined by Bothe, and after him the variants of it were published more fully and accurately by Kayser. P. is not the same as Liv. b. (v.); nor, apparently, as Liv. a. (p.), if we may judge from a comparison of the collations.

Q. Brunck's own ms. bombyc. Contains, besides other matter, Aj. El. Referred to occasionally by Brunck.

R. Flor. Bibl. Riccard. 77. membran. Examined by Elmsley, and by C. F. Weber for Herm. in the choral pieces of Phil., of which play it ends at v. 873. Resembling, but inferior to, A.

S. Bibl. Riccard. 34 (?). (Riccard. b. of Elmsley.) Modern, badly written, and mutilated. Derived, like K., from L.

T. Paris. 2711. chart. very neatly written. Contains the seven plays, with the metrical scholia of Triclinius on all the plays, and exegetical ones of Triclin. and other older grammarians on Ant. Oed. Col. Trach. Phil. It exhibits the recension of Demetrius Triclinius, and often supplies good readings, found nowhere else. It was either from this ms., or, according to Brunck, from a very inferior one, that the text was derived of Turnebus' edition, Paris, 1553. This copy, with Dresd. a. and Farn., all exhibiting the same recension, we designate the Triclinian mss. As it resembles in numerous passages B., Elmsley (Praef. Oed. C. iii. f.) with reason concludes that this ms. contains the revision not only of Triclinius, but of some older grammarian

or grammarians, to whom we are indebted for the text exhibited in B. See Elmsl. ad Oed. C. p. 355. May it not rather be that the text as found in B. is purer and approaches more closely to the archetype than any other, simply because it has been less tampered with?

V. Vatic. Palat. 287. Contains Ant. Col. Trach. Phil. (the plays that are wanting in P.). Resembles much B., from which it was probably copied. In fact these two mss. exhibit a text, as arranged by some grammarian of an age prior to that of Triclinius, acc. to Elmsl. Praef. ad Oed. C. p. iv. Elmsley in his *Medea* calls this ms. *Rom. C.*, in his *Bacchae Pal.* A collation of this ms. was made for Elmsley by Amati. Some readings from it are quoted, though not very accurately, by Dorville on Charito. Dorville's collation is given in Soph. ed. Oxon. 1812.

Y. Flor. Bibl. Laur. plut. 28, 5.

Aug. or Aug. b. Bibl. August. Vindel. chart. Contains Aj. El. Oed. Ant. Examined by Schweighaeuser, Brunck (Aug.), and afterwards more carefully by Hermann (Aug. b.) in the three first plays.

— c. Contains Aj. Oed. (wanting 546—789) El. Inspected by Hermann in the two first plays.

Bar. 1. (or simply Bar.) Bibl. Bodl. Barocc. 66. Neatly written. Contains Aj. El. and Oed. (of which play it wants 481—501, and 803—1063.)

— 2. Barocc. 61. With scholia. Very beautifully and distinctly written.

— 3. Bodl. ccxvi. 163. Contains Aj. 1—216.

Bodl. 2929. Contains Aj. El. Oed. Used, together with Bar. 1., and Laud., by Elmsley in his ed. of Oed. Rex. Collated by myself carefully in that play to v. 1000. I find it agree almost, if not entirely, with Ald.

— Miscell. xcix. 1. (Auct. F. 3. 25.)

Canon. 1. Bibl. Bodl. lxxxvi. 118. Contains Ajax.

— 2. Bibl. Bodl. lxxxvi. 171. Contains Oed. R. 1—174.

Dorv. Bibl. Bodl. x. 1. 3. 13. Contains Ajax and Electra, with scholia.

— 2. x. 1. 3. 14. Contains the same plays.

Dresd. a. Bibl. Dresd. D. 183. chart. saec. xiv. Contains Aj. El. Oed. Ant., with the Triclinian scholia in the margin, and interlinear glosses. The text is mostly that of Triclinius. According to Erfurdt it occasionally preserves the true



reading alone or with some few other mss. Used only in Oed. and Ant.

— b. Bibl. Dresd. D. 181. bombyc. saec. xv. or xvi. fol. 246, (and Eur. Hec. Orest. Phoen.) Contains Aj. El. Oed. (1—1354), with marginal and interlinear glosses. The variants in Aj. and Oed. are given by Erf. Agrees mostly with D, according to Elmsley.

Farn. From the Farnese library, now in the Royal library of Naples. Contains the recension of Triclinius, but is inferior to T. and Dresd. a. Used by Elmsley, but only in Oed. Col.

Harl. 5743. 5744. The former contains Trach. Phil. The latter Aj. El. The collation of these is given by Porson in his *Adversaria*.

Jen. Bibl. Jen. B. 7. bombyc. saec. xiv. Neatly written, with marginal and rubral interlinear glosses. Contains Aj. El. Inspected by Purgold (*Obs. crit.* p. 3, f.) and Erfurd.

Laud. Bibl. Bodl. C. 89. (liv. 79.) Contains Aj. El. Oed. with scholia, and other matter.

Lips. a. b. Contain the same three. The variants of these are given by Dind. in Oed. Rex, by Herm. in Aj. (*Praef.* vii. f.) and El. Lips. a. (bombyc.) is the older of the two; Lips. b., used by Reiske, seems to be a copy of the other. Hermann reckons them among the better class mss.

Liv. a. b. The various readings of two mss., extracted from the margin of an Aldine Sophocles, collated at Rome by one Joannes Livineius in the xvth century. They are given in *Class. Journ.* No. xiv. p. 428, f., where they are called respectively Liv. p. and Liv. v. Hermann (on El. 170) is of opinion these mss. have been touched by the hand of a corrector. Liv. b. is supposed to be the same as P., yet they differ. It often agrees with L.

Mon. Bibl. Monac. 313. chart. Contains fragments of Aj. and Ant., some extracts of which are given by Wex. A few readings from another Munich ms., containing Aj. El. Oed., are given by Doederlein on *Electra* in his *Specim. ed. Soph.*

Mosq. a. Bibl. Synod. Mosq. 357. chart. saec. xiv. fol. 134. Contains Aj. El. Oed., with short scholia. This, with Dresd. b. and Lips. a. b., was used by Erfurd and Hermann.

— b. 392. chart. saec. xvi. fol. 210. Contains Aj. El. (and Aesch. Vit. Prom.

Sept.) The readings from these two mss., preserved in a copy of Johnson's edition, now in the Dresden library, were collated by Matthaei.

Paris. 467. bombyc. A few readings from this (to v. 300) were copied by Bekker and given by Herm. in his *Philoctetes*. See his *Praef. ad Phil.* p. v.

Trin. Coll. Trin. Cant. Contains Aj. El. Oed. Used by Burton and occasionally by Elmsley (in Oed.) and Porson (in Aj.).

Ven. 616. membr. A very inferior ms., deficient in many places, and much interpolated. Examined by Bekker at Paris (hence it is sometimes called Par.) for the use of Hermann. It has many lacunae in Oed. Col. Agrees mostly with V.

Vict. Various readings from some ms. of Victorius, noted in the margin of a copy of ed. Junt. ii., preserved in the Munich library. Used by Doederlein in Oed. Col.

[Mention is made of one or two more mss. of Soph. in Kayser's collection of various readings. Another ms. is reported to exist in the Royal library at Brussels.]

Scholia in Sophoclis Tragoedias septem ex codicibus aucta et emendata. Ed. G. Dindorf. 8vo. Oxon. 1852. The mss. consulted by Dind. for this edition are L. F. Plut. 28, 25. Plut. 34, 40. Lips. Bibl. i. 44<sup>a</sup> (bombyc. 4to. saec. xiv. Aj. El. Oed.) and 44<sup>b</sup> (chart. 4to. saec. xv. Aj. El. Oed., agreeing almost universally with the prec. one), B. &c. Of these 32, 40 differs from 28, 25; and both often exhibit the true reading, where L. and F. are faulty. F. often supplies in the scholia what is wanting in L. L. is the only one that contains ancient scholia on all seven plays. Dindorf's edition was intended to form a supplement to Elmsley's edition (8vo. Oxf. 1825), correcting and supplying whatever appeared necessary in the latter.

Schol. I thus designate the more ancient scholia on Sophocles, as transcribed by Elmsley from L., and printed from his papers by Gaisford, Oxon. 1825. These same scholia had been already printed at Rome by Joannes Lascaris, A.D. 1518 (hence often called 'Scholia Romana'), but in rather a careless manner, especially in the lemmata or headings. The value of these ancient scholia is considerable, being compiled from commentaries of the Alexandrian grammarians.

Schol. rec. By some called 'scholia minora.' These consist of explanatory glosses made by various hands at periods long subsequent to that of the older scholia. The two were published promiscuously by Ant. Fracinus in ed. Junt. 1522. I sometimes call these later scholia glosses, especially when they are short.

Tricl. The scholia of Demetrius Triclinius. These, though occasionally puerile and absurd, and in the metrical arrange-

ments especially very fanciful and arbitrary, I often find to contain much useful matter, especially in the more difficult passages, where the other scholia are either silent or unsatisfactory. Triclinius fairly grapples with difficulties, and often takes original and independent views.

Gl. Glosses, copied by Brunck and others from the margins or from between the lines of the text (hence called marginal or interlinear).



## THE CHIEF EDITIONS OF SOPHOCLES<sup>1</sup>.

Ald. Ven. 1502. 8vo. An excellent edition, having nearly the authority of a ms. The source whence it was derived, whether one or, as is more probable, several mss., has never been ascertained. It agrees in general with A. R. Brunck calls this "praestantissima omnium editio, quae majorem quam ceterae omnes auctoritatem habet, et plus quam quaevis alia fide digna est." This edition served as the base of subsequent editions up to that of Turnebus, Par. 1553, which then took the lead and was adopted by following editors up to the time of Brunck, who judiciously reverted to that of Aldus as the ground of his own edition. The various readings of the Aldine edition are carefully given by Martin in his *Sylloge variarum lectionum*.

\*Bergk, Theod. With life of Sophocles prefixed. 8vo. Lips. 1858.

Boissonade. Paris, 1824.

Bothe. 2 vols. 8vo. Lips. 1806.

—— Ed. sec. 2 vols. 8vo. Lips. 1826.

Brasse and Valpy, separate plays by. School edition. 8vo. Lond. 1830, &c.

Brubachius. With scholia. Francof. ad M. 1544. (Repeated *ibid.* 1550. 1555. 1567.)

Brunck, R. P. F. 2 vols. 4to. Argent. 1786. (4 vols. 8vo. *ibid.* 1786—8.)

—— Ed. sec. (om. schol. recent.) 3 vols. 8vo. *ibid.* 1789<sup>2</sup>.

Camerarius. With the scholia. 8vo. Hagenoae, 1534.

Canter, Gul. 12mo. Antverp. 1579. (Ludg. Bat. 1593.) Canter only slightly modified the text of Stephens, and most

of his corrections are drawn from the notes of that editor.

Colin or Col. Paris, 1528. At the end of this edition is found in some copies a supplement of four leaves containing a list of various readings on the first three plays, collected from some unknown source, with this notice subjoined, "Haec ad fidem veteris exemplaris reposuimus." These I designate by Col.

Dindorf, Gul., containing the readings of three Florentine mss. Lips. 1825.

—— Ed. sec. in his *Corpus Poet. Scen. Graec.* 8vo. Lips. 1830.

\*—— Ed. tert. 8vo. Oxon. 1849.

Erfurdt. (Ed. maj.) 7 vols. 8vo. Lips. 1802—11<sup>3</sup>. (The last vol. of this edition, containing Oed. Col., was edited, in consequence of the premature demise of Erfurdt, by Heller and Doederlein.)

—— Second ed. (ed. min.) with shorter notes, 8vo. Lips. 1809—11. (The Ant. and Oed. R. by Erf., the remaining plays by Hermann, Lips. 1817—25.) Hermann himself subsequently re-edited this edition in full.

Gaisford, T. 2 vols. 8vo. Oxon. 1826. Containing a select body of notes, and various readings extracted from Elmsley's papers. Reprinted at Leipzig, 1826.

\*Hartung, J. A. The plays and fragments, with German translation and notes. Lips. 1850—1.

Hermann, God. Oed. R. ed. iii. Lips. 1833. Oed. C. ed. ii. 1841. Ant. ed. iii. 1830. Trach. ed. iii. 1851. Aj. ed. iv. 1851. Phil. ed. ii. 1839. El. ed. ii. 1855.

<sup>1</sup> The works marked with an asterisk I have carefully gone through *entire* (excepting the explanatory notes in Hartung's edition), and extracted from them all that seemed to me at all useful. I believe I may say as much of Brunck's edition and the scholia both old and new. This I mention to save trouble to any future editor.

<sup>2</sup> Br. stands for Brunck, Reis. for Reisig, Sch. for Schaefer, Schn. or Schneid. for Schneidewin. The other abbreviations will explain themselves.

<sup>3</sup> The entire body of miscellaneous notes of this edition was reprinted in one useful and convenient volume, 8vo. Lond. 1824.

\*Johnson, Thom. 2 vols. 8vo. Oxon. 1705.

Junt. i. 4to. Florent. 1522.

— ii. 8vo. Florent. 1547. A very rare edition. Edited by Victorius. In *Oed.* and *Col.* and *Trach.* it departs from that of Aldus in some passages, on the authority apparently of L. or some ms. of the same family. The publisher informs his reader that in these three plays "quædam a nobis immutata esse, multaque ad fidem vetustorum codicum restituta." Elmsley says that in the *Oed. R.* alone it differs from Ald. in some fifty passages.

— Lond. i. 2 vols. 12mo. 1722.

— Lond. ii. 1747.

Linwood, W. Latin notes. 8vo. Longman. Lond. 1846.

Martin, F. J. 2 vols. small 8vo. Hal. 1822. (The second vol. contains a sylloge of critical matter, such as existed up to that time.)

\*Matthiæ, Aug. Cum brevi annotatione. Small 8vo. Lips. 1825.

Mitchell. 2 vols. 8vo. Lond. 1841—4.

\*Musgrave, Sam. 2 vols. 8vo. Oxon. 1800. Though Musgrave's edition did not appear before 1800, yet, as Musgrave died 1782, six years before Brunck's first edition came out, it seems reasonable to place his edition before that of Brunck. Indeed from the very striking agreement I have noticed between numerous conjectures proposed by these two editors, I think I am warranted in inferring that Brunck somehow or other, probably through the medium of Thomas Tyrwhitt, gained access to Musgrave's notes before they were published; though, as might be expected from such a confirmed plagiarist, he makes no mention of the fact.

Nevius (Neue), Fred. With short Latin critical notes. 8vo. Lips. 1831.

A very useful condensed edition, supplying much information in a small compass.

\*Schæfer, G. H. With short emendatory notes. 2 vols. 12mo. Lips. 1810.

Schneider, T. H. G. The plays and fragments, with German notes, vols. i—viii. small 8vo. Weimar, 1823—7. A copious verbal index is added in vols. ix. x. Ibid. 1829—30. (Ed. ii. by Aug. Witzschel. *El.* 1837. *Oed. R.* and *Ant.* 1844. *Oed. C.* 1849. *Aj.* 1852.)

\*Schneidewin, F. W. 8vo. Leipz. and Berlin. Edited, with English notes, from the German, by R. P. Paul and Henry Browne. 12mo. Rivingtons. Lond. 1851—3.

Stephanus, Henricus. 4to. Paris, 1568. Stephens does not appear to have used any ms. for his edition; so that it is of less authority than that of Turnebus.

Turnebus. 4to. Paris, 1553. In the margin of this edition are added certain various readings, which I designate 'marg. Turn.' Turnebus seems to have taken T. for the base of his edition; but he does not appear to follow it implicitly. The first printed edition that can be called a critical one, as it contains the collation of at least two mss., one in the margin of the text, the other at the end of the volume.

Trollope, W. *Pentalogia Graeca* (containing *Oed. R.* *Oed. Col.* and *Ant.*). 8vo. Lond. 1825.

\*Vauvilliers, J. F. 2 vols. 4to. Paris, 1781.

Witzschel, Aug. With short German notes for schools. 12mo. Leipz. 1847—53.

\*Wunder, Ed. 8vo. Gothae, 1824. Ed. ii. or iii. of the several plays, Gothae, 1831—50.



## SEPARATE PLAYS.

\*Ajax. Apitzius, Jo. 8vo. Berol. 1839.

—— Billerbeck, H. L. Jul. 8vo. Gotting. 1824.

\*—— Notes on by Elmsley in Mus. Crit. i. 351—69. 469—88. 2 vols. 8vo. Cant. 1814.

—— With critical and explanatory notes by Gray, J. B. M., late of Magdalen Hall, Oxford. 8vo. Cambridge (United States).

—— Lobeck, Christ. Aug. With the Scholia and a perpetual commentary. 8vo. Lips. 1809. Ed. sec. 8vo. Lips. 1835.

\*—— Pitman, J. R. With English notes. 8vo. Lond. 1830.

—— Schoell. Berol. 1842.

Antigone, Boeckh, Aug. Greek and German, with notes. 8vo. Berl. 1843.

\*—— Donaldson, J. W. In Greek and English, &c. 8vo. Lond. 1848.

—— Jacob, Aug. 8vo. Berlin, 1849.

—— and Oed. Col. By D. Spillan. 8vo. Dublin, 1831.

—— Wex. 2 vols. 8vo. Lips. 1829—31.

\*—— Annotations on, in Class. Journ. xxxii. 85 f. 257 f. xxxiii. 33 f.

\*Electra. Notes on by Monk, in Mus. Crit. i. 60—78. 201—15. 2 vols. 8vo. Cant. 1814.

Oedipus Col. Reisig. 2 vols. 8vo. Jen. 1820—3.

\*—— Elmsley, P. 8vo. Oxon. 1823.

Oedipus Rex. Barby, J. H. Chr. Small 8vo. Berol. 1807.

Oedipus Rex. Brown, W. H. 12mo. Lond. 1848.

—— Elmsley. 8vo. Oxon. 1811. (Re-edited by Dindorf, Lips. 1821. \*A new edition by Elmsley, Oxon. 1825, in the preface of which the various readings of the Laurentian mss. are given.)

—— Kuinoel, Ch. Th. Small 8vo. Lips. 1790.

—— Young, Henry. 12mo. Lond. 1855.

\*—— Annotations on, in Class. Journ. xxxv. 85 f. 229 f. xxxvi. 49 f.

\*Philoctetes. Burges, G. 8vo. Lond. 1833.

—— Buttmann, Phil. 8vo. Berol. 1822.

—— Gedike, Fred. 12mo. Berol. 1781.

—— Groddeck, G. E. 8vo. Vilnae, 1806.

—— Matthaei, I. P. Altonae et Lips. 1822.

—— Wakefield, in his Delectus Tragoediarum. 2 vols. 8vo. Lond. 1794.

\*Trachiniae. Apitzius, Jo. 8vo. Halae, 1833.

—— Billerbeck, H. L. Jul. Comment. in. Small 8vo. Hildesiae, 1801.

—— Groddeck, G. E. 8vo. Vilnae, 1808.

—— Hoepfner, J. G. C. 8vo. Lips. 1791.

—— Spillan, D. 8vo. Dubl. 1831—1851.

—— Wakefield, in his Delectus Trag. 2 vols. 8vo. Lond. 1794.

## CRITICAL OR PHILOLOGICAL WORKS ON SOPHOCLES.

\*Arndt, C. F. G. *Quaestiones Criticae de locis quibusdam Soph. (pp. 44.)* 4to. Brandenburgi novi, 1844.

\*Benedict, T. F. *Observationes in Soph. (pp. 284.)* 8vo. Lips. 1820.

\*Bentl. Bentley's conjectures are given in *Class. Journ.* xiii. 244.

Bulwer, E. L. "Athens, its rise and fall." Remarks on Soph. will be found in book v. cap. iv.

Cambridge Translation; 8vo. Cambr. 1844.

Dale, Thomas. Translated into English verse. 2 vols. 8vo. Lond. 1824.

\*Dindorf, Gul. *Ad Sophoclis Tragoedias annotationes.* 8vo. Oxon. 1836.

——— *Metra Aeschyli, Sophoclis &c.* 8vo. Oxon. 1842.

Doederlini *Observationes Criticae in Oed. Col. in Act. Phil. Monac. i. 25—70.*

——— *Specimen editionis Sophocleae.* Erlangae, 1814.

\*——— *Minutiae Sophocleae (pp. 15.)* 4to. Erlangae, 1842.

\*Dobraei, P. P. *Adversaria (in Soph. T. ii. p. 31—55.)* 2 vols. 8vo. Cant. 1831.

Ellendt, Frid. *Lexicon Sophocleum.* 2 vols. 8vo. Regimont. Pruss, 1835. An elaborate and most useful work.

\*Faehse, God. *Sylloge Lectionum Graecarum &c. in Tragicos Graecos (in Soph. p. 185—270) atque Platonem (from Paris mss.)* 8vo. Lips. 1813.

Francklin, Thomas. Translated into blank verse. 8vo. (new ed.) Lond. 1793.

Heath, Benj. *Notae ad Tragicorum Graecorum dramata &c.* 4to. Oxon. 1762.

Jacobs. *Quaestiones Sophocleae.* Var-sav. 1821.

Kaestner, E. *Quaestiones de nonnullis locis Soph. (pp. 22.)* 4to. Selle, 1830.

\*Kayser, C. L. *Sophoclis Ajax, Electra, Oedipus Rex, emendatae et illustratae ex codd. Pal. xl. et ccclvi. (In the Acta Semin. Phil. Heidelb.)* pp. 111. 8vo. Heidelb. 1839.

———, W. C. *Historia critica Tragicorum Graecorum.* 8vo. Gottingae, 1845.

Lessing, G. E. *Leben des Sophokles.* 8vo. Berlin, 1790.

\*Linwood, W. *Greek Tragic metres, with the Choric parts of Sophocles metrically arranged.* 8vo. Lond. 1855.

\*Matthiae, Const. *Quaestiones Sophocleae.* 8vo. Lips. 1832.

Oxford Translation, revised by Buckley. 8vo. (Bohn) Lond. 1849.

\*Porsoni, R. *Adversaria in poetas Graecos (in Soph. p. 162—216.)* 8vo. Cant. 1812.

\*Purgold, Lud. *Observ. Criticae in Soph. Eur. &c. (also var. readings and Scholia from a Jena ms.)* 8vo. Jen. et Lips. 1802.

Reiske. *Animadversiones (pp. 64.)* 8vo. Lips. 1753. (Embodied in Erfurdt's ed., excepting those on Col.) Copies of this volume, which was published separately from his other *Animadversiones* (in five vols.), are very difficult to procure. I found one however in the Bodleian.

\*Reiske n. ms. Refers to some ms. notes of Reiske on Sophocles in the Bodleian library (Dorv. x. 2. 4. 3), all which I have copied out and given.

Scal. The conjectures of Scaliger, often mentioned by Burton, appear to have been written on the margin of an ed. of Stephens (see *Elmsl. Praef. Oed. C. p. v*). It is not however known where that copy now is.

Schultz, Ferd. *De vita Sophoclis.* 8vo. Berol. 1836.

\*Thielemann, C. H. *Annot. in aliquot Sophoclis locos.* 4to. Merseburgi —.

\*Wernsdorf, G. G. *Sophoclis Antigone aliquot locis emendata &c. ab Hier. Muellero (pp. 15.)* 4to. Numburgi ad Salam, 1833.

\*Wunder, Ed. *Adversaria in Philoctetam.* 8vo. Lips. 1823.

\*———. *Emendationes in Trachinias.* 8vo. Grimae, 1841.

———. *Miscellanea Sophoclea.* 4to. Grimae, 1843.



## ΣΟΦΟΚΛΕΟΥΣ ΓΕΝΟΣ ΚΑΙ ΒΙΟΣ<sup>1</sup>.

I. ΣΟΦΟΚΛΗΣ τὸ μὲν γένος ἦν Ἀθηναῖος, υἱὸς δὲ Σοφίλλου<sup>2</sup>, ὃς οὐτε, ὡς Ἀριστοξενός<sup>3</sup> φησι, τέκτων ἢ χαλκεὺς ἦν, οὐτε, ὡς Ἰστρος, μαχαιοποιὸς τὴν ἐργασίαν, τυχὸν δ' ἐκέκτητο δούλους χαλκέας ἢ<sup>4</sup> τέκτονας· οὐ γὰρ εἰκὸς τὸν ἐκ τοῦ τοιούτου γενόμενον στρατηγίας ἀξιωθῆναι σὺν Περικλεῖ καὶ Θουκυδίδῃ, τοῖς πρώτοις τῆς πόλεως, ἀλλ' οὐδ' ἂν ὑπὸ τῶν κωμικῶν<sup>5</sup> ἄδηκτος ἀφείθη τῶν οὐδὲ Θεμιστοκλέους ἀπεσχημένων<sup>6</sup>. ἀπιστητέον δὲ καὶ τῷ Ἰστρῷ<sup>7</sup> φάσκοντι αὐτὸν οὐκ Ἀθηναῖον<sup>8</sup>, ἀλλὰ Φλιάσιον εἶναι· εἰ δὲ καὶ τὸ ἀνέκαθεν Φλιάσιος ἦν, ἀλλὰ πλὴν Ἰστρου<sup>9</sup> παρ' οὐδενὶ ἐτέρῳ τοῦτο ἔστιν<sup>10</sup> εὐρεῖν.

II. ἐγένετο οὖν Σοφοκλῆς τὸ γένος Ἀθηναῖος, δήμου Κολων-

<sup>1</sup> This Life is found in several copies, but not in L. It is a valuable document, and evidently of great antiquity; but the corruptions and interpolations in it are singularly numerous and remarkable.

<sup>2</sup> Σοφίλλου Westerm. Dind. Bergk. Σοφίλου the mss. Corrected from the Parian marble (Boeckh Inscr. ii. 297, 72), from Simmias (Anth. Pal. vii. 21), and from certain grammarians (v. Dind. in Steph. Thes. vii. 525), as Arcadius p. 54, 14. V. Lobeck Prol. Path. p. 118. The other form however is not hastily to be condemned. Σόφιλλος I take to be a diminutive of Σοφοκλῆς, as Λύσιλλος of Λυσικλῆς, Βάθυλλος of Βαθυκλῆς, Ἡρυλλος of Ἡρακλῆς &c. Probably the name of Sophillus's father was likewise Sophocles.

<sup>3</sup> The extracts from Aristoxenus and Ister Dindorf thinks were derived from a work of the former περὶ τραγωδοποιῶν (v. Ammon. v. ῥύεσθαι p. 123), and from the μελοποιοὶ of the latter (v. Suid. v. Φρῶνις).

<sup>4</sup> χαλκεῖς καὶ Α.

<sup>5</sup> κωμικῶν F. Y. Ricc. Dind. κωμωδῶν vulg.

<sup>6</sup> ἀποσχομένων vulg. ἀπεσχημένων A. F. Y. Jen. Ricc. Dind.

<sup>7</sup> Ἰστρῷ. στράτωνι C. F. Y. Jen. Ricc.

<sup>8</sup> οὐκ Ἀθηναῖον αὐτὸν Jen.

<sup>9</sup> Ἰστρου. στράτωνος Jen.

<sup>10</sup> ἔστιν τοῦτο F.

ἦθεν, καὶ τῷ βίῳ καὶ τῇ ποιήσῃ περιφανής, καλῶς τ' ἐπαιδεύθη καὶ ἐτράφη ἐν εὐπορίᾳ, καὶ ἐν <sup>1</sup> πολιτείᾳ'' <sup>2</sup> καὶ ἐν πρεσβείαις ἐξητάζετο.

III. γεννηθῆναι δ' αὐτόν φασιν ἐβδομηκοστῇ πρώτῃ Ὀλυμπιάδι κατὰ τὸ δεύτερον ἔτος ἐπὶ ἄρχοντος Ἀθήνησι Φιλίππου. ἦν δ' Αἰσχύλου νεώτερος ἔτη <sup>3</sup> δεκαεπτὰ <sup>4</sup> <sup>5</sup>, Εὐριπίδου δὲ παλαιότερος εἴκοσι τέσσαρα <sup>6</sup>. διεπονθήθη δ' ἐν παισὶ καὶ περὶ παλαίστραν <sup>7</sup> καὶ μουσικὴν, ἐξ ὧν ἀμφοτέρων ἐστεφανώθη, ὥς φησιν Ἰστρος. ἐδιδάχθη δὲ τὴν μουσικὴν παρὰ Λάμπρῳ <sup>8</sup>, καὶ μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν Ἀθηναίων περὶ τρόπαιον ὄντων μετὰ λύρας γυμνὸς ἀληλιμμένος τοῖς παιανίζουσι τῶν ἐπινικίων <sup>9</sup> ἐξῆρχεν.

IV. παρ' Αἰσχύλου <sup>10</sup> δὲ τὴν τραγωδίαν ἔμαθε, καὶ πολλὰ ἐκαινούργησεν ἐν τοῖς ἀγῶσι, πρῶτον <sup>11</sup> μὲν καταλύσας τὴν ὑπόκρισιν τοῦ ποιητοῦ διὰ τὴν ἰδίαν μικροφωνίαν'' <sup>12</sup>. πάλαι γὰρ καὶ ὁ ποιητὴς ὑπεκρίνετο αὐτός. τοὺς δὲ <sup>13</sup> χορευτὰς <sup>14</sup> ποιήσας ἀντὶ δώδεκα πεντεκαίδεκα καὶ τὸν τρίτον ὑποκριτὴν ἐξεύρεν. φασὶ δὲ ὅτι καὶ κιθάραν ἀναλαβὼν ἐν μόνῳ τῷ Θαμύριδι <sup>15</sup> ποτε <sup>16</sup> ἐκιθάρισεν, ὅθεν καὶ ἐν τῇ ποικίλῃ στοᾷ μετὰ κιθάρας αὐτὸν γεγράφθαι <sup>17</sup>. Σάτυρος δὲ φησιν ὅτι καὶ τὴν καμπύλην βακτηρίαν αὐτὸς'' <sup>18</sup> ἐπενόησεν. φησὶ

<sup>1</sup> ἐν om F.

<sup>2</sup> πολιτεία. πολιτεία συζῶν Ricc. pr. m. (συνῶν sec. m.). πολιτεία ζυγῶν C. Hence I would read, πολιτεία συχνῶς.

<sup>3</sup> ἔτεσιν A. C. F. Y. Jen. Ricc.

<sup>4</sup> δεκαεπτὰ. ἐπτὰ — A. (ζ' for ἐπτὰ) C. F. Y. Jen. Ricc.

<sup>5</sup> δεκαεπτὰ — εἴκοσι τέσσαρα. Transpose with Musgrave εἴκοσι τέσσαρα — δεκαεπτὰ. V. Dind. Chron. Scen. p. 395. So also Lessing and Bergk. Aeschylus (acc. to his Biographer) was born Ol. 64, 4.

<sup>6</sup> τέσσαρα. τέσσαρσι Jen. Ricc.

<sup>7</sup> τὴν παλαίστραν C. Y. Jen. Ricc.

<sup>8</sup> λαμπῷ F. Q. λάμπῳ A. C. Jen. λαμπίου T. Lamprus was a famous musician and composer of lyric poetry. V. Corn. Nep. Epam. c. 2. He taught Socrates music.

<sup>9</sup> τῶν ἐπινικίων. τὸν ἐπινίκιον Bergk.

<sup>10</sup> Αἰσχύλου C. Y. Ricc.

<sup>11</sup> πρῶτα C.

<sup>12</sup> μικροφωνίαν A. C. F. Y. Jen. Ricc. Dind. ἰσχυροφωνίαν vulg. σμικροφωνία is found in Poll. ii. 212.

<sup>13</sup> αὐτὸς δὲ καὶ τοὺς vulg. αὐτοὺς δὲ τοὺς C. Jen. Ricc. Qu. ἔπειτα δὲ καὶ τοὺς —. δεκαπέντε C. F. Y. Jen. Ricc.

<sup>14</sup> ὑπεκρίνετο αὐτός. τοὺς δὲ χορευτὰς Bergk. ὑπεκρίνετο. αὐτοὺς δὲ τοὺς χορευτὰς vulg. Dind.

<sup>15</sup> Athen. i. 20 F, καὶ τὸν Θαμυριν διδάσκων ἄκρως ἐκιθάρισεν.

<sup>16</sup> ποτε om. Jen.

<sup>17</sup> γεγράφθαι φασὶν T. ἔγραψαν Jen.

<sup>18</sup> αὐτός. πρῶτος conj. Bergk. Cf. on Suid. quoted below, p. lvi.



δὲ Ἰστρος καὶ τὰς λευκὰς κρηπίδας<sup>1</sup> αὐτὸν ἐξευρηκέναι, ἃς ὑποδοῦνται<sup>2</sup> οἷ τε ὑποκριταὶ καὶ οἱ χορευταί<sup>3</sup>, καὶ πρὸς τὰς φύσεις αὐτῶν γράψαι τὰ δράματα, ταῖς δὲ Μούσαις θίασον ἐκ τῶν πεπαιδευμένων συναγαγεῖν<sup>4</sup>.

V. καὶ ἀπλῶς εἰπεῖν<sup>5</sup> τοῦ ἡθους<sup>6</sup> τοσαύτη<sup>7</sup> γέγονε χάρις ὥστε πάντη καὶ<sup>8</sup> πρὸς ἀπάντων αὐτὸν στέργεσθαι. νίκας δ' ἔλαβεν εἴκοσιν, ὥς φησι Καρύστιος, πολλάκις δὲ καὶ δευτερεῖα ἔλαβε, τριτεῖα†<sup>9</sup> δ' οὐδέποτε†<sup>10</sup>. καὶ<sup>11</sup> Ἀθηναῖοι δ' αὐτὸν ἐτῶν ἐξήκοντα πέντε<sup>12</sup> ὄντα στρατηγὸν εἶλοντο πρὸ τῶν Πελοποννησιακῶν<sup>13</sup> ἔτεσιν ἑπτὰ<sup>14</sup> ἐν τῷ πρὸς Ἀναίους<sup>15</sup> πολέμῳ. οὕτω δὲ φιλαθήναιός τις†<sup>16</sup> ἦν ὥστε πολλῶν βασιλέων μεταπεμπομένων αὐτὸν<sup>17</sup> οὐκ ἠθέλησε τὴν πατρίδα καταλιπεῖν.

VI. ἔσχε δὲ καὶ τὴν τοῦ<sup>18</sup> Ἀλκωνος<sup>19</sup> ἱερωσύνην<sup>20</sup>, ὃς ἥρως ἦν<sup>21</sup>

<sup>1</sup> κρηπίδας. 'Slippers.'

<sup>2</sup> ἃς ὑποδοῦνται A. vulg. αἷς ὑποδεσμέονται F. Y. Ricc. ἃς — C. Jen. αἷς ὑπεδύοντο T.

<sup>3</sup> χορευταὶ — ὑποκριταὶ Jen.

<sup>4</sup> συναγαγεῖν. εὐρεῖν T.

<sup>5</sup> ἀπλῶς εἰπεῖν F. T. ἀπλῶς ὥς (ὥς om. Jen.) ἔστιν εἰπεῖν vulg.

<sup>6</sup> τοῦ ἡθους αὐτοῦ T.

<sup>7</sup> τοσαύτη τοῦ γένους F.

<sup>8</sup> πάντη τε καὶ Jen. πάντοτε καὶ C. Ricc. πάντῃ T.

<sup>9</sup> τρίτα vulg. Sc. ἄθλα. Stephens and Dind. would prefer τριτεῖα (Plat. Phileb. p. 22 E), which I have ventured to give.

<sup>10</sup> οὐδέποτε C. F. Y. Jen. Ricc. οὐδεπώποτε vulg. Dind.

<sup>11</sup> καὶ om. C. Jen. Ricc.

<sup>12</sup> πεντήκοντα πέντε Lessing in Vit. Soph. p. 134. Dind. Chron. Scen. p. 409, prob. Bergk. ξθ' ἐτῶν ὄντα A. ἐξήκοντα ἐννέα — Ricc. ἐτῶν ἐξήκοντα πέντε (supr. ἐννέα) . . . C. ἐτῶν ξθ' ὄντα πέντε Jen. ἐτῶν ὄντα ξε' T. ἐτῶν ὄντα ἐξήκοντα πέντε Q. ξε' ἐτῶν ὄντα Y. ἐξήκοντα ἐτῶν ὄντα F.

<sup>13</sup> πρὸ τῶν πελοποννησιακῶν στρ. εἴλ. C. Jen.

<sup>14</sup> ἑπτὰ. ἑπτὰ πέντε Jen. ἐννέα (θ') conj. Bergk.

<sup>15</sup> Ἀναίους Boeckh in Proleg. ad Ant. p. 142. ἀνίους (αν add. in marg.) F. ἀνανίους A. ἀνανίαν (supr. ous) T. ἀνανίω Y. ἀνανίῳ C. and (αν supr. φ) Ricc. ἀράνικον Jen. Ἀναίαν Turn. Qu. Σαμίους.

<sup>16</sup> φιλαθηναϊότατος vulg. φιλαθήναιος Jen. Read φιλαθήναιός τις.

<sup>17</sup> μεταπεμποντων αὐτὸν βασιλέων Y. Jen. and (om. αὐτὸν) C. Ricc. Archelaus, king of Macedonia, is probably more especially meant, who invited to his court also Agathon, Euripides, Timotheus, &c. Cf. Soph. Eleg. Fr. i.

<sup>18</sup> τοῦ om. C. Y. Jen. Ricc.

<sup>19</sup> Ἀλκωνος Meinek. Com. ii. 683 (coll. Schol. Apoll. Rh. i. 97). Ἀλωνος (ἄλωνος F.) vulg.

<sup>20</sup> At this period probably he composed the paean in honour of Aesculapius, which is mentioned by Lucian Dem. Encom. c. 27, and Philostr. p. 109.

<sup>21</sup> ἦν om. A. Y. Jen. Ricc.

μετὰ Ἀσκληπιοῦ<sup>1</sup> παρὰ Χείρωνι τραφεῖς<sup>2</sup>, ἰδρυνθεῖς<sup>3</sup> ὑπὸ Ἰοφῶντος τοῦ υἱοῦ μετὰ τὴν τελευτήν<sup>4</sup>. γέγονε δὲ καὶ θεοφιλῆς<sup>5</sup> ὁ Σοφοκλῆς ὥς οὐκ ἄλλος, καθά φησιν Ἱερώνυμος περὶ<sup>6</sup> τῆς χρυσῆς στεφάνης. ταύτης γὰρ ἐξ ἀκροπόλεως κλαπείσης κατ' ὄναρ Ἡρακλῆς ἐδήλωσε Σοφοκλεῖ, λέγων τὴν μὴ οἰκοῦσαν<sup>7</sup> οἰκίαν ἐν δεξιᾷ εἰσιόντι ἐρευνῆσαι, ἔνθα ἐκέκρυπτο<sup>8</sup>. ἐμήνυσσε δ' αὐτήν<sup>9</sup> τῷ δήμῳ καὶ τάλαντον ἐδέξατο· τοῦτο γὰρ ἦν προκηρυχθέν. λαβὼν οὖν<sup>10</sup> τὸ τάλαντον ἱερὸν ἰδρύσατο Μηνυτοῦ Ἡρακλέους.

VII. φέρεται<sup>11</sup> δὲ καὶ παρὰ πολλοῖς ἢ πρὸς τὸν υἱὸν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ<sup>12</sup>. ἔχων γὰρ ἐκ μὲν Νικοστράτης Ἰοφῶντα, ἐκ δὲ Θεωρίδος Σικυνωνίας Ἀρίστωνα, τὸν<sup>13</sup> ἐκ τούτου γενόμενον παῖδα Σοφοκλέα τοῦνομα πλέον ἔστεργεν. καὶ ποτε ἐν δράματι<sup>14</sup> εἰσήγαγε<sup>15</sup> τὸν Ἰοφῶντα αὐτῷ<sup>16</sup> φθονοῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γήρως παραφρονοῦντι· οἱ δὲ τῷ Ἰοφῶντι ἐπετίμησαν. Σάτυρος δὲ φησιν αὐτὸν εἰπεῖν “εἰ μὲν εἰμι Σοφοκλῆς, οὐ παραφρονῶ, εἰ δὲ παραφρονῶ, οὐκ εἰμι Σοφοκλῆς,” καὶ τότε τὸν Οἰδίποδα<sup>17</sup> παραναγνῶναι<sup>18</sup>.

<sup>1</sup> Ἀσκληπιδν Jen.

<sup>2</sup> After Χείρωνι Bergk marks a lacuna. τραφεῖς added by Meineke.

<sup>3</sup> ἰδρύθη δὲ vulg. ἰδρυνθεῖς A. C. F. Y. Jen. Ricc. Dind. I am disposed to think the old reading is right, and that the subject is, not Alcon, but Sophocles.

<sup>4</sup> μετὰ τὴν τελευτήν Ἰοφῶντος τοῦ υἱοῦ Jen.

<sup>5</sup> θεοσεβῆς Jen. Ricc.

<sup>6</sup> καθά (ὡς F.) Ἱερώνυμός φησιν ἐν τῷ περὶ T.

<sup>7</sup> μὴ οἰκοῦσαν (οἰκ. om. Jen.) the mss. οὔσαν (om. μὴ) the edd. Bergk with reason suspects the proper name of some individual lies concealed, and Dindorf infers the same from the narrative as recorded in Cic. de div. i. 25. The latter proposes Μίκωνος. Bergk conjectures Μητίχου.

<sup>8</sup> ἐκρύπτετο vulg. ἐκέκρυπτο (κέκρυπται Jen.) the mss. Dind.

<sup>9</sup> αὐτήν. αὐτὸν conj. Bergk.

<sup>10</sup> οὖν. δὲ Jen.

<sup>11</sup> φέρεται Dind. prob. Bergk. φαίνεται vulg.

<sup>12</sup> ποτέ om. F. Y. Ricc. before δίκη in T.

<sup>13</sup> τὸν om. F. Y. Ricc.

<sup>14</sup> ἐν δράματι. Hermann conjectures, Ἀριστοφάνης ἐν Δράμασιν εἰσήγαγε. Naeké thinks the ‘Phratores’ of Leucon may be meant. Bergk proposes to correct καὶ ποτε εἰς φράτορας εἰσήγαγε —. And so also Fritzche ad Arist. Ran. 75.

<sup>15</sup> προσήγαγε C. Jen. Ricc.

<sup>16</sup> αὐτῷ om. C. Y. Jen. R.

<sup>17</sup> τὸν Οἰδίποδα. The Oedipus Coloneus, or rather the parodos or opening chorus of that play (668 f.), as related by subsequent writers.

<sup>18</sup> παραναγνῶναι. ἀναγνῶναι C. T. A silly and improbable story, on which see Dind. ad Arist. Fr. p. 540, and ad Oed. Col. 668.



VIII. τελευτῆσαι δὲ αὐτὸν Ἰστρος καὶ Νεάνθης<sup>1</sup> φασὶ<sup>2</sup> τοῦτον τὸν τρόπον. Καλλιππίδην ὑποκριτὴν ἀπ' ἐργασίας ἐξ Ὀποῦντος ἤκοντα<sup>3</sup> περὶ<sup>4</sup> τοὺς Χόας πέμψαι<sup>5</sup> αὐτῷ σταφυλὴν, τὸν δὲ Σοφοκλέα λαβόντα εἰς τὸ στόμα<sup>6</sup> ῥᾶγα<sup>7</sup> ἔτι ὁμφακίζουσιν ὑπὸ τοῦ ἄγαν γήρως ἀποπνιγέντα τελευτῆσαι. Σάτυρος δέ φησι τὴν Ἀντιγόνην ἀναγινώσκοντα καὶ ἐμπεσόντα περὶ τὰ τέλη νοήματι<sup>8</sup> μακρῷ καὶ μέσῃ<sup>9</sup> ἢ<sup>10</sup> ὑποστιγμὴν πρὸς ἀνάπausιν μὴ ἔχοντι, ἄγαν ἀποτείναντα τὴν φωνὴν<sup>11</sup> σὺν τῇ φωνῇ καὶ τὴν ψυχὴν<sup>12</sup> ἀφείναι. οἱ δ' ὅτι μετὰ τὴν τοῦ δράματος<sup>13</sup> ἀνάγνωσιν, ὅτε νικῶν ἐκηρύχθη, χαρᾷ νικηθεὶς ἐξέλιπεν<sup>14</sup>.

IX. καὶ<sup>15</sup> ἐπὶ τὸν πατρῶον τάφον ἐτέθη τὸν ἐπὶ τῇ ὁδῷ τῇ κατὰ τὴν Δεκέλειαν φερούσῃ<sup>16</sup> κείμενον<sup>17</sup> πρὸ τοῦ τείχους ἔνδεκα σταδίων. φασὶ δ' ὅτι καὶ τῷ μνήματι αὐτοῦ σειρήνα ἐπέστησαν, οἱ δὲ χελιδόνα<sup>18</sup> χαλκῇν. καὶ τοῦτον τὸν τόπον<sup>19</sup> ἐπιτετειχικότων<sup>20</sup> Λακεδαιμονίων κατ' Ἀθηναίων Διόνυσος κατ' ὄναρ<sup>21</sup> ἐπιστὰς Λυσάνδρῳ ἐκέλευσεν ἐπιτρέψαι τεθῆναι τὸν ἄνδρα εἰς τὸν τάφον ὥς δ' ὠλιγόρησεν ὁ Λύσανδρος, δεύτερον αὐτῷ ἐπέστη ὁ Διόνυσος τὸ αὐτὸ

<sup>1</sup> Νεάνθης. In his treatise περὶ ἐνδόξων ἀνδρῶν: see Mueller. Fr. Hist. iii. 4.

DIND.

<sup>2</sup> φασὶν Ἰστρος καὶ Νεάνθης C. Jen.

<sup>3</sup> καλλιππίδου ὑποκριτοῦ (ὑποκριτὴν Y.) — ἤκοντος C. Y. Jen. Ricc.

<sup>4</sup> περὶ C. F. Y. Jen. Ricc. παρὰ vulg. Dind.

<sup>5</sup> πέμψαντος Jen.

<sup>6</sup> στόμα αὐτοῦ C. Jen.

<sup>7</sup> ῥᾶγα εἰς τὸ στόμα C. F. Y. Ricc. Jen. ῥᾶγα ἔτι ὁμφ. εἰς τὸ στόμα T.

<sup>8</sup> νοήματι. κώλφ T. 'Sentence or period.'

<sup>9</sup> μέσῃ. Sc. στιγμὴν.

<sup>10</sup> ἢ καὶ C. T. Y. Ricc.

<sup>11</sup> τὴν φωνὴν ἀποτείναντα F.

<sup>12</sup> ψυχὴν σὺν τῇ φωνῇ C. Jen.

<sup>13</sup> τοῦ δράματος om. Jen.

<sup>14</sup> ἐξέψυξε F.

<sup>15</sup> καὶ &c. The passage is thus arranged in A. C. F. Y. Jen. Ricc. Usually thus, as in T., τῶν δὲ πατρῶων αὐτοῦ τάφων ἐπὶ Δεκέλειαν κειμένων πρὸ σταδίων τοῦ τείχους ἔνδεκα καὶ τοῦτον τὸν τόπον ἐπιτετειχικότων Λακεδαιμονίων κατὰ τῶν Ἀθηναίων, ἐπεὶ περ οὐχ οἶδν τε ἦν αὐτὸν ἐκεῖ θάπτειν, Διόνυσος — κελεύων. ὁ δὲ — Σοφοκλῆς κήρυκα — ἄνδρα. φασὶ δὲ καὶ ὅτι (ὅτι καὶ T.) τῷ μνήματι αὐτοῦ Σειρήνα ἐπέστησαν, οἱ δὲ χελιδόνα χαλκῇν. ἐπιγεγράφθαι δὲ τῷ τάφῳ αὐτοῦ τάδε.

<sup>16</sup> ἐπὶ τὴν δεκέλειαν (δεκελεῖ . . A.) ὁδὸν (om. φερούσῃ) A. C. F. Y. Ricc.

<sup>17</sup> τῶν πατρῶων τάφων ἐτέθη τῶν — κειμένων A. F. Y. Ricc.

<sup>18</sup> χελιδόνα T. vulg. χελίαν Y. ἄλλως χέλυν marg. Ricc. κηληδόνα Huschk Analect. in Anthol. p. 8. On which word v. Boeckh ad Pind. Fr. p. 569. Qu. οἱ δὲ καὶ ἀηδόνα χαλκῇν.

<sup>19</sup> τόπον. χώρον Jen.

<sup>20</sup> τετειχικότων C. Jen.

<sup>21</sup> κατ' ὄναρ om. Jen.

κελεύων. ὁ δὲ <sup>1</sup> Λύσανδρος πυνθανόμενος παρὰ τῶν φυγάδων τίς εἶη ὁ τελευτήσας, καὶ μαθὼν ὅτι Σοφοκλῆς ὑπάρχει' <sup>2</sup>, κήρυκα πέμψας ἐδίδου θάπτειν τὸν ἄνδρα.

X. Λόβων' <sup>3</sup> δέ φησιν ἐπιγεγράφθαι <sup>4</sup> τῷ αὐτοῦ <sup>5</sup> τάφῳ τάδε·

κρύπτω' τῷδε τάφῳ Σοφοκλῇ <sup>6</sup> πρωτεῖα λαβόντα <sup>7</sup>

τῇ <sup>8</sup> τραγικῇ τέχνῃ, σχῆμα' <sup>9</sup> τὸ σεμνότατον.

Ἰστρος δέ φησιν Ἀθηναίους διὰ τὴν τοῦ ἀνδρὸς <sup>10</sup> ἀρετὴν καὶ <sup>11</sup> ψήφισμα πεποιηκέναι κατ' ἔτος' <sup>12</sup> αὐτῷ θύειν.

XI. ἔχει' δὲ δράματα, ὥς φησιν Ἀριστοφάνης <sup>13</sup>, ἑκατὸν τέσσαρα <sup>14</sup>, τούτων δὲ νενόθευται <sup>15</sup> δεκαεπτὰ <sup>16</sup>. συνηγωνίσατο <sup>17</sup> δὲ Αἰσχύλῳ καὶ Εὐριπίδῃ καὶ Χοιρίλῳ <sup>18</sup> καὶ Ἀριστίᾳ <sup>19</sup> καὶ ἄλλοις πολλοῖς <sup>20</sup> καὶ Ἰοφῶντι τῷ νιῷ.

XII. Τὸ πᾶν μὲν <sup>21</sup> οὖν Ὀμηρικῶς ὠνόμαζε' <sup>22</sup>. τοὺς τε γὰρ <sup>23</sup> μύθους φέρει κατ' ἔχνος τοῦ ποιητοῦ καὶ τὴν Ὀδύσειαν δ' ἐν πολλοῖς

<sup>1</sup> ὁ δέ. καὶ C. Jen.

<sup>2</sup> ὑπάρχει added by Dind. from C. F. Y. Jen. Ricc. Qu. ὑπάρχοι.

<sup>3</sup> Λόβων [Bergk.] Dind. λαβὼν vulg. Lobo an Argive (ἐν τῷ περὶ ποιητῶν) is cited by Diog. L. i. 34, and 112. Bergk now gives : φασὶ δ' ἐπιγεγράφθαι. Westermann conjectures : Ἰοφῶν δέ, φασίν, ἐπέγραψε.

<sup>4</sup> ἐπιγεγράφθαι T. ἐπιγέγραπται Y. ἐπιγράψαι F. Ricc. ἐπέγραψε C. Jen.

<sup>5</sup> αὐτοῦ om. Jen. after τάφῳ in F. T. Y. Ricc.

<sup>6</sup> σοφοκλῇ A. and a Madrid ms. ap. Iriart. p. 161. σοφοκλεῖ F. Σοφοκλῆν vulg.

<sup>7</sup> λαβόντι Y. λαβόντ' F.

<sup>8</sup> τῇ. ἐν τῇ C. F. Y. Jen. Qu. ἐν. Cf. on § xiii.

<sup>9</sup> καὶ σχῆμα Jen. Qu. κρύπτει — μνῆμα ('monument'). Schaefer renders : 'summa patriae decus.'

<sup>10</sup> τοῦ ἀνδρὸς. τούτου C. Jen.

<sup>11</sup> καὶ om. F. Y. Jen.

<sup>12</sup> κατ' ἔτος A. Dind. κατ' ἔτος ἕκαστον vulg. καθ' ἕκαστον ἔτος Jen.

<sup>13</sup> So A. C. F. Y. Jen. Ricc. ἔγραψε δέ, ὥς φησιν Ἀριστοφάνης, δράματα vulg. Aristophanes of Byzantium is meant, whose commentary on the πίνακες of Callimachus Dindorf thinks is here referred to.

<sup>14</sup> So C. Y. Jen. Ricc. ρλ' A. ἑκατὸν τριάκοντα T. Bergk.

<sup>15</sup> τούτων — δεκαεπτὰ om. C. Jen.

<sup>16</sup> νενόθευται A. Dind. νοθεύεται vulg.

<sup>17</sup> συνηγωνίσατο the mss. συνηγωνίζετο vulg.

<sup>18</sup> He could hardly have contended with Choerilus, as Naeké (de Choerilo p. 8) observes.

<sup>19</sup> καὶ Ἀριστίᾳ om. C. Y. Jen. Ricc.

<sup>20</sup> πολλοῖς added from C. F. Y. Jen. Ricc.

<sup>21</sup> μὲν added from A. F. Y. Jen. Ricc.

<sup>22</sup> ὠνόμαζε. "Aperte vitiosum," says Bergk, who proposes οἰκονομεῖ.

<sup>23</sup> γὰρ added from A. C. Jen. Ricc.



δράμασιν ἀπογράφεται<sup>1</sup>. παρετυμολογεῖ δὲ καθ' Ὁμηρον καὶ τοῦ νομα τοῦ Ὀδυσσεώς<sup>2</sup>.

ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς<sup>3</sup>.

πολλοὶ γὰρ ὠδύσαντο<sup>4</sup> δυσσεβεῖς<sup>5</sup> ἐμοί<sup>6</sup>.

XIII. ἡθοποιεῖ δὲ καὶ ποικίλλει καὶ τοῖς<sup>7</sup> ἐπινουήμασι τεχνικῶς χρήται, Ὀμηρικὴν ἐκματτόμενος χάριν ὅθεν εἰπεῖν<sup>8</sup> Ἰωνικόν τινα<sup>9</sup> μόνον Σοφοκλέα τυγχάνειν Ὀμήρου μαθητήν. καὶ<sup>10</sup> ἄλλοι μὲν<sup>11</sup> πολλοὶ μεμίμηνταί τινα τῶν πρὸ αὐτῶν ἢ τῶν καθ' αὐτούς<sup>12</sup>, μόνος δὲ Σοφοκλῆς ἀφ' ἐκάστου τὸ λαμπρὸν ἀπανθίζει καθ' ὃ<sup>13</sup> καὶ μέλιττα ἐλέγετο. ἤνεγκε δὲ τὰ μικτά<sup>14</sup><sup>15</sup>, εὐκαιρίαν, γλυκύτητα, τόλμαν, ποικιλίαν<sup>16</sup>. οἶδε δὲ καιρὸν<sup>17</sup> συμμετρῆσαι<sup>18</sup> καὶ<sup>19</sup> πρίγματα, ὥστ' ἐκ μικροῦ ἡμιστιχίου ἢ λέξεως μιᾶς<sup>20</sup> ὅλον ἡθοποιεῖν πρόσωπον· ἔστι δὲ τοῦτο μέγιστον ἐν<sup>21</sup> ποιητικῇ<sup>22</sup>, δηλοῦν ἦθος ἢ πάθος<sup>23</sup>. φησὶν οὖν<sup>24</sup> Ἀριστοφάνης<sup>25</sup> ὅτι “καιρὸς” ἐπεκαθέζετο<sup>26</sup>

<sup>1</sup> ἀπογράφεται C. Y. Jen. Ricc.

<sup>2</sup> τὸ ὄνομα τοῦ Ὀδυσσεώς T. vulg. τοῦνομα τοῦ Ὀδ. A. Dind. τοῦ Ὀδυσσεώς τὸ ὄνομα Jen.

<sup>3</sup> κακοῖς. κακὸς F. κακῶς C. Y. Ricc. Qu. κακῶν.

<sup>4</sup> ὠδύσαντο A. Dind. ὠδύσαντο vulg.

<sup>5</sup> δυσσεβεῖς. δυσμενεῖς conj. Nauck. Bergk.

<sup>6</sup> Brunck refers these lines to the Νίπτρα or the Ὀδυσσεὺς ἀκανθοπλήξ, Welcker (de trag. i. 87) to the Φαλακές.

<sup>7</sup> ποικίλλει καὶ τοῖς om. C. Y. Jen. Ricc.

<sup>8</sup> εἰπεῖν A. C. F. Y. Jen. Ricc. εἰπεῖν λέγεται T. εἰπεῖν φασιν vulg.

<sup>9</sup> Ἰωνικόν τινα. Ἰῶνα τὸν ποιητὴν Meinek. Ἰῶνα τὸν Χίον or τὸν τραγικὸν (in his Ἰπομνήματα) [Bergk]. Ἰῶνα (or Πλατωνικόν τινα, i. e. Polemo, coll. Diog. L. iv. 20) Bergk. Vit. § 13.

<sup>10</sup> καὶ om. F. Jen.

<sup>11</sup> μὲν γὰρ vulg. Dind. om. C. Y. Jen. Ricc. γὰρ om. F.

<sup>12</sup> κατ' αὐτούς F. <sup>13</sup> διὸ Jen.

<sup>14</sup> ἔμιξε δὲ τοῖς αὐτοῦ ποιήμασιν T.

<sup>15</sup> τὰ μικτά. τὰ μέγιστα conj. Bergk. A probable correction.

<sup>16</sup> εὐκαιρίαν γλυκυτάτην, τόλμην ποικίλην C. Jen. ποικίλην also Ricc.

<sup>17</sup> καιρόν. καὶ Jen.

<sup>18</sup> συμμετρῆσαι. εἰς μετρήσαι F. T. ἐκμετρήσαι C. Y. Jen. and (supr. εἰς) Ricc.

<sup>19</sup> καί. τὰ Jen. conj. Bergk.

<sup>20</sup> ἐκ μικροῦ ἡμιστιχίου ἢ λέξεως μιᾶς Brunck. ἐκ μικροῦ ἡμιστιχίου ἤλεγξεν (ἤλ. om. C. Y. Jen. Ricc.) ὡς μιᾶς (ὡς μ. om. Jen.) the mss. ὥστε ἐκ βραχέος κώλου ἤρκεσεν ὅλον ἡθοποιῆσαι τὸ πρόσωπον Thom. Mag. and so T.

<sup>21</sup> ἐν C. F. T. Y. Jen. Ricc. ἐν τῇ the rest. Bergk. Cf. on x. n. 8.

<sup>22</sup> ποιηταῖς C. Jen.

<sup>23</sup> πάθος ἢ ἦθος Jen.

<sup>24</sup> φησὶ γοῦν T.

<sup>25</sup> Ἀριστ. Dindorf thinks in his Γηρυτάδης.

<sup>26</sup> κηρὸς A. F. θηρὸς Y. Jen. θυρὸς Ricc. and (supr. κηρὸς) C. καιρὸς cod. Par. (?) Westerm. Bergk. Qu. Κύπρις, or Χάρις, or Ἐρως.

[τοῖς χείλεσιν αὐτοῦ]<sup>1</sup>," ἄλλοι δὲ "Σοφοκλέους τοῦ μέλιτι τὸ στόμα<sup>2</sup> κεχρισμένου." φησὶ δὲ<sup>3</sup> Ἀριστόξενος ὡς πρῶτος τῶν Ἀθήνηθεν<sup>4</sup> ποιητῶν τὴν Φρυγίαν<sup>5</sup> μελοποιῖαν εἰς τὰ ἴδια ἄσματα παρέλαβε καὶ τῷ διθυραμβικῷ τρόπῳ<sup>6</sup> κατέμιξεν.

## ΕΚ ΤΩΝ ΣΟΥΙΔΑ.

Σοφοκλῆς Σοφίλλου<sup>7</sup> Κολωνῆθεν Ἀθηναῖος, τραγικός, τεχθεὶς κατὰ τὴν οὔ Ὀλυμπιάδα, ὡς πρεσβύτερος εἶναι Σωκράτους ἔτη ιζ'. οὗτος πρῶτος τρισὶν ἐχρήσατο ὑποκριταῖς καὶ τῷ καλουμένῳ τριταγωνιστῇ, καὶ πρῶτος τὸν χορὸν ἐκ πεντεκαίδεκα εἰσήγαγε νέων, πρότερον δυοκαίδεκα εἰσιόντων. προσηγορεύθη δὲ μέλιττα διὰ τὸ γλυκύ. καὶ αὐτὸς<sup>8</sup> ἤρξε τοῦ δράμα πρὸς δράμα ἀγωνίζεσθαι, ἀλλὰ μὴ τετραλογίαν<sup>9</sup>. καὶ ἔγραψεν ἐλεγείαν τε καὶ παιᾶνας καὶ λόγον καταλογάδην<sup>10</sup> περὶ τοῦ χοροῦ, πρὸς Θέσπιν καὶ Χοιρίλον ἀγωνιζόμενος. παῖδας δ' οὓς ἔσχεν οὗτοι, Ἰοφῶν<sup>11</sup>, Λεωσθένης, Ἀρίστων, Στέφανος, Μενεκλείδης. τελευταῖα δὲ μετ' Εὐριπίδην ἐτῶν ὦν<sup>12</sup> ἐνενήκοντα. ἐδίδαξε δὲ δράματα ρκγ', ὡς δέ τινες καὶ πολλῷ πλείω. νίκας δ' ἔλαβεν κδ'.

<sup>1</sup> τοῖς χείλεσιν αὐτοῦ is usually added, an interpolation it now seems, found only in T.

<sup>2</sup> τὸ στόμα om. Jen.

<sup>3</sup> δὲ καὶ T. Jen.

<sup>4</sup> ἀθήνησι Jen.

<sup>5</sup> φρύγιον A. F. Y. Jen. Ricc.

<sup>6</sup> τοῦ διθυραμβικοῦ τρόπου A. F. prob. Bergk.

<sup>7</sup> σοφίλου (σωφίλου A.) the mss.

<sup>8</sup> αὐτὸς ἤρξε. πρῶτος ἤρξε conj. Bergk, § 10. Cf. on iv. n. 17.

<sup>9</sup> τετραλογίαν Meursius. στρατολογεῖσθαι or στρατολογία the mss.

<sup>10</sup> κατ. om. A.

<sup>11</sup> Ἰοφῶν om. A.

<sup>12</sup> ἐτῶν. Read ἐτῶν ὦν. Cf. Vit. § v. and Plutarch quoted p. x in note.



**ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.**





## ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤΥΠΟΘΕΣΙΣ.

Λιπὼν Κόρινθον Οιδίπους, πατρὸς νόθος  
πρὸς τῶν ἀπάντων λοιδορούμενος ξένος,  
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,  
ζητῶν ἑαυτὸν καὶ γένους φυτοσπóρον.  
εὐρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιοῖς  
ἄκων ἔπεφνε Λαῖον γεννήτορα.  
Σφιγγὸς δὲ δεινῆς θανάσιμον<sup>1</sup> λύσας μέλος  
ἥσυχνε μητρὸς ἀγνοουμένης λέχος.  
λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.  
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,  
ὅπως πύθοιτο<sup>2</sup> τοῦ κακοῦ πανστήριον,  
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,  
τὸν Λαίειον ἐκδικηθῆναι φόνον.  
ὄθεν μαθὼν ἑαυτὸν Οιδίπους τάλας  
πόρπαισι δισσὰς ἐξανάλωσεν κόρας<sup>3</sup>,  
αὐτὴ δὲ<sup>4</sup> μήτηρ ἀγχόναϊς διώλετο.

### ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ο ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ ἐπὶ διακρίσει θατέρον ἐπιγέγραπται.  
χαριέντως δὲ ΤΥΡΑΝΝΟΝ ἅπαντες αὐτὸν ἐπέγραφον, ὡς<sup>5</sup> ἐξέχοντα πάσης  
τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὡς φησι

<sup>1</sup> θνήσιμον J.

<sup>2</sup> πύθοιτο Brunck. πύθεται the MSS.

<sup>3</sup> Δισσαῖσι χερσὶν ἐξετύφλωσεν κόρας Turn. (after Triclin.). In one copy Brunck found: κόρας κατησβόλωσεν αὐτὸς ὀμμάτων | πόρπαξι δεινῶς ὑστερηθεὶς τοῦ φάους. He compares Oed. R. 1268. Eur. Ph. 59. Hec. 1155. Elmsley gives δισσὰς τε (δισσαῖς τε Ald.) χερσὶν —.

<sup>4</sup> τε conj. Elmsl.

<sup>5</sup> ὡς (a. m. rec.) L. om. J.

Δικαίάρχος. εἰσὶ δὲ καὶ οἱ ΠΡΟΤΕΡΟΝ αὐτὸν<sup>6</sup>, οὐ ΤΥΡΑΝΝΟΝ, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταί, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς ΤΥΡΑΝΝΟΥΣ<sup>7</sup> προσαγορεύοντες, ὁψέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἑλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου<sup>7</sup> χρόνους, καθάπερ Ἰππίας ὁ σοφιστὴς φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον Ἐχέτον βασιλέα φησὶ, καὶ οὐ τύραννον (Ὀδυσσ. σ'. 84.)

Εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα.

προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν<sup>8</sup> χαλεποὺς γάρ τινας περὶ ληστείαν τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δῆλον. οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον αἰσυνμήτας<sup>9</sup> προσαγορεύεσθαι. εὐφημότερον γὰρ<sup>1</sup> ἐκείνο τοῦνομα.

## ΑΛΛΩΣ<sup>2</sup>.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολήν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται. τὸ κεφάλαιον δὲ τοῦ δράματος γνῶσις τῶν ιδίων κακῶν Οἰδίποδος, πῆρως τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

## ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩ<sup>3</sup>.

Λαΐε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς<sup>4</sup>.  
δῶσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ  
σοῦ παιδὸς<sup>5</sup> χεῖρεσσι λιπεῖν φάος. ὥς γὰρ ἔνευσεν  
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,  
οὗ φίλον ἤρπασας υἱόν· ὁ δ' ἠΰξάτο σοι τάδε πάντα.

<sup>6</sup> αὐτὸν before ἐπιγράφοντες in J. L.

<sup>7</sup> Cf. Schol. on Aesch. Pr. 224.

<sup>8</sup> τυρρηνῶν pr. L. and J.

<sup>9</sup> V. Aristot. Pol. iii. 11.

<sup>1</sup> γὰρ G. J. L. δὲ R. Vulgo γ'.

<sup>2</sup> Omitted in Ald.

<sup>3</sup> On the Oracle and the Enigma v. Valck. ad Phoen. p. xxii.

<sup>4</sup> αἰτεῖς; Ald.

<sup>5</sup> παιδὸς ἐοῦ in Arg. Eur. Phoen. Br.



## ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ<sup>6</sup>.

Ἔστι δίπουν ἐπὶ γῆς καὶ τετράπων<sup>7</sup>, οὐ μίᾳ φωνῇ,  
καὶ τρίπων· ἀλλάσσει δὲ φυὴν<sup>8</sup> μόνον ὅσσ' ἐπὶ γαῖαν  
ἐρπετὰ κινεῖται<sup>9</sup> ἀνά τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὅπότεν πλείστοισιν<sup>1</sup> ἐρειδόμενον<sup>2</sup> ποσὶ βαίνῃ,  
ἐνθα τάχος<sup>3</sup> γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

## ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ<sup>4</sup>.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,  
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.  
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαῖαν ἐφέρει,  
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων.  
γῆραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,  
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

<sup>6</sup> The enigma of the Sphinx is mentioned by several Grammarians. It is quoted from the Tragodumeni of Asclepiades by Athēnaeus x. 456 B.

<sup>7</sup> τέτραπον) τετράπον (sic) A. L. Correctly.

<sup>8</sup> βοήν A. G. L. Ald. φύσιν Athen.

<sup>9</sup> γίνηται L. γίνεταί G. γείνεται Athen.

<sup>1</sup> πλεόνεσσιν J. and some copies of Eurip. Valck. Elmsl.

<sup>2</sup> ἐπειγόμενον A. L. (pr. m. ἐπιγόμενον), and some copies of Eurip.

<sup>3</sup> μένος—ἀφανρότερον conj. Elmsl.

<sup>4</sup> The solution of the enigma is not found in the copies of Sophocles, but has been added from the Schol. on Eurip. Phoen. 50 (where v. Valck.). In the margin of L. is found written by a recent hand the oracle given to Cadmus, consisting of eighteen verses (φράζου δή μοι μῦθον Ἀγήνορος ἔκγονε Κάδμε &c.), which are preserved by the Schol. on Eur. Phoen. 641.





## OEDIPUS TYRANNUS.

---

FOR the better understanding of this drama, which carries us at once "in medias res," it will be desirable to take a retrospective glance of past events in the history of its ill-fated hero. Laius, king of Thebes, upon the occasion of his marriage with Jocasta, had received from the god whom he consulted a response, that he should beget an only son, who was destined to become his murderer. This result accordingly he endeavoured to avoid, but inheriting as he did a fatal curse from his progenitors, it was not possible for him to avert the cruel destiny that awaited him. He begat a son, the produce of this union, which Jocasta was at once instructed by him to destroy; but her maternal feelings revolted against such an unnatural step, and she was content to hand over to a confidential domestic the child for exposure upon the mountains. It was accordingly, on the third day of its birth, taken to the mountain Cithaeron, and suspended from a tree by a cord run through his feet, with the view of accomplishing its destruction; but a Corinthian shepherd happening to be tending his flocks in that neighbourhood, the domestic was induced to spare the life of the child, and handed it over to the shepherd, by whom it was carried away to Corinth, and presented to his master Polybus, king of that city. Polybus, having no offspring of his own by his wife Merope, was induced to adopt the child; and the latter, as he grew up, was generally esteemed the king's son. On a certain festal occasion however Oedipus (for this name he had received from the angry inflamed wounds of his pierced feet) was twitted by one of the company, under the excitement of drink, as being the child of another than his reputed father. Having questioned his supposed parents on this subject, and received no satisfactory answer, he secretly sets off to consult the god at Delphi about the matter. On this point he receives no information, but is told that he is to become the murderer of his father, the husband of his mother, and the sire of an unnatural offspring. With a view to escape the fulfilment of such dread predictions, he resolves to return no more to Corinth and his reputed parents, and turns his steps towards Thebes. On his way

thither, passing through Phocis, in a narrow mountain cutting or defile, called the *σχιστὴ ὁδὸς*, where three roads join, he meets an elderly person riding in a chariot with a small retinue, the driver of which roughly commands him to make way; and as the chariot passes, he is struck on the head with a heavy whip by the rider himself. Incensed at this outrage, he retaliates by slaying the whole party, with the exception of a single attendant, who escapes. Prosecuting his journey he arrives at Thebes, where he finds the city in great affliction in consequence of the exactions of the Sphinx, who devoured all those that failed in solving her riddle, until the solution of which her devastations were to continue. Our hero, emboldened by a secret confidence of success, makes the attempt and succeeds. As a reward for which service to the state he is presented with the kingdom of Thebes, recently become vacant by the murder of King Laius by unknown hands while journeying to Delphi, and with the hand of the late king's widow Jocasta, the sister of Creon. With her he lives for many years in blissful ignorance of his real state, and has four children, two sons and two daughters. But the family curse, sure, though slow, pursues him, and, as we shall see, entangles him in the meshes of a hideous and cruel fate. In the midst of his career of prosperity, the city is suddenly visited by a pestilence, which carries off man and beast, and blights the produce of the ground. And at this point the present play opens. A deputation of the citizens presents itself at the palace of the king, and implores his assistance, seeing he had on a former occasion by his ability delivered the state. With a view to avert the evil by removing the cause the king has already, in the paternal solicitude of his heart, sent Creon to inquire of the god of Delphi what course he should pursue. The answer brought back is that the blood of the murdered Laius is that which troubles the state, and that the author of the foul deed must be either slain or exiled. In his zeal he spares no effort to investigate the author of the crime, and after a series of gradual discoveries, which we need not here anticipate, he discovers to his amazement and confusion that he is himself "the man;" and withal the murderer of his own father, and the consort of his own mother. Immediately on this fatal discovery Jocasta leaves the stage and hangs herself; and Oedipus puts out his own eyes, that they may no longer behold the monuments of his unconscious guilt.

In this play we have the most finished performance of the most accomplished master of Greek Tragedy. Its excellence has been universally acknowledged from the time of Aristotle downwards, and certainly for the ingenious arrangement of the parts (*ἡ σύστασις τῶν*



πραγμάτων), the natural and spontaneous development of the plot, and the manner in which the interest and excitement of the audience are sustained throughout and gradually brought to a climax, it has probably never been surpassed. It bears in fact the same relation to the Tragic art, that *the Iliad* does to the Epic, and *the Clouds* of Aristophanes to the Comic, being well-nigh a perfect model of what a Tragedy should be. The facts of the drama are all most ingeniously connected and harmonized; every character, every incident is in place, and conduces to evolve by gradual steps the ultimate sad catastrophe. The unravelling of the plot or the *περιπέτεια* commences at v. 716, where the casual mention by Jocasta of Laius having been murdered by assassins in *the triple high-road* strikes harshly upon the ear of Oedipus, and he begins to suspect he may have been the author of the deed; though the full discovery is skilfully retarded for some time longer. While in this state of anxious suspense, he is by and by startled with the astounding and overwhelming assurance that Polybus and Merope are not his real parents; and at last, on the arrival of the fugitive slave above-mentioned, who had been summoned from the country, the fatal truth is elicited that the son and murderer of Laius is none other than—Oedipus himself.

We have in this play also the most remarkable specimen of what is commonly called the irony of Sophocles, which may be explained as consisting partly in giving words or sentences a designedly ambiguous import; partly in giving a fair colouring and appearance to things that are of an opposite character, and raising by way of contrast views and expectations that are inconsistent with the reality of the case, and destined to be dissipated by the rays of approaching truth.

We find veins of irony more or less in all the plays of our poet, as, for instance, in the concluding portion of the *Electra*, where the heroine utters a series of equivocal expressions, which are intended by her in one sense, and taken by Aegisthus in another. But the present play is tinged with it almost from beginning to end, and this it is which contributes not a little to keep up that interest in the subject, which never languishes for a moment. Thus if a momentary hope gleams upon our hapless hero, it is but to deepen by contrast the darkness that is to succeed; and those very things, which Oedipus in his blindness fancies are for his good, turn out to be contributing to effect his ruin. It is distinguished moreover for its rigid observance of all the three unities, of time, place, and action.

The legend of Oedipus is modified by our poet, so as best to suit the requirements of his subject; and those who may wish to learn the points of variance between him and other writers on the subject,

may consult with advantage the carefully prepared Introductions to this play of Wunder and Schneidewin.

The moral conclusion of the drama is to the effect that it is impossible even for the cleverest or best of men by any forethought or contrivance of their own to escape that destiny which the will of the gods has fixed; and that it is impossible to pronounce any man happy, until the last day of his life has seen him depart unclouded with sorrow and adversity (see the concluding address of Oedipus himself, 1524—30).

In Oedipus himself we behold a considerate and paternal ruler, a loving and affectionate father, a devout and god-fearing man; and this is the man who is singled out by the gods to bear in a special manner the inherited curse of his family, and to be plunged into an inextricable labyrinth of guilt and suffering. Yet though his sufferings be real, his guilt is not so; he is the unconscious and unwilling victim of a dread destiny, and his deeds, as he himself expresses it, are more of a passive than an active character (Oed. C. 267, *πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα*). In order to justify in some degree the sad punishment inflicted upon him, some have endeavoured to discover in Oedipus a deserving object of it, representing him as a self-willed, haughty, impetuous, and hasty tyrant; and they have been in some measure influenced to do so, in obedience to the dictum of Aristotle, that it is unbecoming in Tragedy to represent a virtuous man brought to great suffering. But this is not the picture Sophocles himself gives us of his character. According to him, Oedipus, if not absolutely perfect, is decidedly a good and highly principled man, loving and beloved by his people, reverent towards the gods, mindful of his duties as a prince, a kind husband, an affectionate father, and a firm friend. The only blemishes we can lay hold of in his moral character are an irritable hasty temper (of which his daughter in a delicate manner reminds him in Oed. C. 855, *ὀργῇ χάριν δούς, ἧ σ' αἰὲ λυμαίνεται*), and a suspicious turn of mind; but if we attentively consider all the circumstances of the cases where these are displayed, we shall be fain to acknowledge that there was at least a cause; and that even his excesses sprang from generous impulses.

For fixing the date of the first production of this play we have no certain clue. Some have fancied, from the graphic description of the pestilence in the opening of the play, that it was composed either at or soon after the time when the great plague was raging at Athens. Others have recognized in it political allusions to Alcibiades or Pericles; and indeed the Chorus 863—90 does seem to hint indirectly and darkly at the insolent, overbearing, and profane conduct of some certain well-known character of the day.



The tragic history of Oedipus is thus alluded to by Homer (Od. xi. 271—80) :

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο,  
 γημαμένη ᾧ νιεῖ· ὁ δ' ὄν πατέρ' ἐξεναρίζας  
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
 Ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων  
 Καδμείων ἦνασσε, θεῶν ὁλοὰς διὰ βουλὰς·  
 ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσιν.

Other writers that treat of it are given by Wunder, viz. Pherecydes (ap. Sturz. p. 187, ed. sec.), Aeschylus in his Sept. c. Thebas, Euripides in his Phoenissae, Apollodorus iii. 5. 7, Diodor. iv. 64, Pausan. ix. 5 and x. 5, Hygin. Fab. 66 and 67, the Schol. on Hom. Od. l. l., and the writer of the Arg. Eurip. Phoen. (from the cod. Guelph.)

The same favourite material was worked up into tragedy, with the same title of Oedipus, also by the Aeschylean Philocles, Euripides, Achaëus of Eretria, Nicomachus, Xenocles, Diogenes the Younger, Carcinus, Theodectes, Seneca, and perhaps others. The comic poet Eubulus also wrote a play under this title. The entire series of Legends on this subject was first dramatized by Aeschylus in his Trilogy (exhibited Ol. 78, 1), consisting of Λαῖος, Οἰδίπους, Οἱ ἐπτά ἐπὶ Θήβας, with the addition of a satyric drama entitled Σφίγξ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

---

ΟΙΔΙΠΟΥΣ<sup>1</sup>.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ γερόντων Θηβαίων.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ Λαΐου.

ΕΞΑΓΓΕΛΟΣ.

<sup>1</sup> The parts of either Oedipus (Tyrannus and Coloneus) were performed by Polus, an actor of great celebrity, as we are informed by Arrian ap. Stob. S. xcvi. 28. Frequent mention of this Polus is made by Lucian (v. interpr. ad Lucian. T. ii. p. 645). See also A. Gell. vii. 5.



# ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

## ΟΙΔΙΠΟΥΣ.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,  
τίνας ποθ' ἔδρας τάσδε μοι θαάζετε

1. ὦ τέκνα. Hom. Od. ε'. 13, λαῶν, οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν. Eur. Ph. 815, Καδμογενῆς γέννα. So the Athenians are called Ἐρεχθεῖδαι Aj. 202, Θησεῖδαι Oed. C. 1066, παῖδες Κραναοῦ Aesch. Eum. 1014. According to the same view we find δῶμα Καδμείου below 29. Ant. 1155, Κάδμου πάροικοι καὶ δόμων Ἀμφίονος.—Κάδμου τοῦ πάλαι. So Oed. C. 69, Θησεὺς τοῦ πρὶν Αἰγέως τόκος. For the contrasted expression τοῦ πάλαι νέα cf. Aesch. Sept. 721, πόνοι δόμων νέοι παλαιοῖσι συμμιγείς κακᾶς. Oed. C. 148, κατὰ μικρὰς μέγας ὥρμουν. Ibid. 621, οὐμὸς — νέκυς | ψυχρὸς — θερμὸν αἷμα πίεται. Aj. 1385, θανόντι τῷδε ζῶν ἐφυβρίσαι. So Hor. Od. i. 6. 9, 'Conamur tenues grandia.'—τροφή. 'Offspring, progeny.' A rather uncommon use of the word, for which we should rather have expected the concrete θρέμματα (as in Phil. 243, ὦ τοῦ γέροντος θρέμμα Λυκομήδους). So δικέλλης ἐκβολή (for ἐκβλημα) Ant. 250. Perhaps however a better reading would be γονή, 'offspring.' Fr. 678. 10, τετρασκελεῖ γονῇ. The commentators compare Eur. Cycl. 138, μηκάδων ἀρνῶν τροφαί. Cf. Phil. 4, ὦ κρατίστου πατρὸς Ἑλλήνων τραφεῖς.

2. ἔδρας. Lit. 'sittings' (sessiones), not 'seats.' Translate: 'What mean these sitting postures ye have taken?' A 'sitting' posture was the usual one of sup-

plication and mourning. So in Isaiah iii. 26, 'She being desolate shall sit upon the ground.' Lament. i. 1, 'How doth the city sit solitary, that was full of people!' The sitting figure of 'Judaea capta' on Roman imperial coins will be familiar to most readers. Virg. Aen. xi. 349, 'Totamque videmus | Consedis urbem luctu.' Cf. 13. Oed. C. 112, σῆς ἔδρας ἐπίσκοποι. 1163, οὐ γὰρ ἤδ' ἔδρα σμικροῦ λόγου. 1160, τῷ θακήματι. 1157, προσπεσόντα πῶς | βωμῷ καθῆσθαι τῷ Ποσειδῶνος. 1166, τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; where see note. Aj. 1173, θακεῖ δὲ προστρόπαιος. Eur. Ph. 300, γονυπετεῖς ἔδρας προσπίτνω σε. Aesch. Suppl. 345, πέφρικα λεύσσω τάσδ' ἔδρας κατασκίους. 'Ἐδρας' in the plural, perhaps because each of the three suppliant companies was seated apart, or because they were individually scattered about where most convenient. For the construction cf. 1033, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν; Oed. C. 1730, τί τόδ' ἐπέπληξας; Eur. Iph. A. 1010, τί τοῦτ' ἔλεξας; So Eur. Hec. 186, τί τόδ' ἀγγέλλεις; Ant. 7, τί τοῦτ' — κήρυγμα; Eur. Herc. 1132, τίς ὅψιν τήνδε δέркоμαι; Virg. Aen. iv. 10, 'Quis novus hic nostris successit sedibus hospes?'—θαάζετε. 'Sit.' Plutarch. Mor. p. 22 E, καὶ τῷ θαάζειν ἢ τὸ κινεῖσθαι σημαίνουσιν (οἱ ποιηταί), ὥς Εὐριπίδης, 'κῆτος θαάζον ἐξ Ἀτλαντικῆς ἁλός,' ἢ τὸ καθέζεσθαι καὶ θαάσσειν, ὥς Σοφο-

ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι ;  
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,  
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων  
 ἄγῳ δικαίων μὴ παρ' ἀγγέλων, τέκνα,  
 ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,

5

κλῆς, 'τίνας ποθ' . . . . . θοάξετε;' So the Etym. M. 460, 11, explains it by προσκαθέσθε. And the Schol. θοάξετε: κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε, ἢ θοῶς προκάθησθε [προσκ. ?]. Hesychius likewise interprets θοάξει among other things by καθήκει, and ἐθόαζεν by ἐκαθέζετο. This rare word is also used by Aeschylus Suppl. 595, ὕπ' ἀρχᾶς δ' οὐτινος θοάζων (Ζεὺς) | τὸ μείον κρεισσόνων κρατύνει (expl. by Schol. καθήμενος). Empedocles ap. Sext. Empir. 218 Bekk. σοφίης ἐπ' ἀκροισι θοάξει. Hence it appears that θοάξειν, though properly signifying 'to move swiftly' (from θοός), also bore the more recondite meaning of 'sitting,' equally with θαάσσω or θάσσω. Similarly θόωκος, θώκος, θᾶκος (Attic). And this sense of 'sitting,' independent of any notion of 'moving rapidly,' is evidently that which is required in the present passage. Cf. Oed. Col. 1166, τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; Fr. 109, τυραννίδος θακοῦσιν αἰσχίστην ἔδραν. Eur. Herc. 1214, εἶεν σὲ τὸν θάσσοντα δυστήνους ἔδρας | αὐδῶ. The verb θοάξειν occurs transitively Eur. Bacch. 65, Iph. T. 1142, Or. 355, Herc. 382; intransitively Eur. Bacch. 217, Tro. 349, 507, Or. 1542, Ph. 800. V. Donalds. Crat. p. 574. The radical form θαάσσειν (whence the contracted θάσσειν) occurs Hom. Il. ι'. 194, Od. γ'. 336. Hartung reads with much show of probability θοάσσετε. Even in the passage of Aeschylus Suppl. 1. 1. θοάξειν appears equivalent to πτήσσειν.

3. ἰκτηρίοις. ἰκτηρίοις Can. Cf. 327. Oed. Col. 927. Aj. 1175, ἰκτήριον θησανρόν.—κλάδοισιν. κλάδος from κλάω. Cf. κλᾶς, κλών, κληματὶς.—ἐξεστεμμένοι. 'Velamentis instructi,' or, in one word, 'velati,' lit. 'bound, encircled with woollen fillets.' By a poetic figure the suppliants are said to be ornamented with that which strictly speaking was attached to the olive branches: for the sense is, ἔχοντες κλάδους ἰκτηρίους ἐξεστεμμένους. These suppletory branches were mostly of olive, and wrapt round with wool (ἐστεμμένοι). Aesch. Eum. 43, ἐλαίας ὑψιγέννητον κλάδον, | λήνῃ μεγίστῃ σωφρόνως ἐστεμμέ-

νον, | ἀργῇτι μαλλῶ. Suppl. 22, σὺν τοῖσδ' ἰκετῶν ἐγχειριδίσι | ἐριστέπτοισι κλάδοισιν. 191. 332. 354. Hence they were also called στέμματα (Hom. Il. α'. 14. Eur. Suppl. 38. 470) and στέφη (below 915. Eur. Suppl. 359). By prose writers they are usually termed ἰκτηρία (Herod. vii. 41. Plut. Thes. 18, ὁ Θησεὺς — παρελθὼν εἰς Δελφίνιον ἔθηκεν ὑπὲρ αὐτῶν τῷ Ἀπόλλωνι τὴν ἰκτηρίαν. ἦν δὲ κλάδος ἀπὸ τῆς ἱερᾶς ἐλαίας ἐρίῳ λευκῷ κατεστεμμένος). The στέμματα were carried, not on the head, but in the hands, as in Hom. Il. α'. 14, στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος. Virg. Aen. vii. 237, 'Praeferimus manibus vittas ac verba precantia.' 154. Plant. Amph. i. 1, 'Velatis manibus orant.' Liv. 24, 30, 'Ramos oleae ac velamenta [στέμματα, from στέφειν, 'to cover closely'] alia supplicum porrigentes.' Ovid. Met. ii. 279, 'Velamenta manu praetendens supplice.' These branches it was customary to lay on the altar. See v. 143, and Elmsl. ad Heracl. 125.

4. θυμιαμάτων. 'Of sacrifices.' Gl. θυσιῶν. Or of 'fumes of incense.' Cf. 913, τάδ' ἐν χερσὶν | στέφη λαβούσῃ κάπιθυμιάματα. El. 632 f. Polyb. xi. p. 870, καὶ πᾶν μὲν τέμενος ἐκοσμεῖτο, πᾶς δὲ ναὺς ἔγεμε πελάνων καὶ θυμάτων. Heliod. iii. 2, κανᾶ πεμμάτων τε καὶ θυμιαμάτων. S. John Apoc. v. 8, ἔχοντες — φιάλας χρυσᾶς γεμούσας θυμιαμάτων.

5. παιάνων. 'Of paeans.' Cf. 186. Aesch. Ag. 645, Ἐρινύων παιᾶνα. Cho. 151, παιᾶνα τοῦ θανόντος. Sept. 869, Ἄιδᾳ τ' ἐχθρὸν παιᾶν' ἐπιμέλπειν. Eur. Alc. 423, ἀντηχῆσατε | παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ. The word properly means 'a hymn of joy,' as in Aesch. Sept. 635, and in Cho. 343, where παιᾶν and θρήνος are placed in opposition.

6. παρ' ἀγγέλων — ἄλλων. 'From messengers other than myself.' So Eur. Or. 531, τί μαρτύρων | ἄλλων ἀκούειν δεῖ μ' ἢ γ' εἰσορᾶν πάρα; Xen. Cyr. i. 6. 2, ὅπως μὴ δι' ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας συνείης, ἀλλ' αὐτὸς γιγνώσκεις. Cf. Phil. 38. On the hiatus at τέκνα Wunder compares Oed. C. 1263,



ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.  
 ἀλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυς  
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,  
 δείσαντες, ἢ στέξαντες\* ; ὡς θέλοντος ἄν

10

θρεπτήρια | ἀγώ —. Tr. 324, ἐλάσσονα.  
 | ἀλλ' —. 934, οὐνεκα | ἄκουσα.

8. This verse is with some reason condemned by Wunder as being inappropriate in its present place, and made up of v. 40. Translate: 'I Oedipus, renowned by all.' Cf. 40. 596. Oed. C. 1446, ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν. Cf. 40 below. Aj. 598, εὐδαίμων, πᾶσιν περίφαντος αἰεί. Ulysses speaks of himself in equally self-complacent terms, εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἔκει (Hom. Od. i. 19). And also Aeneas, 'Sum pius Aeneas, fama super aethera notus' (Virg. Aen. i. 379).—Οἰδίπους. This name (from οἰδέω and ποῦς) he derived from the circumstance of his feet having been inhumanly fastened together by an iron fetter, when he was exposed in infancy on Mount Cithaeron. See below 1031—6, and Eur. Ph. 25 f.

9. ὦ γεραιέ. He addresses the priest of Jove. Cf. 18.—πρέπων ἔφυς. Nearly the same as πρέπεις, or φύσει πρέπεις. 'You have the appearance of the proper person to' &c. Cf. Ant. 501, οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν. Cf. 587, ἰμείρων ἔφν. El. 664, πρέπει γὰρ ὡς τύραννος εἰσορᾶν. He thus addresses him either on account of his more advanced age, for he was not the only aged man present (v. 17); or more probably because of his dress as the priest of Jupiter.

10. πρὸ τῶνδε φωνεῖν. 'To speak for (in behalf of) these.' Cf. Oed. C. 811, ἔρῳ γὰρ καὶ πρὸ τῶνδε.—τίνι τρόπῳ καθ. i. e. πῶς διακείσθαι, πῶς ἔχετε. 'In what state you are.' Oed. C. 23, ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν; Below 1442, ἵν' ἔσταμεν χρείας. Plato Phaed. 59 A, οὕτω διακείμεθα, ποτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες.

11. δείσαντες —. Sub. πότερα, as often elsewhere. Cf. Oed. C. 604, ποῖον πάθος δείσαντας ἐκ χρηστηρίων. Ant. 1189, δείσασα. Schol. min.: φοβηθέντες τι, καὶ διὰ τοῦτο πρὸς βοήθειαν ἐκκαλούμενοί με, ἢ στέξαντες καὶ παθόντες καὶ ὑπομείναντές τι κακόν, καὶ διὰ τοῦτο ζητοῦντες ἐκδίκησιν παρ' ἐμοῦ.—στέξαντες F. L. (pr. m.) M. N. P. Dresd. b. Aug. b. c. Trin. Vict. στέξαντες H. Lips. a. b. Bodl. Ald.

The explanation of the Scholiast is: ἡ γὰρ διὰ δέος κολάσεως, ἢ παθόντες, ἐκδικίας τυχεῖν ἀξιοῦτε. ὕπερ ἐδήλωσεν διὰ τοῦ στέρξαντες, οἷον ἤδη πεπονθότες. Who therefore must have read, not στέρξαντες, but στέξαντες, as Dindorf observes, who compares Hesych. στέγει: κρύπτει, συνέχει, βαστάζει, ὑπομένει. The verb στέργειν in the sense of 'to entreat,' 'desire' occurs Oed. Col. 1094, στέργω διπλᾶς Ἄρωγας (Apollo and Diana) | μολεῖν γὰρ τᾷδε καὶ πολίταις. The sense therefore will thus be, 'under the influence of fear, or with the view of making some petition.' According to this explanation, however, we should have to substitute the future στέρξοντες. The aorist στέρξαντες may easily have been substituted by the copyist in order to harmonize with δείσαντες: and such errors are by no means unfrequent. Qu. αἰτήσοντες.

\*H οὐ στέρξαντες (i. e. 'or dissatisfied') is some one's conjecture in Class. Journ. xii. 342. στέρξαντες is read by Br. Wund. Dind. Schn. Of these Wunder renders it by 'petentes,' (coll. 58, γνωτὰ κοῦκ ἄγνωτά μοι | προσήλθεθ' ἰμείροντες,) Schneid. explains thus: "'having been fain to accommodate yourselves' to a past misfortune, for ἤδη παθόντες." Musgrave approves of στέξαντες, 'Utrum injuriam aliquam metuentes, an jam perpessi, ultionemque adeo comprecantes?' The appearance of these supplicants round the altars must have led Oedipus to imagine either that they were in fear of some evil, or had already suffered it and were seeking for redress. I think therefore στέξαντες must be the true reading, rightly explained by Schol. min., already quoted, παθόντες καὶ ὑπομείναντές τι κακόν. In like manner στέγειν is explained by ὑπομένειν in Hesych. Etym. M. Phavorin. στέξαντες ('ferentes') also prob. Reisig ad Oed. C. 14.—θέλοντος ἄν. \*Ἄν with a participle, as in Phil. 407, παντὸς ἄν λόγου κακοῦ | γλώσση θιγόντα. Oed. C. 761. 965. Eur. Iph. A. 96, ὡς οὐποτ' ἄν τλᾶς θυγατέρα κτανεῖν ἐμήν. Rhes. 80, πάντ' ἄν φοβηθεῖς ἴσθι δειμαίνων τόδε. Cf. also 145, ὡς πᾶν ἐμοῦ δράσοντος. Trach. 394, διδάξον, ὡς ἔρποντος, εἰσορᾶς [ὡς ὀρᾶς?], ἐμοῦ.

ἔμοῦ προσαρκεῖν πᾶν· δυσάλητος γὰρ ἂν  
εἶην τοιάνδε μὴ\* κατοικτείρων ἔδραν.

## ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,  
ὄρα's μὲν ἡμᾶς ἡλίκοι προσήμεθα  
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν

15

12. δυσάλητος. I. q. ἀνάλητος, 'unfeeling.' (Aj. 1333, ἀναλήτως.) So δυσπρόσοιστος (Oed. C. 1277) and ἀπρόσοιστος (Aesch. Pers. 91). Fr. 689, δυσάλητος φρένας.—δυσανάλητος (i. e. δυσάλγ. and ἀνάλγ.) Suid. v. ἀνάλγ.

13. μὴ κατοικτείρων A. Aug. b. and (supr. οὐ over μὴ) N. Schneid. μ' οὐ F. In conditional clauses μὴ alone, not μὴ οὐ, is used, as in 77, κακὸς | μὴ δρῶν ἂν εἶην πάνθ' ὅς' ἂν δηλοῖ θεός. 57, ἀνδρῶν μὴ ξυνοικούντων. 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ 'πί τῷ δεινῷ κακῷ. Aj. 950, οὐκ ἂν τάδ' ἔστη τῇδε, μὴ θεῶν μέτα. Tr. 593, ὥς οὐδ' εἰ δοκεῖς | ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη. Phil. 107, μὴ δόλῳ λαβόντα. Aj. 1075—6. To this reading Elmsley inclines, because of the absence of a previous negation. The commentators observe that the negation, which always precedes the particles μὴ οὐ, is contained in the negative compound epithet δυσάλητος (= οὐκ εὐάλητος); comparing e.g. Ant. 175, ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν | ψυχὴν—πρὶν ἂν &c. But the true reading, I doubt not, is that given by Schneidewin, μὴ κατοικτείρων, 'if I did not pity.' That μὴ οὐ, however, is not too hastily to be rejected in such passages as this, where MS. authority is in favour of the reading, appears from the passages quoted by Schaefer Melet. p. 108, Herod. vi. 106, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ [so all the MSS.] πλήρεος ἐόντος τοῦ κύκλου. ii. 110, οὐκὼν δίκαιον εἶναι ἰστάναι ἔμ-προσθε τῶν ἐκείνου ἀναθημάτων, μὴ οὐκ [MSS.] ὑπερβαλλόμενον τοῖσι ἔργοισι. Lucian i. 790, ὥς οὐκ ἂν τις ἔλοιτο ἐκ πολλῶν τὸ βέλτιστον, μὴ οὐχὶ πειραθεῖς ἀπάντων. ii. 152, τὸ δὲ δὴ ἔχρη τῶν τυράννων πρόσελθεῖν οὐκ ἂν ὑπὴρξέ μοι, μὴ οὐχὶ τῶν—φυλάκων—κεκρατηκότι. ii. 263, ὃ οὐκ ἂν ποιῆσαι ἐδύναντο, μὴ οὐχὶ τῆς φενάκης ἀφηρημένης. It must be allowed, however, that in this sense μὴ is far more often found alone, than with οὐ. But in this, as well as in many other expressions,

the usage and style of each author must be consulted and followed. The vulgar reading may perhaps be thought capable of being defended by comparing v. 221, οὐ γὰρ ἂν μακρὰν | ἔχνεον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον. The other passages cited by Elmsley are not to the point. I doubt myself whether μὴ οὐ is ever found with a participle. Wunder strangely explains the passage, δεινὸν (or ὠμὸν) γὰρ ἂν εἶη τοιάνδε μὴ οὐ κατοικτείρειν ἔδραν, comparing Herod. i. 187, Δαρηῖα δὲ καὶ δεινὸν ἐδόκεε εἶναι χρημάτων κειμένων—μὴ οὐ λαβεῖν αὐτά. Xen. An. ii. 3. 11, ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπυρᾶν. As if Oedipus meant to say, 'Such is my feeling of compassion, I cannot but pity this suppliant throng.' Cf. on 221 and Oed. C. 360.—ἔδραν. Lat. 'sessionem.' Cf. on v. 2.

14. Eur. Bacch. 659, Πενθεῦ, κρατύνων τῇσδε Θηβαίας χθονός. Oed. C. 296, ὃ κραίμων τῇσδε τῆς χώρας.—Οἰδίπου Bodl. (pr. m.) Laud. Cf. on 405.

15. ὄρα's μὲν ἡμᾶς. As the antithesis to this is τὸ δ' ἄλλο φῶλον — (19), we should have expected rather ἡμᾶς μὲν ὄρα's —, or simply ἡμεῖς μὲν προσήμεθα &c.; but the poet puts the verb ὄρα's foremost, because those of whom he is speaking are present and visible, while the other party is only spoken of, as being absent. We may translate, 'those indeed whom thou seest.' Schneid. compares similar inversions in the members of antitheses, Hom. Il. i. 20. xxiii. 635. Od. xvi. 336 f. i. 146. Below 320 f.—ἡλίκοι. 'Of what age' (respective ages).

16. βωμοῖσι τοῖς σοῖς. The family shrines of the house of Oedipus are meant, placed before his palace, being those of the tutelary gods (προστατηρίων θεῶν), Apollo Ἀγνιεύς &c. Cf. on El. 637. Trach. 900 f., ἐπεὶ γὰρ ἦλθε δωμάτων εἰσω μόνῃ—βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ' ὕτι | γένοιτ' ἐρήμη. Eur. Alc. 170, πάντας δὲ βωμοὺς, οἱ κατ'



πτέσθαι σθένοντες, οἱ δὲ σὺν γήρα βαρεῖς  
 ἱερῆς, ἐγὼ μὲν Ζηνὸς, οἱ δὲ γ' \* ἡθέων"

Ἀδμήτου δόμους, | προσῆλθε. Also 912 below. Ant. 1301. Cf. Arist. Vesp. 875, γείτον Ἀγυιῶν, τοῦμοῦ προθύρου προπύλαιε. Plaut. Bacch. ii. 1, 'Saluto te, vicine Apollo, qui sedibus | propinquus nostris accolis, veneroque te.' V. Wunder (Exc. III.), who compares 919 f. El. 634 f. 1376 f. Eur. Ph. 281 (coll. 634). Arist. Vesp. 875. Plaut. Bacch. ii. 1. Schol. Arist. l. l. Harp. Suid. v. ἀγυιαί. Bekk. Anecd. p. 331, 30. Poll. iv. 123, and his note on El. 624 (637).—τοῖς σοῖς, in contradistinction to those in the different forums (20).—οἱ μὲν —. Those most in need of succour, those of tender and infirm old age, have betaken themselves to the domestic shrines of their sovereign, as most powerful to protect; while the remainder of the inhabitants have formed processions to the other altars of the city.

17. πτέσθαι. Schol: ἀντὶ τοῦ βαδίσαι. ἡ δὲ μεταφορὰ ἀπὸ τῶν νεοττῶν. Infants and young children are not unfrequently termed by the tragedians and others νεοσσοὶ (cf. the Latin 'pullus patre dignus'). Eur. Tro. 752. Herc. 72. 224. 982. Andr. 442. Alc. 414. Her. 240. Iph. A. 1248. V. Monk. ad Alc. 414. Elmsley, observing that this form never occurs in the tragedians, except here and in Ajac. 693, ἀνεπτόμεν (al. —άμαν), has ventured to give πτάσθαι. Cf. Pors. on Med. 1.—σὺν γήρα βαρεῖς. Concisely put for σὺν γήρα ὄντες (γήρα συνόντες, cf. Phil. 268) καὶ βαρεῖς (βαρυνόμενοι, 'weighed down') αὐτῶ. Cf. Oed. C. 1663, σὺν νόσοις ἀλγεινός. Aj. 1017, ἐν γήρα βαρύς. Phil. 185, ἐν τ' ὀδύναις ὁμοῦ λιμῶ τ' οἰκτρός. Virg. Aen. vi. 359, 'madida cum veste gravatum.' Below 123, κτανεῖν νιν—σὺν πλήθει χερῶν. 124, σὺν ἀργύρῳ. Oed. C. 875, χρόνῳ βραδύς. Tr. 599, τῷ μακρῷ χρόνῳ βραδεῖς. 235, οὐ νόσῳ βαρύν. Theocr. xxiv. 100, πολλοῖσι βαρὺς περ' ἔων ἐνιαυτοῖς. Arist. Ach. 220, καὶ παλαιῶ Λακρατείδῃ τὸ σκέλος βαρύνεται. Hor. Sat. i. 1. 4, 'gravis annis Miles.'

18. ἱερῆς Brunck. ἱερεῖς the MSS. ἱερεὺς ἐγὼ μὲν Ζηνὸς Bentl. Both. Dobr. Bergk. Hart. Which correction is highly probable; for there are three distinct classes mentioned, 'children, aged men, and youths,' a select number of each of which compose the body; for it is not likely that all the old men on this occasion were priests. The only objection I see

to this reading is the position of ἐγὼ μὲν, which should stand at the beginning of the clause, thus, ἐγὼ μὲν Ζηνὸς ἱερεὺς. Translate: ἐγὼ μὲν Ζηνὸς, 'I indeed of Jove.' We must then supply, οἱ δὲ (or οἷδε δὲ) ἄλλων θεῶν. Indeed the construction would be much simplified, as well as the sense, if we were to read (which perhaps is the true reading), οἱ δ' ἄλλων θεῶν | λεκτοί, so as that the priest of Jove and a select number of the priests of other divinities should be understood. For it is by no means clear, why any of the unmarried class (ῥῥεοί) should have joined the procession: whereas it was natural that the most venerable of the priests should join with those of tenderest years in this deputation to the house and altars of the king, while the rest of the people went elsewhere to supplicate. Schneid. defends ἱερῆς by a comparison of Homer, Il. ix. 575, where a similar solemn procession to Meleager is described, τὸν δὲ λίσσοντο γέροντες | Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους | ἐξελεῖν καὶ ἁμύναι. And from ἐγὼ μὲν Ζηνὸς (Ζεὺς ἀγοραῖος in Thebes, Paus. ix. 25. 3) he rightly supplies οἱ δὲ ἄλλων θεῶν. From this passage Eustathius (p. 775, 21) observes that it was customary for priests to lead processions of this kind. Of the two readings proposed by Dobree, οἱ δὲ γ' and οἷδε δ', I have preferred the former, because οἱ δὲ agrees better with the preceding οἱ μὲν and οἱ δέ. The particle γε is frequently used in the enumeration of distinct objects.—οἱ δὲ δ' ἡθέων P. οἷδ' ἡθέων Bodl. οἱ δ' ἡθέων G. Aug. οἱ δ' ἡθέων M. οἷδ' ἡθέων N. οἱ δὲ θ' (τ' corr.) ἡθέων L. οἷδε τ' ἡθέων F. H. οἱ δὲ τ' ἡθέων Ald. οἱ δὲ τ' ἡθέων Suid. (M. Ald.) v. λεκτός. Whence Dindorf hazards a conjecture οἱ δ' ἡθέων, relying on a suspicious gloss of Hesychius, ἡθεος: ἔφηβος, ἄγαμος. The genuine Attic form of this word is undoubtedly ἡθεος, the solute form ἡίθεος being epic. Cf. Eur. Ph. 945, οὐ γὰρ ἔστιν ἡθεος. Dem. p. 1352, Φιλόστρατον — ἡίθεον (ἡθεον?) ἔτι ὄντα καὶ φίλον αὐτῷ. So νῶν, σφῶν, ἦα, ἦῶν, κλήζειν, χρήζειν, ἄδῃος, Δηάνειρα, δηάλωτος, γήτης, ληδάριον, Θράξ, Θράκη, Θρήκιος, ἄσσειν, ἄδης, παρῆδες, Νηρῆδες, πρῶος, λῶων, λῶστος, ἡρῶνη, ἦρφ, ἄδω, ἄστούν, γενῆς, οἰστὸς (not οἰστὸς, v. Pors. Med. 634). So χθονὸς Θησῆδος (Aesch. Eum. 1026).

λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον  
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς  
 ναοῖς ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.  
 πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν

20

For the same reason they wrote αἰκῆς for αἰκίης, αἰκία, αἰκίζειν, αἰκέλιος, ἐλεινός, ἐλήμων, νηλῆς &c. The solute or epic form ἡιθέων (ἡμιθέων the MSS.) is found in a choral ode Eur. Iph. A. 171. I suspect the cause of the disturbance arose from the more familiar epic form ἡθέων having usurped the place of the Attic contracted one ἡθέων. Or perhaps the incorrect reading ἡιθέων may have arisen from the carelessness of the copyists writing οἶδ' or οἱ δ' for οἶδε δ' or οἱ δέ γ'. ἡθέων Bentr. οἶδε τ' ἡθέων Dind. οἶδε δ' ἡθέων Ebner. Schneid. Cf. 78, οἶδε τ' ἀρτίως | —. οἶδε τ' ἡθέων, Br. Erf. οἶδε τ' ἡθέων Elmsl. οἱ δ' ἔτ' ἡθέων Elmsl. ad Bacch. 693, παρθένοι τ' ἔτ' ἄλγες. οἱ δέ γ' or οἶδε δ' Dobr. οἱ δ' ἡιθέων (!) Wund. (who however inclines to Bentley's conjecture). Qu. οἱ δ' ἐξ ἡθέων λεκτοί. Elmsley remarks that as ἡθεός, so the French 'garçon,' means both 'a youth' and 'an unmarried man.' ἡθεός is used, though seldom, of a 'maiden,' as by Eupolis (Etym. M. 422, 43): εἰ μὴ κόρη δεύσειε τὸ σταῖς ἡθεός.

19. τὸ δ' ἄλλο φῦλον. 'And the rest of the populace' (not 'sex,' as Dobr. expl.).—ἐξεστεμμένον, i. e. στέμμασιν (ἱκτηρίαις) κεκοσμημένον, 'provided with suppliant branches.' Aesch. Suppl. 344, αἰδοῦ σὺ πρύμναν πόλεος ᾧδ' ἐστεμμένην. Eur. Herc. 526, τέκν' ὀρῶ πρὸ δωμάτων | στολμοῖσι νεκρῶν κρᾶτας ἐξεστεμμένα. Cf. on v. 3.

20. ἀγοραῖσι. ἀγοραῖς F. G. 'In the different forums.' Plutarch. Arist. c. 20, βωμὸς γὰρ αὐτῇ (Dianae Εὐκλεία) καὶ ἄγαλμα παρὰ πᾶσαν ἀγορὰν (sc. in Thebes) ἴδρυται &c. Pausanias mentions one forum in the Cadmeia, and Xenophon (Hell. v. 2. 29) another, in opposition to the Cadmeia. Possibly the true reading is ἀγοραῖσι, as θύραισι, Ὀλυμπιαῖσι &c. According to the Scholiast, the two temples of Minerva Onca and Ismenia, or of Minerva Alalcomenia and Cadmea, are here meant. Minerva Onca had an altar with a statue not in, but near, the city of Thebes. See Paus. ix. 12. 2. Schol. Pind. Ol. ii. 39. Aesch. Sept. 164. 487 (where see Blomf. gloss.

483). Pausanias makes no mention of the Ismenian 'Athene,' but mentions that before the temple of the Ismenian Apollo he saw statues of Athene and Mercury προνάων (ix. 10. 2). "Since Pallas was worshipped under several names in and about Thebes, as Ὀγκα, Ἴσμηνία, Ζωστήρεια, Καδμεία, Ἀλακκομενεία, the temples here meant cannot be defined. One of them may be that built by Cadmus to Ὀγκα (Aesch. Sept. 483. Paus. ix. 12. 2) in the south of the Cadmeia, close by the Oncaean gate. Every Athenian, however, would be reminded by the διπλοῖ ναοὶ here of his own citadel-goddess (Πολιάς and Παρθένος), whom the patriotic poet here also purposely puts foremost in the enumeration (cf. 159, and on Phil. 134)." SCHNEID. The two here meant are in all probability Pallas Alalcomeneis and Onca, their very names rendering them fit to be invoked as protectresses, Ἀλακκομενῆς signifying 'defender,' 'propulsatrix' (from ἀλαλκεῖν, Hom. Il. iv. 8, Ἀλακκομενῆς Ἀθήνη &c.); and Ὀγκα or Ὀγγα, a Phoenician name according to Pausan. ix. 12, implying what is 'lofty,' 'gigantic,' 'powerful' (v. Creuz. ii. 701). The other two mentioned by the Schol. are obscure. It is not however clear whether two distinct temples of the goddess are meant, or merely two shrines dedicated to her in one and the same temple. In like manner Thucydides relates, that in the great plague of Athens the people had recourse to supplication and divination, ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν ἢ μαντεῖαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν (ii. 47).

21. Ἴσμηνοῦ — σποδῶ. The Scholiast rightly interprets this of the altar of the temple of the Ismenian Apollo. Schol.: ἀντὶ τοῦ τῷ βωμῷ, ὅτι διὰ τῶν ἐμπύρων ἐμαντεύοντο οἱ ἱερεῖς, ὡς φησὶ Φιλόχορος. Mitchell contends for the literal signification of σποδός, 'ashes,' which together with the 'flame' of the sacrifices he concludes were consulted in divination. That Apollo Ismenius had a temple near the river Ismenus we know from Herod. i. 52. 92. v. 59. viii. 134. Paus. ix. 10. 2 f. Herodotus also (viii. 134) mentions the



ἤδη σαλεύει κἀνακουφίσαι κἀρα  
 βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,"  
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς,  
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε  
 ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς

25

practice of divination by sacrifice in connexion with this temple. Either the river Ἰσμηνὸς is here meant (as the Schol. explains it), or else Apollo himself is thus designated, or lastly some seer so called is spoken of, whose ashes reposed in this sanctuary of Apollo (as Schneid. explains). As Pausanias (ix. 11. 5) speaks of the βωμὸς Ἀπόλλωνος Σποδίου, the Scholiast's interpretation is most likely the correct one. "The Ἰσμήνιον, ἀλαθὲς μαντίων θώκος (Pind. P. xi. 2) where ἐμπυρομαντεία was practised, as in Olympia (Herod. viii. 134. Ant. 1005 f.), lay outside the Homoloian gate." SCHNEID. Mitchell connects the Ismenos of Thebes, introduced no doubt by Cadmus, with the Phœnician 'Esmun,' who in the mythology of that country represents the 'sun,' just as Phœbus or Apollo does in that of Greece. The legend of this personage however does not seem to have been satisfactorily cleared up, even after all the researches of learned philologists. In Eur. Suppl. 1224, Thebes is called Ἰσμηνοῦ πόλις, from which one might almost conclude that Euripides considered Cadmus and Ismenos one and the same person.

23. σαλεύει. 'Is tempest-tossed.' A metaphor much used by the Athenians, as being pre-eminently a sea-faring people. Cf. Ant. 163, τὰ μὲν δὴ πόλεος — πολλῶ σάλῳ σείσαντες 190. El. 1074. Aesch. Sept. 2. Eur. Rhes. 245, ὅταν ἡ λυσάνιος ἐν πελάγει καὶ σαλεύῃ πόλις. Herodian v. 1, ἐφ' ᾧ πᾶσα Ῥωμαίων ἐσάλευεν ἀρχή. Hor. Od. i. 14. Below 695. Similarly 101, ὡς τόδ' αἶμα χειμάζον πόλιν.

24. ἔτ' οὐχ οἷα τε, i. e. οὐκέτι οἷα τε. V. Matth. § 609. Cf. Trach. 161, νῦν δ' ὥς ἔτ' οὐκ ἂν.—φοινίου σάλου. 'The bloody surge,' i. e. the loss of life by the pestilence. Compare the English word 'swell.' For φοινίου σάλου, qu. φοινίῳ σάλῳ, 'because of,' &c. For the genitive βυθῶν ('from the depths'), cf. 174, and on 142.

25. φθίνουσα—. 'Wasting away in the fruit-bearing blossoms of the earth.' By

an easy interchange of ideas the state is said to waste away in its productions of the ground, when those productions waste away. Cf. 171, οὔτε γὰρ ἐκγονα κλυτὰς χθονὸς αὐξεται &c. Oed. C. 610, φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος. The triple calamity here mentioned is often spoken of as caused by the wrath of the gods. So Philostr. V. Apoll. p. 51. 21, ἡ γῆ οὐ συνεχώρει (the king's murderers) ἵστασθαι τήν τε γὰρ σπορὰν, ἣν ἐς αὐτὴν ἐποιούντο, πρὶν ἐς κάλυκα ἤκειν, ἐφθείρε, τοὺς τε τῶν γυναικῶν τόκους ἀτελεῖς ἐποίει, καὶ τὰς ἀγέλας πονηρῶς ἐβόσκειν. Compare the imprecation mentioned in Herod. iii. 65 (cf. vi. 139), ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἐκφέρει καὶ γυναικῆς τε καὶ ποῖμναι τίκτοιεν. Arist. Av. 1065, πάντ' ἐν γαίᾳ ἐκ κάλυκος αὐξανόμενον — καρπὸν.—ἐγκάρποις. Lit. 'having the fruit in them,' fruit-yielding. ἐγκάρποις L. (pr.)

26. ἀγέλαις βουν. 'In its grazing herds of cattle.' Cf. El. 180, ὁ τὰν Κρίσαν [Κρίσας?] βουνόμον ἔχων ἀκτάν. Aesch. ap. Arist. Ran. 1400, Σπερχεῖε ποταμὲ βουνόμοι τ' ἐπιστροφαί.—τόκοισί τε—. 'And in unproductive births of women,' i. e. births, where the women have no strength to bring forth (cf. 172, οὔτε τόκοισιν ἱήων καμάτων ἀνέχουσι γυναικῆς), or where they bring forth still-born. Cf. also 254. 270 f. Herod. vi. 139, ἀποκτείνουσι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε, οὔτε γυναικῆς τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ.

27. ὁ πυρφόρος θεός. 'Fraught with fever (πῦρ), 'wasting.' Lat. 'aestum afferens.' Schol: ὁ λοιμὸς ὁ πυρετοφόρος. τὸν γὰρ πυρετὸν πῦρ καλοῦσι καὶ τὸ ἐναντίον. Ὅμηρος (Il. χ'. 31) καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν. 'The fire-bearing god' (i. e. wasting, consuming, destroying), who is more particularly described below 190. Thucydides (ii. 49), in his account of the plague, dwells particularly on the intolerable 'burning inward heat' that attacked the victims, τὰ ἐντὸς οὕτως ἐκάετο, ὥστε &c. Πῦρ is often used to denote 'fever'

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,  
ὕφ' οὗ κενούται δῶμα Καδμείων· μέλας δ'

in Hippocrates. Hippocr. de Morb. iv. 140, *ὀκόσοισι δὲ τῶν ἀνθρώπων πῦρ* ('fever,' i. q. *πυρετὸς*) *ἐμπίπτῃ*. So Lucret. vi. 1136, 'mortifer aestus.' Virg. G. iii. 458, 'artus depascitur arida febris.' We find *πυρφόρος* in its proper sense Oed. C. 1658, *πυρφόρος θεοῦ κεραυνός*. In Oed. C. 55 *ὁ πυρφόρος θεός* is Prometheus. Perhaps also the god is called *πυρφόρος* (cf. 190, *Ἀρεὰ τε τὸν μαλερὸν*), in allusion to the red and fiery appearance of the planet Mars. Cic. Somn. Scip. 4, 'Rutilus, horribilisque terris, quem Martem dicitis.' Schneid. explains *πυρφόρος*, because it is owing to him that *αἰεὶ πυραὶ νεκρῶν καίοντο θαμειαί* (Il. i. 52).—*θεός*. Whatsoever is great and mighty in its operation, was thus called and personified by the ancients. Thus, as Schneid. remarks, *χρόνος εὐμαρὴς θεός* (El. 175), *λοιμὸς δυσμενὴς θεός* (Simon. Amorg. 6, 102), *γάμος λαμπρότατος θεός* (Philoxenus), *ἡ φρόνησις ἀγαθὴ θεός μέγας* (Soph. Fr. 662). And so in particular *ἔρως* frequently.—*ἐν δ'*. 'And withal' (equivalent to *ἅμα*, *ὁμοῦ*, 'simul,' lit. 'among the number'). So Elmsl. and Ebner (who writes *ἐν δ'*, referring to Buttm. Gr. ampl. ii. 300, n. 8). Cf. 182, *ἐν δ' ἄλοχοι—ἐπιστενάχουσιν*. Trach. 206, *ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγά*. Aj. 675, *ἐν δὲ παγκρατὴς ὕπνος | λύει πεδήσας*. Ant. 420, *ἐν δ' ἐμεστῶθι μέγας | αἰθήρ*. El. 713, *ἐν δὲ πᾶς ἐμεστῶθι δρόμος κτύπου—*. Oed. C. 55, *ἐν δ' ὁ πυρφόρος θεός | Τιτὰν Προμηθεύς*. Eur. Fr. Bell. xx. 13, *ἐν δ' [ἐν δ' Barn. Musgr.] ἀλγύνεται*. Hom. Od. v. 261, *ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. x. 234, *ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα—οἶνῳ Πραμνεῖῳ ἐκύκα*. Pind. Ol. x. 90, *ἐν δ' ἔσπερον ἐφλεξεν Σελάνας ἐρατὸν φάος*. Pind. Ol. xiii. 31, *ἐν δὲ Μοῖσ' ἀδύπνοος, ἐν δ' Ἀρης ἀνθεῖ*. Other examples will be found in Blomf. Aesch. Sept. 965. Dorv. Charit. p. 275. See also Elmsl. ad h. l., Wessel. ad Herod. ii. 43. The subject is also treated of at length by C. Matthiae, Quaest. Soph. p. 60—5, who clearly demonstrates that *ἐν* (or *ἐν*, as some write) in such passages is not a preposition separated by tmesis from its verb, but one used adverbially, as *σὺν* (Ant. 85, *σὺν δ'*), *μετὰ*, and perhaps others. V. Matth. § 594, 1. In some passages so many words intervene between *ἐν δὲ* and the verb, that the sup-

position of tmesis is out of the question; in others the verb is such as not to admit of any connexion with it; in others *ἐν δὲ* is clearly used by itself without any possible reference to the verb. Compare also the *ἐν δὲ δὴ* of Herodotus, 'and among them,' 'and besides,' i. 184. 185. 192; ii. 43. 176; iii. 15. 39, &c. Others connect *ἐν* with *σκήψας* (*ἐνσκήψας*, 'ingruens,' 'incumbens'), as Reisig ad Oed. C. p. xxxvii. Wund. Dind. Cf. Herod. viii. 39, *ἐνέσκηψαν οἱ λίθοι ἐς τὸ τέμενος*. i. 105, *τοῖσι δὲ—ἐνέσκηψε ἡ θεὸς θήλειαν νοῦσον*. iv. 79, *ἐς ταύτην ὁ θεὸς ἐνέσκηψε βέλος*. Thuc. ii. 47, *ἐγκατασκήψαι* (of the plague). Hor. Carm. i. 3. 30, 'macies et nova febrium | terris incubuit cohors.' So 'ingruere.'

28. *σκήψας*. 'Falling upon,' 'attacking.' Aesch. Pers. 715, *λοιμοὺ τις ἦλθεν σκηπτὸς—πόλει*. Arist. Fr. 471, *εἰς Οἰδίπου δὲ παῖδε, διπτύχῳ κόρῳ, Ἀρης κατέσκηψ'*. *Σκήπτειν* is intransitive also Aesch. Pr. 749. Sept. 429. Ag. 302. 308. 310. Hesych: *Σκήψαι* πεσεῖν.—*ἐλαύνει*. 'Troubles, harasses.' Lat. 'agitāt, vexat.' Aj. 275, *κείνός τε λίπη πᾶς ἐλήλαται κακῇ*. 499. 743. Tr. 1045. Eur. Andr. 31. Blomf. Gl. Pers. 777.—*Λοιμὸς* is personified as the son of Night by Hesiod. He is called by a general term *Ἀρης* below 190, *Ἀρεα τὸν μαλερὸν—*. Mœris: *Ἐχθιστος*, Ἀττικῶς. *ἐχθρότατος*, Ἑλληνικῶς. Compare *αἰσχιστος* from *αἰσχυρός*, *κύδιστος* from *κυδρός*, *μάκιστος* from *μακρός*, *οἰκτιστος* from *οἰκτρός*. Similarly, *ἄριστος*, *μέγιστος*, *φίλιστος*, *κάλιστος*. I suppose they said *ἐχθίων*, *ἐχθιστος*, instead of *ἐχθρίων*, *ἐχθριστος*, for the sake of euphony. Qu. *λοιμὸν ἐχθιστον* (i. e. *σκήψας* or *ἐνσκήψας* *λοιμὸν ἐχθιστον ἐλαύνει πόλιν*).

29. *Καδμείων* L. M. N P. Vict. Schol. Br. (from MSS) &c. *Καδμείων* Bodl. Lips. a. b. Cf. 35, *ἄστν Καδμείων* (al. *Καδμείων*). Oed. C. 380, *τὸ Καδμείων* (al. *Καδμείων*) *πέδον*. 736, the same. 741, *Καδμείος* (al. *Καδμείων*) *λεῶς*. Ant. 1162, *τῇνδε Καδμείαν χθόνα—δῶμα Καδμείων*. 'The house of Cadmus,' i. e. the city of Thebes, the inhabitants of which are spoken of as the children of Cadmus, their progenitor. So Ant. 1155, *Κάδμου παρ-οικοὶ καὶ δόμων Ἀμφίονος*. Cf. on v. 1.—*μέλας δ'*. The elision of the particle at the end of the line is to be noticed. Cf. on Oed. C. 17.



Ἀιδης στεναγμοῖς καὶ γόοις πλουτίζεται.

30

θεοῖσι μὲν νῦν οὐκ ἰσούμενόν σ' ἐγώ'  
οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,  
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου  
κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·  
ὃς γ' ἐξέλυσας ἄστν Καδμεῖον μολῶν  
σκληρᾶς ἀοιδοῦ δασμόν, ὃν παρείχομεν,  
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον

35

30. πλουτίζεται. Hence perhaps this god's name Πλούτων.

31. μὲν νῦν. Cf. Oed. C. 96. El. 73. Tr. 441. Eur. Andr. 956. Her. 834. Hipp. 20. Or. 1216. El. 664. 873. 1244. μὲν οὖν F.—ισούμενόν σ' — κρίνοντες. 'Judging you to be equal to.' ἰσούμενον is governed by κρίνοντες, according to Heath, Elmsl. Dind. Wund. &c. In which case ἴσον rather would seem to be required. It may perhaps be the accusative absolute, 'not as though you were equal to the gods.' The construction would be simple enough, if we had any authority for reading ἰσούμενοι, 'exaequantur,' as Musgrave proposes. Cf. 581, ἰσοῦμαι σφῶν ἐγώ. Erfurdt compares Plato Phaedr. p. 238 E, οὔτε δὴ κρείττω οὔτε ἰσούμενον ἐκὼν ἐραστής παιδικὰ ἀνέξεται. Qu. οὐκ ἴσον σ' ἐγὼ νέμων (or νέμων σ' ἐγώ), or οὐκ ἴσον σ' ἡγούμενοι.

32. παῖδες. Viz. the infants and young men (οἱ ἥθεοι). He appears to overlook the other aged suppliants, those who are called οἱ σὺν γήρᾳ βαρεῖς v. 17. Perhaps as being the oldest (v. 9), he speaks of all his associates promiscuously as 'children.' Wunder compares δ παῖδες in v. 58.—ἐζόμεσθ' ἐφέστιοι. 'We sit at thy hearth,' before thy palace, i. q. προσήμεθα βωμοῖσι τοῖς σοῖς 15. Cf. Trach. 262, ἐλθόντ' ἐς δόμους ἐφέστιον. Eur. Suppl. 95, ὄρῳ — μητέρα γεραίαν βωμίαν ἐφημένην ('sitting at the altar').

33. συμφοραῖς βίου. 'The ordinary occurrences of life.'—δαιμόνων ξυναλλαγαῖς, 'the visitations of the gods,' as e. g. formerly the Sphinx, and now the Pestilence.

34. ξυν. συναλλαγαῖς G. P. and L. (in lemm. Schol.). Cf. 960, νόσου ξυναλλαγῇ. Oed. C. 410, ποίας φανείσης — ξυναλλαγῆς; Ant. 156, νεοχμοῖσι θεῶν ἐπὶ συντυχίαις.

35. ὅς γ'. 'Since thou,' &c. Cf. 853.

Phil. 250. 600. 1364. ὅς τ' Elmsl. who compares 694, ὅς τε ἐμὰν γὰν φίλαν — κατ' ὀρθὸν οὐρίσας, τανῦν τ' εὐπομπος, εἰ δύναιο. Od. C. 765—72. Aesch. Pers. 710, ὅς θ' ἕως ἔλευσσεσ ἀνγὰς ἡλίου, ζηλωτὸς ὦν βίοτον — διήγαγες, νῦν τέ σε ζηλῶ θανόντα. νῦν τ' would thus answer to it in v. 40. So also Wunder (from Schol.).—ἐξέλυσας — δασμόν. I. q. ἐπανσας, 'hast removed,' and so 'delivered us from the tribute.' Cf. El. 939, τῆς νῦν παρούσης πημονῆς λύσεις βάρος. Tr. 654, νῦν δ' Ἀρης αὖ στρωθεὶς ἐξέλυσ' ἐπίπονον ἀμέραν. Aesch. Sept. 270, λύουσα ('removing') πολέμων φόβον. Eur. Ph. 702, καὶ τοι ποδῶν σῶν μόχθον ἐκλύει παρών. Cf. also below 313, ῥῦσαι δὲ πᾶν μῖασμα. The more usual construction, I apprehend, would have been ἐξέλυσας (αὐτὸ) δασμοῦ, 'relieved it of,' &c.—Καδμεῖων Dresd. b. Aug. b. Trin. sec. m. It may appear doubtful whether ἄστν Καδμεῖον is governed by μολῶν, or (conjointly with δασμόν) by ἐξέλυσας, both ἄστν ἐκλύειν and δασμόν ἐκλύειν being correct expressions. The former construction appears preferable.

36. σκληρᾶς ἀοιδοῦ. 'The cruel songstress,' the Sphinx, who is similarly styled by Euripides Ph. 1545. Compare below 130. 391. She was so called, because her riddles were delivered in verse.—δασμόν. For, until the riddle was solved, she levied as a tribute, and devoured on each occasion, one of the citizens. Cf. Aesch. Sept. 526. When at length it was solved by Oedipus, the Sphinx cast herself down from the citadel and perished, according to Diodorus, Hyginus, and the writer of the Arg. Eur. Phoen. Euripides varies the legend, by making her slain by Oedipus.—παρείχομεν. 'We used to pay.' The imperfect denoting frequency of occurrence.

37. καὶ ταῦθ'. 'And that too.' El. 614. Ant. 322. Eur. Tro. 375. Arist.

οὐδ' ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ  
λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·  
νῦν δ' ἴ, ὦ κράτιστον πᾶσιν Οἰδίπου κára, 40  
ἰκετεύομέν σε πάντες οἶδε πρόστροποι  
ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν  
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθ' αὖ του\*  
ὥς τοῖσιν ἐμπεύροισι καὶ τὰς ξυμφορὰς  
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων. 45  
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·  
ἴθ', εὐλαβήθηθ'· ὥς σε\* νῦν μὲν ἦδε γῆ  
σωτήρα κλήζει τῆς πάρος προμηθείας.\*

Eccl. 401. Pl. 272, &c.—ὅφ' ἡμῶν appears to refer more especially to ἐκδιδαχθεῖς, and only indirectly and loosely to ἐξειδώς. Cf. on Ant. 537.—οὐδὲν ἐξειδώς—. 'Neither having gathered any casual information, nor having been purposely instructed by us.'

38. προσθήκη. 'By the assistance,' or suggestion. Schol: συμβουλῇ, ἐπικουρίᾳ. Cf. Ant. 40. Gl. P.: βουλῇ. Kayser explains it of the 'mandate' of the god, coll. Herod. iii. 62, Πρήξασπες, οὕτω μοι διεπρήξας τό τοι προσέθηκα πρῆγμα; Cf. below 398, γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθόν.

39. λέγει—. The change from the participle to the finite verb, as in 452 f. The last syllable in ἡμῖν and ὑμῖν (or, as some write, ἡμιν and ὑμιν) is shortened only in Sophocles, and that he has done in the colloquial parts of his plays forty-two times, according to Elmsley Praef. Oed. R. p. x. The same syllable is found long only in seven verses, and these Porson thinks require correction.

40. τ'. δ' F. Rightly, I think.—πᾶσιν, 'in the opinion of all.' So Oed. C. 1446, ἀνάξια γὰρ πᾶσιν ἐστε δυστυχεῖν. Arist. Nub. 688, οὐκ ἄρρεν' ὑμῖν ἐστιν;—Οἰδίπου κára. A periphrasis for Οἰδίπους, frequent in the tragedians. So Ant. 1, ὦ κοινὸν αὐτάδελφον Ἰσμήνης κára. Hor. Od. i. 24. 1, 'Quis desiderio sit pudor aut modus | Tam cari capitis?'

41. πρόστροποι. 'Suppliants,' as in Phil. 773. Oed. C. 1309, προστροπαῖους λιτάς. Cf. on Aj. 1173. The verb προστρέπειν, 'to supplicate,' occurs Oed. C. 50. Aj. 831. Compare Phil. 470, ἰκέτης ἰκνοῦμαι.

42. Eur. Andr. 29, ἐλπίς μ' αἰεὶ προσ-

ἦγε, σωθέντος τέκνου, | ἀλκὴν τιν' εὐρεῖν καπικούρησιν κακῶν. 'Some means of averting, some remedy for' (the evil).—εὐρεῖν ἡμῖν. ἡμῖν εὐρεῖν F. G. L. (pr.) M. N. P.—εἴτε του—. The full construction seems to be, εἴτε (ἀπό) του θεῶν φήμην ἀκούσας οἴσθ' αὖ, εἴτ' ἀπ' ἀνδρὸς που (ἀκούσας οἴσθ' αὖ). It may be doubted, indeed, whether ἀπὸ be common to both clauses, or even ἀκούσας; but οἴσθ' αὖ certainly must, otherwise it would be necessary to read ἀκούσαντ' for ἀκούσας. Wunder therefore is wrong in saying, 'expectaveris eīdōs που.'

43. φήμην. Aj. 998. For εἴτ' ἀπ' ἀνδρὸς I would read εἴτ' ἄρ' ἀνδρὸς. Phil. 345, λέγοντες, εἴτ' ἀληθές, εἴτ' ἄρ' οὖν μάτην.—που. 'Perchance,' Lat. 'forte.' του G. L. (pr.) M. P. which I prefer. The repetition of the pronoun Ebner thinks very tame. Yet we find τινὰ repeated at the end of two consecutive lines 817—8.

44. τὰς ξυμφορὰς. 'The issues' (Lat. 'eventus'). Schol: τὰς ἀποβάσεις. Thuc. i. 140, ἐνδέχεται τὰς ξυμφορὰς [Schol: τὰς ἀποβάσεις] τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου. Toup. Emend. iii. 91, corrects, ὥς τοῖσιν ἐμπεύροισι τῶν βουλευμάτων | ζώσας ὀρῶ μάλιστα καὶ τὰς ξυμφορὰς.

45. ζώσας. I. e. 'successful, prosperous.' Lat. 'vigentes, successu florentes.' Cf. 485. Ant. 457. Fr. 751, ζῶντι (i. e. χλωρῷ, 'vegeto') ποδὶ χρώμενον. Wunder compares Herod. vii. 157, τῷ δὲ εὐβουλευθέντι πρήγματι τελευτῇ (as here ξυμφορὰ) ὥς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. Contrariwise θανόντα El. 1139.

47. Schol: εὐλαβήθητι μὴ τὴν προ-



ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα\*  
 στάντες γ'\* ἐς ὀρθὸν καὶ πεσόντες ὕστερον, 50  
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.  
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην  
 παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.  
 ὥς εἶπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,

ὑπάρχουσιν δόξαν ἐπὶ τῇ εὐποιᾷ ἀπολέσης. Qu. ἐννοήθηθ', 'think, take thought, devise.'—ὡς σὲ. ὥς σε Nev. Wund. Rightly.

48. κλήσει (sic) P. — τῆς πάρος —. 'Because of your former skilfulness.' τῆς πάροις L. pr., it seems.—προθυμίας. προμηθίας (—είας G. P.) F. G. P., which reading Dindorf seems rather to approve of, comparing on El. 990. The same reading is approved of by Elmsl. Wund. Ebner. Kayser. Wunder rejects προθυμίας as absurd, since it was not for his 'goodwill,' but his 'cleverness' and ingenuity that Oedipus was looked up to as the deliverer of Thebes. And certainly the preceding remarks (ἀλκὴν τιν' εὐρεῖν, and ὡς τοῖσιν ἐμπεύροισι &c. 42. 47. 51) seem to point rather to his experience and ingenuity, than to his zeal, the continuance of which there could be no reason to doubt of. Besides that the "lectio exquisitor" προμηθίας was far more likely to have been changed for προθυμίας, than the opposite. On the form προμηθία cf. on El. 1036. Προμηθία is found with the penultimate necessarily short Oed. C. 332. 1043. Fr. Inc. xxx. 3. By a similar error some copies give αὐθάδειαν or αὐθαδείαν for αὐθαδῖαν 549. With προμηθία, the older form of προμήθεια, if I mistake not, cf. εὐηθία, αὐθαδία, εὐσεβία, εὐγενία, ἱερία (Iph. T. 34. 1339) &c. V. Schol. ad Orest. 261. On the other hand προθυμίας is defended by Schneid. "The priest, he says, takes for granted that Oedipus has the power, and exhorts him only to show a readiness to help; and Oedipus also in his reply goes to this point, that he has done all προθύμως, and will continue to do so."

49. μεμνώμεθα (μεμνήμεθα G.) in the MSS. Eustathius (p. 1303, 46. 1332, 18) cites hence μεμνώμεθα, with the iota subscript, as an optative. The optative Attic is μεμνῶμην (contracted from the Ionic μεμνεῶμην for μεμνηοίμην), as κεκτεῶμην Xen. Cyr. i. 6. 3. Anab. i. 7. 5 (from κεκτεῶμην Il. xxiii. 361), as Schneid. remarks. μεμνῶμεθα is read by Erf.

Dobr. Dind. Schn. V. Elmsl. ad 903, and ad Heracl. 559. μεμνώμεθα (subj.) by Elmsl. Wund. Elmsley well observes that the optative ('utinam nunquam meminerimus') is less appropriate here than the subjunctive ('ne sinas nos meminisse'), and compares Oed. C. 174, ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ | σοὶ πιστεύσας μεταναστὰς. Tr. 802, ἀλλὰ μ' ἐκ γε τῆσδε γῆς | πόρθμευσον ὡς τάχιστα, μὴδ' αὐτοῦ θάνω. Eur. Herc. 1399. Add Eur. Tro. 172. Arist. Ach. 221, μὴ γὰρ ἐγχαλῆ ποτὲ &c. μεμνῶμεθα (in the milder form of a wish) is preferred by Schneid., who compares the language of Calchas Aesch. Ag. 126, ἀγρεῖ μὲν,—οἶον μὴ τις ἄγα κνεφάσῃ. The conjunctive μεμνῶμεθα he considers too like a threat to be respectful towards a sovereign.

50. στάντες τ' Ald. Br. στάντες γ' Tricl. Elmsl. στάντες ἐς G. L. pr. N. P. Dresd. b. Aug. b. Qu. στάντες κατ' ὀρθόν. Cf. 88.—ἐς ὀρθόν. 'Upright,' safe. Fr. 322, ὀρθὴ μὲν ἡ γλῶσσος ἐστίν, ἀσφαλὴς δ' ὁ νοῦς. Ant. 162.

51. ἀσφαλείᾳ (dative of design) connect with ἀνόρθωσον, 'raise up this city in safety' (that it may be safe). Cf. Ant. 162, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ | πολλῷ σάλῳ σείσαντες ὥρθωσαν πόλιν. For the dative Xen. Cyr. v. 347, ὁ Κῦρος ἐπιμελείᾳ (i. q. ἐπιμελῶς) τοῦτο ἐποίει. So ὀργῇ, 'angrily.' Qu. ἀλλ' ἀσφαλῇ γ' (or ἀσφαλῶς) αὐ (or νῦν). Or ἀλλ' ἀσφαλῇ τήνδ' ἡμῖν ὀρθωσον πόλιν.

52. ὄρνιθι—αἰσίῳ. 'Auspiciously.' Lat. 'fausta avi.' Eur. Iph. A. 607, ὄρνιθα μὲν τόνδ' αἰσίον ποιοῦμεθα. Herc. 596. Schneid. compares Hipponax (Fr. 59 and LXII. Mein.) δεξιῷ ἐρωδιῷ and δεξιῇ σίττι ἐλθεῖν. The sense: 'For as you procured us successfully our former fortune, so do now as well.' Schneid. brackets these verses (52—3), as disturbing the order of the thoughts; and suspects them to be an ancient variation of 35 f.

53. ἴσος. ἴσος P. and so often.

54. 'Since, if thou art to rule this land, as indeed (perhaps ἡσπερ?) thou dost possess it.'

ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν·  
ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς  
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

· 55

ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ κοῦκ ἄγνωτά μοι  
προσηλήθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι  
νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ  
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.  
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται

60

55. ξὺν ἀνδράσιν must be closely construed with γῆς (cf. on Phil. 842), as if the poet had written πολυάνδρου or ἀνδροπληθοῦς, or the like, in opposition to κενῆς. So El. 61, ῥῆμα σὺν κέρδει.

56. 7. This sententious and pithy remark has been re-echoed by many writers. Thuc. vii. 77 (with his characteristic conciseness), ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί. Xen. Cyr. iv. 4, 5, οἰκουμένη χώρα πολλοῦ ἄξιον κτήμα, ἐρήμη δ' ἀνθρώπων οὔσα ἐρήμη καὶ τῶν ἀγαθῶν γίγνεται. Dion Cass. lvi. 6, ἀνθρωποι γὰρ που πόλις ἐστίν, οὐκ οἰκίαι, οὐδὲ στοαί, οὐδ' ἀγοραὶ ἀνδρῶν κεναί. Lucian de Gymn. c. 20. Alcaeus Fr. 23, ἄνδρες πόλῃος πύργος. Aristid. i. 791. 821. Dind. Tacit. Hist. i. 84. A somewhat similar idea in Ant. 737, πόλις γὰρ οὐκ ἐσθ', ἥτις ἀνδρός ἐσθ' ἐνός.

57. I. e. 'empty for want of occupants.' Sophocles has for greater emphasis combined the two expressions ἔρημος ἀνδρῶν and ἀνδρῶν μὴ ξυνοικούντων ἔσω. Cf. 701. Thus Aj. 464, γυμνὸν φανέντα τῶν ἀριστέων ἄτερ. Phil. 31, ὁρῶ κενὴν οἰκῆσιν ἀνθρώπων δίχα. 487, ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου. Ant. 445, ἔξω βαρείας αἰτίας ἐλεύθερον. Similar pleonasms occur Oed. C. 355, ἦκεῖς γὰρ οὐ κενή γε — μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. Ant. 881, τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. — ἔσω. πόλιν Stob. xlv. p. 325 Gesn. ἔσω, which usually conveys the idea of motion to a place, is here put for ἐνδον, perhaps because in ξυνοικούντων there is an implied notion of men congregating to a place.

58. ὦ παῖδες οἰκτροί. 'O children, wretched that ye are.' Whereas ὦ οἰκτροὶ παῖδες would mean simply, 'O wretched children.' So El. 86, ὦ φάος ἀγρόν. 1413, ὦ γενεὰ τάλαινα. Tr. 936, ὦ παῖς δύστηνος. Eur. Med. 1248, ὦ φάος διογενές. He addresses them as their father. Cf. 147 and on 1.—γνωτὰ κοῦκ ἄγνωτα. I. e. 'things known, and not

(as you imagine) unknown to me.' These apparent tautologies, when closely examined, will seldom be found without a distinct meaning in each word or sentence. Cf. Matth. § 444, 5. So 1230, ἐκόντα κοῦκ ἄκοντα. Oed. C. 397, βαιοῦ κοῦχὶ μυρίου χρόνου. El. 929. 1078. Aj. 289. Hom. ζ'. 333, Ἐκτορ, ἐπεὶ με κατ' αἴσαν ὀνειδίσας, οὐδ' ὑπὲρ αἴσαν. Aj. 289. So Hes. Theog. 551, γνῶ ρ' οὐδ' ἠγνόησεν. Hom. Il. iii. 59; vi. 333. Wunder cautions against taking γνωτὰ — for the accusative of the thing desired, and observes that γνωτὸν ἱμείρειν is equivalent to γνωτὸν ἱμερον ἱμείρειν.

60. νοσεῖτε. Cf. 1061. Oed. C. 544. 766. Ant. 421. 1015, &c.—καὶ νοσοῦντες —. The poet appeared about to add, οὐ νοσεῖτε ὥς ἐγὼ, but he suddenly changes the construction, in order that by particularizing he may express the anguish of Oedipus as surpassed by that of none. Similar idiomatic changes of construction, which tend much to heighten the beauty and gravity of language, are of frequent occurrence in the tragedians and others. Elmsley compares Oed. R. 101. 1344. Oed. C. 380. 1120. Ant. 259. Aesch. Theb. 571. Pers. 120. Cho. 518. 1059 (where he reads ἔσται καθαρμός). Eum. 100. Suppl. 455. Eur. Ph. 290. Hipp. 22. Andr. 669. Iph. T. 596. 947. 964. Bacch. 1130. Cycl. 328. Ion 927. Palam. Fr. 8. So Thuc. i. 36, τρία μὲν ὄντα λόγου ἄξια τοῖς Ἑλλήσι ναυτικά, τούτων εἰ περιόψεσθε &c. Aesch. Sept. 681, ἀνδροῖν δ' ἑμαίμοιν θάνατος ᾧδ' αὐτοκτόνος, | οὐκ ἐστί γῆρας τοῦδε τοῦ μιάσματος. Eur. Hipp. 23, πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ. Where v. Monk. Arist. Ach. 1165, ἡπιαλῶν γὰρ οἰκάδ' ἐξ ἱππασίας βαδίζων, | εἶτα πατάξειέ τις αὐτοῦ μεθύων τὴν κεφαλὴν Ὀρέστης. A similar freedom of construction occurs Ant. 260, λόγοι δ' ἐπ' ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα.

62. εἰς ἓν Trin. Mosq. Teles ap. Stob.



μόνον καθ' αὐτόν, κούδέν' ἄλλον, ἢ δ' ἐμὴ  
 ψυχὴ πόλιν τε κἀμέ καὶ σ' ὁμοῦ στένει.  
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65  
 ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ,  
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.  
 ἦν δ' εὖ σκοπῶν εὕρισκον' ἴασιν μόνην,  
 ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως  
 Κρέοντ', ἑμαυτοῦ γαμβρόν, ἐς τὰ Πυθικά 70  
 ἔπεμψα Φοῖβον δώμαθ', ὡς πύθοιθ' ὃ τί'  
 δρῶν ἢ τί φωνῶν' τήνδε ῥυσαίμην πόλιν.

xciii. p. 516 Gesn. Elmsl. (who compares 517, εἰς ἀπλοῦν φέρει). Wund.

63. καθ' αὐτόν. 'By himself.' Oed. C. 966.

64. πόλιν τε κἀμέ. 'The city (in general), and myself' (in particular) &c. For κἀμέ καὶ σ' I should prefer καὶ σὲ κἀμ'. The emphatic and orthotone σὲ is not well elided. Cf. 312. Oed. C. 754, ὠνείδισ' εἰς σὲ κἀμέ καὶ τὸ πᾶν γένος. Aesch. Sept. 240, σαυτὴν σὺ δουλοῖς κἀμέ καὶ σὲ καὶ πόλιν, where v. Blomf. Eur. Ph. 438, παῦσαι πόνων με καὶ σὲ [σὲ κἀμέ Elmsl. ad Oed. R. 376] καὶ πᾶσαν πόλιν.

65. ὕπνω — εὐδοντα. 'Slumbering in deep sleep.' Cf. 344, θυμοῦ δι' ὀργῆς. Wunder compares 586. Oed. C. 307. Aesch. Ag. 1328. Cho. 868 Bl. Theocr. ii. 126. Virg. Aen. i. 680, 'somno sopitum.' Xen. An. i. 3. 11, οὐχ ὥρα — καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. For the remark in general cf. Hom. Il. β'. 24, οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα. Aesch. Sept. 2, ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως | οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνω. Similarly Il. iv. 223, ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα.

66. Connect πολλὰ μὲν — δῆ, 'often indeed.'

67. 'In the mazes of thought.' πλάνοις B. M. N. P. T. Liv. b. Schol. πλάνοις L. pr. (corr. πλάνοις) Dresd. a. Aug. b. adsc. in P. Ald. Schol. ἀρσενικῶς δὲ ἐχρήσατο πλάνοις ἀντὶ θηλυκοῦ. Cf. Oed. Col. 1114. Phil. 758. Elmsley observes that Aeschylus uniformly uses the form πλάνη, Prom. 578. 587. 623. 783. 787. 819; Euripides both, but almost always πλάνος. V. Piers. in Moer. p. 315. πλάνοις here seems equivalent to πλανώμενον. Wunder compares 727, ψυχῆς πλάνημα.

Eur. Hipp. 283, πλάνον φρενῶν. Orest. 633, διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς. Add Oed. C. 316, ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ; Arist. Nub. 75, νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ, | μίαν εὐρον ἀτραπὸν δαιμονίως ὑπερφυᾶ.

68. δ' om F. εὕρισκον. ἡύρισκον Elmsl. Who considers this the Attic form, to be restored everywhere, even against the authority of MSS. See his Preface, p. ix. Qu. ἐξεύρον or ἀνεύρον.

70. γαμβρόν (γαμερόν) here 'brother-in-law,' as in El. 1295. All relations by marriage are termed by the tragedians γαμβροί, as Eustathius teaches us on Hom. Il. ε'. 474.

71. πύθοιθ' ὃ τι. πύθοιτο τί (Lud. Stephens' conjecture) is adopted by Wunder.

72. Schneid. compares Aesch. Pr. 679, ὃ δ' ἔς τε Πυθῶ — ἴαλλεν, ὡς μάθοι τί χρὴ | δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. Add Cho. 315. For ὅστις with τίς he cites Eur. Iph. A. 702, γένους δὲ ποίου χῶπόθεν μαθεῖν θέλω [an uncertain example]. Qu. δρῶν ἢ προφωνῶν —

τήνδε ῥυσαίμην, 'I should' or 'might deliver.' τήνδ' ἐρυσάμην L (pr. m.). Burney conjectures λυσαίμην. I once thought of τήνδε σώσaiμ' ἂν πόλιν, 'I might be able to deliver,' &c. But cf. Oed. C. 1172, καὶ τίς ποτ' ἔστιν, ὃν γ' ἐγὼ (ὄντινα;) ψέξαιμί τι; Ant. 270, οὐ γὰρ εἴχομεν — ὅπως καλῶς | πράξαιμεν. Aesch. Pr. 299, οὐκ ἔστιν, ὅτ' αὖ μείζονα μοῖραν | νείμαιμ' ἢ σοί. Arist. Av. 120, ταῦτ' οὖν — πρὸς σὲ δεῦρ' ἀφίγμεθα, | εἴ τινα πόλιν φράσειας ἡμῖν εὐερον. Th. 872, τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος, | ὅστις ξένους δέξαίτο —. ῥύεσθαι means properly 'to draw to oneself' (as a wounded friend out of battle), and so 'to rescue.'

καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ''  
 λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα  
 ἄπεστι πλείω τοῦ καθήκοντος'' χρόνον\*.  
 75  
 ὅταν δ' ἵκηται, τηνικαυτ' ἐγὼ κακὸς  
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δημοῖ θεός.  
 IE. ἀλλ' ἐς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως  
 Κρέοντα προσστείχοντα σημαίνουσί μοι.  
 OI. ὦναξ ἦ Απολλων, εἰ γὰρ ἐν τύχῃ γέ τω

75

80

73. The general sense of this verse is clear enough, the exact interpretation less so. Χρόνος is evidently 'the time consumed in the journey' (with the idea of 'delay' attached), a sense it often bears. Translate then: 'And already time being computed (or 'time, when I compute it') pains me because of the delay for his fate.' Or: 'And the day (now present) being already commensurate with the time (required for his journey) pains me,' &c. Or lastly: 'And when I compute the time, he pains me by his delay,' &c. Cf. Herod. iv. 158, *συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης*. Below 963, *καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ*. 1112. Aesch. Cho. 999, *φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται*. Eur. Ion. 559, *ἄρα δῆτ' ἐκεῖ μ' ἔφυσας; — τῷ χρόνῳ γε συντρέχεις*. Eur. Or. 1208, *τοῦ γὰρ χρόνου τὸ μῆκος αὐτὸ συντρέχει*. Aesch. Ag. 107, *ἀλκᾷ ξυμφυτὸς αἰὼν*. Hartung stops thus: *ξυμμετρούμενον, χρόνῳ λυπεῖ, τί πράσσει*. Musgrave conjectures *ξυμμετρούμενον γ' ὁδῶ*, 'the length of time compared with the distance of the journey.' Qu. *καί μ' ἡμέραισι ξυμμετρούμενος μακρᾷς* (or *ἡμέρα γε — μακρᾷ*) —. Or *μακρῷ δέ μ' ἤδη ξυμμετρούμενος χρόνῳ*. Or *καί μ' ἡ πορεία ξυμμετρομένη χρόνῳ*.

74. *λυπεῖ τί πράσσει*. 'It pains me (to think) what he is about.' Cf. Aj. 794, *καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς*. Arist. Nub. 1391, *οἶμαί γε τῶν νεωτέρων τὰς καρδίας | πηδᾶν ὃ τι λέξει*. *τοῦ γὰρ εἰκότος πέρα*. 'For beyond what is reasonable,' or what one might expect. El. 521, *πέρα δίκης ἄρχω*. 1506, *ὅστις πέρα πράσσειν γε τῶν νόμων θέλει*. Oed. C. 257. 885. Eur. Hec. 714, *θανμάτων πέρα*. Aesch. Fr. 505, *καιροῦ πέρα*. Porson (Opusc. p. 216) conjectures *περᾷ* (cf. 674), and considers v. 75 a mere interpolation (coll. Suid. v. *τοῦ καθήκοντος*).

75. *χρόνον*. Qu. *χρόνον*. Wunder refers to Lobeck on Aj. 277. I suspect

*χρόνον* was written by the copyists because of the preceding genitive *τοῦ καθήκοντος*. Cf. Arist. Lys. 1167, *ἐτερόν γ' ἀπαιτεῖτ' ἀντὶ τούτου χωρίον* (*χωρίου* the MSS.). Porson considers this line as a marginal gloss on the words *τοῦ γὰρ εἰκότος πέρα* (thus). The verb *καθήκειν* is certainly very rare in poetry. Qu. *προσέκοντος*.

77. *μὴ δρῶν*. 'If I did not do.' ὅσ' ἂν. ὅσα F. G. L. M. N. P. Dresd. a. Aug. b. Mosq. Trin. *δηλοῖ*. I need hardly observe that this is the subjunctive.

78. *οἶδε τ'* B. E. Aug. b. Mosq. Ald. Erf. *οἶδε τ'* P. *οἱ δέ τ'* L. pr. M. N. Aug. c. *οἱ δέ γ'* Schol. *οἶδε γ'* Br. Dobree also prefers *οἶδε τ'*, and compares Oed. C. 488. Ant. 1096. Tr. 143. 286. 333. 336. Phil. 292. 528. El. 554. The younger ones of the company, as being more quicksighted than the aged priest, announce the approach of Creon.

79. *προστείχοντα* the MSS. *προσστείχοντα* Erf. Wund. Dind. Rightly, no doubt. Cf. Oed. Col. 30. 320. Fr. 580, *προσστήναι* (προσστήναι 'to approach'?) *μέσσην | τράπεζαν*.

80. *ὦναξ* (sic) P. *εἰ γὰρ* —. 'Would that —!' Lat. 'utinam.' As *εἴθε*. Pind. P. i. 90, *εἰ γὰρ ὁ πᾶς χρόνος — καμάτων ἐπίλασιν παράσχοι*. Arist. Pac. 346, *εἰ γὰρ ἐκγένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ*. Eur. Hec. 824, *εἰ μοι γένοιτο φθόγγος ἐν βραχίσι*. Virg. Aen. vi. 187, 'Si nunc se nobis ille aureus arbore ramus | Ostendat nemore in tanto.' Hor. Sat. ii. 6. 8, 'O si angulus ille | Proximus accedat &c.!' *ἐν τύχῃ γέ τω* —. 'With a favourable response of some kind.' They compare Aj. 853, *σὺν τάχει τινί*. Oed. C. 500, *ἀλλ' ἐν τάχει τω* (al. *τι*) *πράσσειτον*. Aesch. Cho. 136, *ἐλθεῖν Ὀρέστην δεῦρο σὺν τύχῃ τινί*. Sept. 474, *πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τω*. For *τῷ* Markland ad Suppl. 1145 conjectures *τῶς* ('thus,' in relation to *ὥσπερ* that follows). For *ἐν* ('through,' 'by,'



σωτήρι βαίη λαμπρὸς ὥσπερ ὄμματι."

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κára  
πολυστεφῆς" ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.  
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,  
τίν' ἡμῖν ἥκεις τοῦ θεοῦ φήμην φέρων ;

85

instrumentally) see Wunder on Phil. 60.

τύχη — σωτήρι. σωτήρ feminine, as elsewhere. Phil. 1471. Aesch. Sept. 225, τῆς εὐπραξίας — σωτήρος. Ag. 664, τύχη δὲ σωτήρ ναῦν στελοῦσ' ἐφέξετο. Eur. Med. 360. El. 993. See Lobeck on Aj. 323.

81. λαμπρὸς ὥσπερ ὄμματι. 'Even as he is sparkling of eye,' even as his eye sparkles. Perhaps we should read ὄμματα for ὄμματι, or λαμπρὸν ὥσπερ ὄμμ' ἔχει. In the same sense we find φαιδρὸς Oed. C. 319. El. 1297. 1310. I suspect there should be no comma after βαίη, the construction apparently being, εἰ γὰρ — βαίη λαμπρὸς, ὥσπερ (λαμπρὸς ἔστι) ὄμματι. Wunder compares Pind. N. vii. 95, ἐν τε δαμόταις ὄμματι δέρομαι λαμπρόν.

82. εἰκάσαι μὲν. 'If we may conjecture,' to all appearance at least. ἡδύς. 'He is pleasant,' comes with welcome tidings. So in El. 929, the messenger who had brought to Clytemnestra the news of Orestes' death, is spoken of as ἡδύς οὐδὲ μητρὶ δυσχερής. Eur. Ph. 778, σοὶ μὲν γὰρ ἡδύς εἰς λόγους ἀφίξεται. Below 510, ἡδύπολις. Phil. 530. On the contrary ἀηδής, Tr. 869, ὡς ἀηδὴς καὶ συνωφρυνμένη | χωρεῖ πρὸς ἡμᾶς γραῖα σημανοῦσά τι. Burges the bold (ad Suppl. 971) reads, πόλλ' εἰκάσαιμ' ἂν ἡδῆ, and in the next line, εἶρπ' ἂν εὐκάρπου γὰρ εἶρπε παγκάρπου. Qu. ἀλλ' εἰκάσαι γ' ἔσθ' ἡδύς. οὐ γὰρ ἂν —. 'For (otherwise) he would not,' &c. Cf. El. 43. Tr. 177. Arist. Thesm. 1014, ἥξει με σώσων· οὐ γὰρ ἂν παρέπτατο. Brunck remarks that those only returned home with chaplets on their heads, who had received a favourable response from the oracle; while those who had received an adverse one, or had met with any untoward accident, laid their wreaths aside. In illustration he adduces the cases of Theseus (Eur. Hipp. 813), and Fabius Pictor, whose return from Delphi to Rome is recorded by Livy xxiii. 11.

83. πολυστεφῆς — δάφνης. Qu. κατα-

στεφῆς, or περιστεφῆς, or ἐπιστεφῆς. Probably πολυ- came from a gloss on παγκάρπου. Cf. El. 895, καὶ περιστεφῇ κύκλω | πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός. Eur. Hipp. 471, ἥς κατηρεφεῖς δόμοι. Archil. Fr. xxi. ὕλης ἀγρίας ἐπιστεφῆς. Mnasalcas viii. κράναν τ' αἰγείροιο κατὰ σκιον. V. Matth. § 345. παγκάρπου δάφνης. 'The all-fruitful laurel.' From the sacred Delphian laurel, which was distinguished, as Pliny informs us xv. 30, 'maximis baccis atque e viridi rubentibus.' Called μυριόκαρπος Oed. C. 676. Pind. ix. 102, παγκάρπων φυτῶν.

84. ξύμμετρος γὰρ ὡς κλύειν. 'For he is within hearing distance,' is near enough to hear us. Schol: οὐκ ἔστι, φησί, μακρὰν, ἀλλ' ἐγγύς, καὶ μέτρον ἔχων τοῦ ἀκούειν διὰ τὸ πλησίον γενέσθαι. Cf. Ant. 387, ποῖα ξύμμετρος προὔβην τύχη; Monk on Eur. Alc. 26. On ὡς for ὥστε cf. on Ant. 292.

85. ἄναξ. 'My lord.' A term of respect applied in general to all illustrious and grand personages, whether royal or not. So below 911 the nobles of the land are addressed as χάρας ἀνακτες. Ant. 1103. Eur. Hipp. 88. κήδευμα. For κηδεστής, which in general means any relation by marriage. Brunck compares Ant. 756, γυναικὶς δούλευμα. Eur. Or. 479, ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. 1237, ὦ ξυγγένεια πατρός ἐμοῦ. Or. 924, τῆνδον οἰκουρήματα. Bacch. 792, δουλείαις ἐμαῖς. Andr. 446, δόλια δουλευτήρια. Ph. 298. Add Phil. 868, οἰκούρημα πανουργίας — τέχνημα. Aj. 54, φρούρημα. Oed. C. 325, προσφώνημα. Ant. 126, δυσχείρωμα. Oed. C. 1070, πᾶσα — πῶλων ἄμβασις (all the horsemen). Fr. 841, ἀπαιόλημα. Aesch. Sept. 449, φερέγγυον φρούρημα. Eur. Ion. 748, γυναῖκες — δούλευμα πιστόν. Suppl. 173, πρεσβεύματα. Hipp. 11, Πιτθέως δουλεύματα. V. Br. ad Ant. 320.

86. φήμην φέρων. φέρων φάτιν Aug. b. Cf. Aj. 789, ἥκει φέρων | Αἴαντος ἡμῖν πρᾶξιν. τοῦ θεοῦ φήμην. 'Command (lit. voice) of the god.' Cf. 43. 158. 475. 723. So φάτις 1440.

## ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι  
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοῦπος ; οὔτε γὰρ θρασὺς  
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90

ΚΡ. εἰ τῶνδε χρήζεις πλησιαζόντων κλύειν,  
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὖδα. τῶνδε γὰρ πλέον φέρω  
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95  
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ  
μίασμα χώρας, ὥς τεθραμμένον ἄχθονι

87. Translate: 'For I declare that, provided the disagreeable part (of it, the divine command) be also rightly carried out, we may yet enjoy complete prosperity.' So the Schol: λέγω γὰρ πάντα ἂν εὐτυχεῖν τὴν πόλιν, εἰ καὶ τὰ δύσφημα [explained also by τὰ χαλεπὰ] τύχοι κατ' ὀρθὸν ἐξελθόντα. Or thus: 'I declare that even as regards the unpleasant part, provided it be duly carried out, we may yet enjoy complete prosperity.' The πάντα seems to be opposed to τὰ δύσφορα. But as there is no other subject expressed, it will perhaps be better to consider τὰ δύσφορα as such, construing thus: λέγω γὰρ καὶ τὰ δύσφορα εὐτυχεῖν ἂν πάντα ('altogether'), εἰ &c. The 'unpleasant part of the burden' is the injunction laid on the Thebans to discover and punish the murderer of Laius. Whether or not a comma is to be placed after δύσφορ', must depend on the construction we adopt, i. e. whether the words καὶ τὰ δύσφορα are to be associated with εἰ — τύχοι &c., or with πάντ' ἂν εὐτυχεῖν (or at least with ἂν εὐτυχεῖν). Musgrave, finding no suitable meaning in the particle καὶ, proposes with some probability βαῖα δύσφορ' εἰ τύχοι &c. Qu. κὰς τὰ δύσφορ', εἰ —. And for πάντ' perhaps πόλιν. Schneid. omits the comma usually placed after δύσφορ'. For λέγω f. λέγει (ὁ θεός).

88. ἐξελθόντα. ἐξίοντα Suid. and Zonar. v. δύσφορα, not Stob. Flor. 108, 54. A frequent error of the copyists. κατ' ὀρθὸν ἐξελθόντα, 'to be rightly carried out, to have their issues aright. Cf. Oed. C. 1424, ὁρᾷς τὰ τοῦδ' οὖν ὥς ἐς ὀρθὸν ἐκφέρει ('become realized') |

μαντεύμαθ' —; also below 1011. 1182. πάντ' ἂν εὐτ. Wunder compares Herod. vii. 233, οὐ μέντοι τά γε πάντα εὐτύχησαν. i. 65, τοὺς ἄλλους πολέμους εὐτυχοῦντες. Qu. κάρτ' ἂν εὐτυχεῖν, as in Aj. 263, ἀλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.

89, 90. οὔτε — οὔτ' οὖν. V. Matth. § 625. So μήτ' — μήτ' οὖν below 270. Wunder compares Aesch. Pers. 215, οὔτ' ἄγαν φοβεῖν λόγοις οὔτε θαρσύνειν.

91. πλησιαζόντων here seems to signify 'being near or present.' Cf. 1136. Eur. Ph. 923, βούλει παρόντος δητὰ σοι τούτου φράσω;

92. ἔτοιμος. Sub. εἰμί. A frequent ellipse. Cf. Aj. 813, χωρεῖν ἑτοῖμος. Dem. p. 111, εἰ δ' ἂν συμφέροι χαρὶς κολακείας θελήσῃτε ἀκούειν, ἑτοῖμος λέγειν. V. Matth. § 306. Cf. on Arist. Lys. 565.

εἴτε — ἔσω. The full construction is εἴτε καὶ στείχειν ἔσω χρήζεις, ἑτοιμός εἰμι καὶ τοῦτο δρᾶν. Elmsley compares Eur. Ion. 1120, πεπυσμένοι γὰρ, εἰ θανεῖν ἡμᾶς χρεῶν, | ἥδιον ἂν θάνοιμεν, εἴθ' ὁρᾶν φάος [sub. ἥδιον ἂν ὀρῶμεν or ἴδοιμεν]. Dobree conjectures στείχων (sub. κλύειν).

93. τῶνδε — πέρι. Connect πέρι with τῶνδε no less than with τῆς ἐμῆς ψυχῆς. Schol: περὶ τούτων πλέον ἀγωνίζομαι ἢ περὶ τῆς ἐμᾶντοῦ ψυχῆς. For φέρω one might conjecture τρέφω, as more poetical.

94. καὶ om F.

96. ἄνωγεν — ἐμφανῶς. 'Plainly,' whereas frequently the oracles were ambiguous and dark. So 106, ἐπιστέλλει σαφῶς.

97. μίασμα — ἐλαύνειν. Aesch. Ag. 1419, οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ'



ἐν τῇδ', ἐλαύνειν μῆδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῷ ; τίς ὁ τρόπος τῆς ξυμφορᾶς ;

ΚΡ. ἀνδρηλατοῦντας, ἣ φόνῳ φόνον πάλιν 100  
λύοντας, ὡς τόδ' αἶμα χειμάζον πόλιν.

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην ;

ΚΡ. ἦν ἡμῖν, ὧναξ, Λαΐός ποθ' ἡγεμὼν  
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ που \*. 105

ΚΡ. τούτου θανόντος νυνὶ ἐπιστέλλει σαφῶς

ἀνδρηλατεῖν | μiasμάτων ἄποινα; Thuc. i. 126, τὸ ἄγος ἐλαύνειν. μίasma χώρας are probably to be connected, 'a pollution of the country.' So χώρας ἀλάστωρ Oed. C. 788. ὡς τεθρ. Perhaps ἐντεθραμμένον, or ἐκτεθρ.

98. ἐν τῇδ'. ἐκ τῆσδ' F. Which would agree with χώρας. Perhaps χθονὸς for χθονί. ἀνήκεστον τρέφειν. 'To harbour it until it become incurable.' Ant. 660, εἰ γὰρ δὴ τὰ γ' ἐγγενὴ φύσει | ἄκοσμα θρέψω. 1089, τρέφειν τὴν γλῶσσαν ἡσυχωτέραν. Oed. C. 186, ὅ τι καὶ πόλις τέτροφεν ἄφιλον. "Plat. Rep. ii. 364 C, εἴ τι ἀδίκημα γέγονεν, ἀκείται μεθ' ἑορτῶν." SCHNEID. Cf. on Oed. C. 919.

99. τίς ὁ τρόπος; 'What is the character,' or 'nature?' Eur. Herc. 945, τίς ὁ τρόπος ξενώσεως τῆσδε; Ph. 389.

100. Cf. Aesch. Ag. 1419, οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, — μiasμάτων ἄποινα; Eur. Or. 509, κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει. Phil. 959, φόνον φόνου δὲ ῥύσιον τίσω τάλας.

101. ὡς — πόλιν. The accusative absolute. Cf. El. 881, οὐχ ὕβρει | λέγω τὰδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν (al. νῶ). Oed. C. 380. Eur. Her. 693, ὡς μὴ μενοῦντα, τᾶλλα σοι λέγειν πάρα. Where other examples are adduced by Elmsley, who with his usual accuracy of judgment observes: "Inter genitivum et accusativum absolutum hoc fere interesse videtur, quod genitivus ipsam rem, accusativus alicujus de ea sententiam exprimit." And he quotes Aeschin. c. Timarch. p. 48, ἀπὸ σωφροσύνης πρῶτον ἤρξατο, ὡς ὅπου πλείστη εὐκοσμία ἐστὶ, ταύτην ἀριστα τὴν πόλιν οἰκησομένην (i. e. ὡς — οἰκῆσθαι δοκῶν).

τόδ' αἶμα. 'This murder' (viz. the φόνον just mentioned). Matth. Gosp. 27, 25, τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς —. 23,

35, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἶμα δίκαιον. Brunck reads with Mudge τήνδ' for τόδ'. I would suggest still another reading, ὡς τι γ' αἶμα, or ὡς τό γ' αἶμα. Oed. C. 407. Eur. Ph. 1517, τρισσὰ τὰδ' αἵματα σύγγονα. Pind. P. ii. 59, ἐμφύλιον αἶμα. χειμάζον πόλιν. χειμάζει — Aug. b. Trin. and L (supr., as an interpretation). 'Troubling the state,' lit. tossing as a tempest. Cf. Ant. 391, ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε. Ph. 1460, χειμαζομένων. Ant. 670, δορὸς — ἐν χειμῶνι. Eur. Suppl. 279, πόλις χειμασθεῖσα. Hipp. 315. Ion. 980. The same metaphor above 23, πόλις — σαλεύει. The reader will no doubt remember the passage of Hesiod. Op. 238, πολλὰκι καὶ ξυμπᾶσα πόλις κακοῦ ἀνδρὸς ἀπηύρα, | ὅστις ἀλιτραίνει καὶ ἀτάσθαλα μηχανάταται.

104. ἀπευθύνειν. 'Steered, directed, governed.' Cf. Fr. 151, ὡς ναοφύλακες — ἀπευθύνουσιν οὐρίαν τρόπιν. Aj. 72. A metaphor taken from shipping. — πόλιν. χθόνα Aug. b.

105. πῶ. που G. Rightly, I imagine. Cf. Arist. Ran. 565, νῶ δὲ δεισάσα γέ πῶ (so V. που vulg.) — ἀνεπηδήσαμεν. Firnhaber also approves of που. Kaestner prefers πῶς ('ulla ratione,' 'ullo casu.') Schneid. defends and explains οὐ — πῶ here 'by no means,' 'not at all,' according to Homeric usage, Il. iii. 306, οὐπῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι | μαρνάμενον φίλον νῖον. xii. 270, οὐπῶ πάντες ὁμοῖοι | ἀνέρες ἐν πολέμῳ. Od. ix. 102, μὴ πῶ τις λωτοῖο φαγῶν νόστοιο λάθῃται. Hartung reads γ' ἐγώ.

106. The comma usually placed after θανόντος was removed by Dind., the construction being τούτου θανόντος τοὺς αὐτοέντας. νῦν. For νῦν I have given νυν. For the position of which cf. Oed. C. 1038, χωρῶν ἀπέλλει νυν·.

τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινά.”

ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς ; ποῦ τόδ' εὔρεθήσεται  
ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας ;

ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον  
ἄλωτὸν, ἐκφεύγει δὲ τὰ μελούμενον.

110

ΟΙ. πότερα δ' ἐν οἴκοις, ἢ ἔν' ἀγροῖς ὁ Λαΐος,  
ἢ γῆς ἐπ' ἄλλης τῷδε συμπύπτει φόνω ;

ΚΡ. θεωρὸς, ὡς ἔφασκεν,” ἐκδημῶν, πάλιν

107. τοὺς αὐτοέντας. ‘The perpetrators of the crime,’ ‘the assassins.’ El. 272, τὸν αὐτοέντην. The usual form is αὐθέντης. The same as αὐτοφόντης Eur. Med. 1269. τινὰς all the MSS. τινὰ (ed Med.) Suid. v. ἐπιστέλλει, which Dindorf has adopted, who well observes that τινὰς may be due to the copyists being misled by the preceding accusatives. τινὰ also Reisig ad Oed. C. 929 (933). Schaef. Wund. The construction is ἐπιστέλλει τινὰ τιμωρεῖν τοὺς αὐτοέντας. So βοᾷ — δηλοῦν τινὰ in v. 1287. Oed. C. 932, ἐννέπω — τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά. Schneid. explains τοὺς αὐτοέντας — τινὰς, ‘the murderers, be they who they may,’ coll. Oed. C. 290, ὅταν ὁ κύριος παρῇ τις, conceiving the plural (cf. 137. 366. 1184) to be designedly used, that it might be left uncertain, with true oracular indistinctness, whether the murder was the act of one or more persons. Donaldson also (Crat. p. 179) retains and explains τινὰς, ‘whoever the particular persons may be.’ χειρὶ τιμωρεῖν. ‘To punish with the hand of justice,’ with an avenging hand; for τιμωρεῖσθαι. V. on Oed. C. 134. Perhaps we should read τίσασθαι both here and in v. 140. Cf. also Phil. 1258. Qu. — χειρὶ τιμωρῇ κτανεῖν (or ἔξελάν). Eur. Hec. 842, παράσχεις χεῖρα — τιμωρόν. Or, τοὺς αὐτόχειρας τοῦδε τιμωρεῖν φόνου. Certainly χειρὶ alone is very tame.

108. οἱ δ' Herm. Dind. Dobr. &c. οἷδ' P. &c. ποῦ τόδ'. Perhaps rather ποῦ ποθ'. Unless we suppose τόδε ἵχνος αἰτίας put for ἵχνος τῇσδε αἰτίας. Cf. on 832.

110. ἔφασκε. The god. τὸ δὲ ζητ. Erfurdt compares Chaeremon Stob. 9, p. 236, οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅτι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται. Terent. Heaut. iv. 2. 8, ‘Nihil tam difficile est, quin quaerendo investigari possiet.’ Add Matth. Ev. vii. 7, 8, ζητεῖτε καὶ

εὐρήσετε,—ὁ ζητῶν εὐρίσκει. Observe the division of the line into two equal parts, as in Aj. 343, λεηλατήσῃ χρόνον ; ἐγὼ δ' ἀπόλλυμαι. Eur. Suppl. 1060, νικῶσα τίνα νίκη ; μαθεῖν χρήζω σέθεν. Cf. on 1155.

112. “By the method of question and answer, the whole matter is brought out in a natural way ; whereas Euripides’ method is to relate the whole story continuously in the prologue. But the more thoroughly Oedipus goes to work, the more is his sagacity still led off on a false scent. Whether it be in itself probable, or otherwise, that Oedipus should for so long a time have remained unacquainted with the circumstances relating to Laius, is a consideration with which the poet does not in the least trouble himself.” SCHNEID. It has occasioned surprise that Oedipus, especially after so long intercourse with Jocasta, should have remained so profoundly ignorant of all the circumstances attendant upon the death of Laius. It certainly does seem strange, but as that event was one ἔξωθεν τῆς τραγωδίας (see Arist. Poët. c. 15 et 24), the poet might perhaps think himself at liberty to take that view of the matter which he might consider most favourable to his arrangement of the plot. But this ignorance of Oedipus may be explained in some degree by the two following considerations, viz. that any prolonged inquiry at the time was rendered impossible by the visitation of the Sphinx (v. 130) ; and that the slave, who alone had escaped from the scene of the murder, and was cognizant of the matter, had been sent away at his own request into the country by Jocasta (v. 754—764. 851. 916 sq., 1054—1072). ἢ ἔν' ἀγροῖς. ἢ ἐν ἀγροῖς P.

113. συμπύπτει, ‘encounters.’ The historic present, as θνήσκουσι 118. φονεύουσι 716 &c.

114. θεωρός. Schol: ὁ πρὸς τοὺς θεοὺς



- πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς" ἀπεστάλη. 115
- ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ  
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' αὖν ;"
- ΚΡ. θνήσκουσι γὰρ, πλὴν εἰς τις, ὅς φόβῳ φυγῶν  
ᾧν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδῶς φράσαι.
- ΟΙ. τὸ ποῖον ; ἐν γὰρ πόλλ' αὖν ἐξεύροι μαθεῖν, 120  
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.
- ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ  
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

διὰ χρησμὸν ἀπερχόμενος. Those persons were properly called *θεωροί* (from *θεός* and *ώρα*, cf. *θυρωρός*, *πυλωρός*, *κηπουρός* &c.), who went or were dispatched to offer a sacrifice to any god, to consult any oracle, or to fulfil any other important sacred office. The object of Laius' journey on this occasion was to ascertain whether his child, who had been exposed in infancy, was still alive (Eur. Ph. 36). ὡς ἔφασκεν. 'As he told us' (on leaving). Qu. ὡς ἐφάσκειτ'.

115. ὡς ἀπεστάλη. 'As he had set forth.' I. e. he never returned the way he went. I once thought of ἐνθ' ἀπεστάλη or οἷ' ἔξαπεστάλη, 'he never reached the home he set out for.'

116. συμπράκτωρ ὁδοῦ. 'Companion of his journey.'

117. κατεῖδ'. κατέιδεν F. L. pr. M. N. P. &c. Also ὅπου for ὅτου L. For κατεῖδ', as the passage stands, we require, as Schneid. well remarks, a verb which should signify 'return.' We may conjecture ἀνῆχ' or ἀνῆλθ', or else περίεσθ', ἔτ' ἔσθ', πάρεσθ'. Schneidewin's own conjecture τὰκεῖθεν, οἷ (for κατεῖδ', ὅτου) has the recommendation of supplying an object to ἐκμαθὼν, which is otherwise wanting. For τὰκεῖθεν he adduces Oed. C. 41. Aesch. Sept. 40. Trach. 314. Oed. C. 506. ὅτου τις —. Schol: παρ' οὗ τις αὖν μάθοι καὶ χρήσαιτο πρὸς ζήτησιν. Which would mean: 'From whom one might gain information,' &c. We should rather translate: 'the information gained from whom one might have used' (in prosecuting the investigation). Cf. Oed. C. 41, τίνων τὸ σεμνὸν ὄνομ' αὖν εὐξαίμην κλύων; Qu. ὅτου τὰδ' (or τι) ἐκμαθὼν χρήσαιτό τις; Or ὅτω τὰδ' ἐκμαθεῖν χρήσαιτό τις; The optative put as in 72. Or even ὅτω τις ἐκμαθεῖν ἐχρήσατ' αὖν;

118. θνήσκουσι. I. e. 'are killed.'

εἷς τις. 'One single individual.' Cf. Arist. Ran. 911, ἓνα τιν' αὖν καθίσειν ἐγκαλύψας. Schneid. points out the emphatic connection of πλὴν εἷς — πλὴν ἐν, as meant to show how very remote the chance was of discovering the murderer.

119. εἰδῶς. I. e. 'with certain knowledge, for certain.'

120. τὸ ποῖον; 'The which?' Gall. 'lequel?' Cf. 291, τὰ ποῖα ταῦτα; Oed. C. 893. 1415. 1705. El. 671. Tr. 78. Arist. Ach. 963. ἐξεύροι. 'Enable.' Gl. ἀντὶ τοῦ μηχανὴν δοίη. Schneid. explains ἐξεύροι αὖν, 'might make it possible.' As examples of the infinitive after εὐρίσκειν Erfurdt cites Lucian Paras. vii. 126, εὐροῖς εἰπεῖν. Plutarch. Mor. p. 798 F. δεόμενος — ἡσυχίας, εἶρε καταθέσθαι τὴν δύναμιν. Or we may translate literally: 'For one thing might discover many things for us to learn.' Musgrave for ἐξεύροι (for which he modestly suggests ἐκφέροι) refers to Tr. 25, μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. Eur. Ion. 1137. Orest. 1158. Add Phil. 288, γαστρὶ μὲν τὰ σύμφορα | τόξον τόδ' εὐρίσκει. Perhaps the construction, as suggested in Class. Journ. xxxiv. 275, may be μαθεῖν γὰρ ἐν ἐξεύροι αὖν πολλά.

122. οὐ μιᾷ ῥώμῃ. 'With more than the force of one,' 'not single-handed.'

οὐ μιᾷ. 'With more than one.' So Aesch. Sept. 103, πάταγος οὐχ ἐνὸς δορός. Eur. Suppl. 94. Cycl. 517. Med. 952. Andr. 96. The fugitive slave doubtless gave out this story of a band of robbers having attacked his party, to save himself from the reproach of cowardice. The account however is well adapted to sustain the plot of the drama; for had he given out that his master was slain by a single individual, Oedipus might at once have suspected that 'himself was the man.' (Cf. 836—47.)

- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ  
ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν Λαΐου δ' ὀλωλότος  
οὔδεις ἀρωγὸς ἐν κακοῖς ἐγίγνετο."
- ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν τυραννίδος  
οὕτω πεσοῦσης εἶργε τοῦτ' ἐξειδέναι ;
- ΚΡ. ἡ ποικιλῶδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν 130  
μεθέντας ἡμᾶς τὰφανῇ προσήγετο.
- ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὐτ' ἐγὼ φανῶ.  
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ  
πρὸ τοῦ θανόντος τήνδ' ἔθεςθ' ἐπιστροφὴν  
ὥστ' ἐνδίκως ὄψεσθε καμὲ σύμμαχον 135  
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.  
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,

124. ὁ ληστής. The singular is now used, in reference to the chief of the band.

εἴ τι μὴ. So below 969 εἴ τι μὴ τῶμψ πόθψ κατέφθιτο. Tr. 586, εἴ τι μὴ δοκῶ | πρᾶσσειν μάταιον. 712. Oed. C. 1450. The sense is: 'unless he was being tampered with from hence,' by some one here in Thebes. ξὺν ἀργύρῳ. Schol: ἐπὶ κέρδει. 'With the help of a bribe.' Cf. 123, σὺν πλήθει χειρῶν. 643, σὺν τέχνῃ κακῇ. 657, σὺν ἀφανεί λόγῳ. 17, σὺν γήρᾳ βαρεῖς. Oed. C. 817, ποίψ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ; 1341, βραχεῖ ξὺν ὄγκῳ. Ant. 172, ὥλοντο πληγέντες αὐτόχειρι σὺν μιᾷ σματι. 674, ἦδε σὺν μάχῃ δορὸς | τροπὰς καταρρήγνυσι.

125. ἐπράσσειτ'. Dobree aptly compares Thuc. v. 83, ὑπῆρχε δὲ τι αὐτοῖς καὶ ἐκ τοῦ Ἀργεῖος αὐτόθεν πρᾶσσόμενον. Ant. 1034, κοῦδὲ μαντικῆς | ἄπρακτος ὑμῖν εἰμι. Add Aj. 446. Arist. Eq. 465, οὐκ οὐκ ἐν Ἀργεῖ μ' οἶα πράττει λανθάνει. Brunck and Musgrave rightly connect ἐπράσσειτ' ἐνθένδ' (i. e. from Thebes). ἐς τόδ' ἂν τόλμης ἔβη ; Cf. 772, ἐς τοσοῦτον ἐλπίδων | ἐμοῦ βεβῶτος.

126. δοκοῦντα —. 'Such was the suspicion.'

127. ἀρωγός. 'Avenger.' Cf. El. 1391, παράγεται γὰρ ἐνέρων δολιόπους ἀρωγὸς εἴσω στέγας. Said of Orestes, the avenger of his murdered father. Cf. also on 496 below. ἐγίγνετο. ἐγείνετο L. (pr. m.) M. N. ἐγίνετο F. G. H. Bodl. Ald. Qu. ἐφαίνετο.

130. τὸ L. (pr. m.) N. F. Dresd. a. Schol. Suid. V. ποικιλῶδός. Dind. Wund. Schn. τὰ vulg. ποσί. ποσὶν L. N. Cf. Incert. Rhcs. 482, μὴ νυν τὰ πόρρω, τὰ γυθὲν μεθεῖς, σκοπεῖ. 'The matter before us, our present condition.' Phil. 838. Pind. I. viii. 25, τὸ δὲ πρὸ ποδὸς ἀρειον αἰεὶ σκοπεῖν χρῆμα πᾶν.

132. Hesych: 'Εξυπαρχῆς' ἐξ ἀρχῆς. αὐτ'. I. e. τὰ ἀφανῇ. φανῶ. 'I will drag to light,' with reference to the preceding τὰφανῇ.

133. ἐπαξίως — ἀξίως. So Eur. Med. 1252, κατίδεται ἴδετε &c.

134. πρὸς F. G. L. (pr.) P. Ald. Turn. Gl: ὑπὲρ. τήνδ' ἔθεςθ' ἐπιστροφὴν. 'Have shown this solicitude.' I. q. προῦθεσθε τοῦ θανόντος τήνδ' ἐπιστροφὴν. Cf. 1459, παίδων δὲ — μὴ μοι — προθῇ (al. προσθῇ) μέριμναν. El. 1334, νῦν δ' εὐλάβειαν τῶνδε προῦθέμην ἐγώ. So Aj. 536, ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου. 12, ὅτου χάριν | σπουδὴν ἔθου τήνδ'. For πρὸ cf. Arist. Eq. 1018, ὅς πρὸ σέθεν λάσκων &c. 1023, πρὸ σοῦ γὰρ ἀπύω. As a curiosity, it may not be amiss to notice the various reading presented in L. τήνδε θεσπίζει γραφὴν, which is a manifest corruption of the text.

135. σύμμ. ξύμμαχον in a few MSS. With Wunder I omit the comma usually placed after σύμμαχον.

137. τῶν — φίλων. He means Laius, of whom he speaks as a distant friend.



ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος.  
 ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν τάχ' ἂν  
 κάμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι." 140  
 κείνῳ προσαρκῶν οὖν ἑμαυτὸν ὠφελῶ.  
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων  
 ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους,  
 ἄλλος δὲ Κάδμου λαὸν ᾧδ' ἀθροίζετω,  
 ὥς πᾶν ἐμοῦ δράσοντος. ἧ γὰρ εὐτυχεῖς 145

138. αὐτοῦ. αὐτοῦ L. pr. P. Mosq. Bar. Trin. αὐτὸς αὐτοῦ. 'For my own sake.' Schol. ὑπὲρ αὐτοῦ ἐμοῦ. αὐτοῦ for ἑμαυτοῦ. V. Matth. § 489. Herm. on Trach. 451. Qu. αὐτὸς δ' ἑμαυτοῦ. Cf. 228, αὐτὸς καθ' αὐτοῦ. 1237, αὐτὴ πρὸς αὐτῆς. El. 286, αὐτὴ πρὸς αὐτῇ. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ᾧδε παιδεύεις. 891, αὐτὴ πρὸς αὐτῆς. 910, αὐτὴ τὴν αὐτῆς δαίμον' ἀνακαλουμένη. 1132, αὐτὴ πρὸς αὐτῆς. Aj. 906, αὐτὸς πρὸς αὐτοῦ. Ant. 1177, αὐτὸς πρὸς αὐτοῦ. Oed. C. 853, αὐτὸς αὐτόν. Fr. 779, αὐτὸς παρ' αὐτοῦ μανθάνων ἔκνευ πόνου. 321, αὐτός τις αὐτῷ. Aesch. Pers. 415, αὐτοὶ δ' ὑφ' αὐτῶν — παλιντο. Cho. 219, αὐτὸς καθ' αὐτοῦ —. Pr. 920, τοῖον παλαιστὴν νῦν παρασκευάζεται | ἐπ' αὐτὸς αὐτῷ. Eur. Her. 144, αὐτοὶ καθ' αὐτῶν. Arist. Nub. 407, αὐτὸς ἑαυτὸν κατακαίω. Cf. on Oed. C. 930, τὴν αὐτὸς αὐτοῦ. Here and in v. 141, as indeed throughout the whole of this speech, the language of the unhappy Oedipus is tinged with a certain happy vein of irony or ambiguity of expression, which adds considerably to the tragic effect, especially when the real state of things begins to be disclosed. ἀποσκεδῶ. Attic for ἀποσκεδάσω. So Oed. C. 620, διασκεδῶσιν. Aesch. Pr. 25, σκεδᾷ. Arist. Vesp. 229, διασκεδῶ.

139. ἐκείνον ὁ κτανὼν. For ὁ κτανὼν ἐκείνον or ὁ ἐκείνον κτανὼν. Oed. C. 994, πατήρ σ' ὁ καίνων. Eur. El. 262, σ' ἡ τεκούσα. Hom. Batr. 13, τίς δέ σ' ὁ φύσας; V. Herm. ad Aj. 1007. Arist. Av. 95, τίνες εἰσὶ μ' οἱ ζητοῦντες; τάχα for τάχ' ἂν Hartung.

140. κάμ' ἂν. κάμ' ἐν Laud. "Non male," says Elmsley, "sic ἐν χεροῖν ἑμαῖν χραίνω v. 821. Adde Ant. 962. 1003." Τιμωρεῖν in the sense of 'to kill' or 'murder' is strange, as Wunder observes. It is not improbable that the copyists introduced it here from v. 107. Perhaps the poet wrote συγκτείνειν θέλοι, or βούλοιτ'

ἂν κτανεῖν. Or κάμ' ἂν φονεύειν χειρὶ τοιαύτῃ θέλοι. Translate τοιαύτῃ χειρὶ 'by such an act of violence.' Cf. Aj. 27, κατηναρισμένας | ἐκ χειρὸς ('by violence').

141. How far from true this is, the sequel of the play will show.

142. ὑμεῖς μὲν βάθρων. We have similar terminations El. 357, μισεῖς μὲν λόγῳ. Eur. Iph. A. 392, οἶμαι μὲν, θεός. Cf. ad Phil. 422. See Elmsl. Ed. Rev. xxxvii. 81. βάθρων. 'From the steps.' Our poet is fond of omitting prepositions. Cf. 24. 142. 152. 473. 580. 674. 1004. 1012. 1022. 1035. 1062. 1163. 1178. 1522. Oed. C. 411. 1024. 1412. Ant. 418. 489. 1008. El. 1139. 1349. Ph. 613. 1044. Tr. 564, &c. The preposition is added Aj. 788, τί μ' — ἐξ ἑδρας ἀνίστατε;

143. ἵστασθε. 'Rise.' Schol: ἀνίστασθε. So ἰστώμεσθα 147. Phil. 893, ἔσται τάδ', ἀλλ' ἵστω τε καὶ τὸς ἀντέχου. The simple for the compound verb. V. on Aj. 764.

ἄραντες — κλάδους. It was usual to remove the supplicatory branches, when a promise of assistance had been given (Eur. Suppl. 359): otherwise, they were left as first placed (Aesch. Suppl. 506). Aesch. Suppl. 249, κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων, | κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις. 490, κλάδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν, | βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές. Andoc. de Myst. p. 54, ἱκετηρία κείται ἐπὶ τοῦ βωμοῦ. V. Elmsl. ad Eur. Her. 125, βωμὸν καταστέψαντες.

144. Κάδμου λαόν. These presently enter on the stage, and form the Chorus. Musgrave has satisfactorily disposed of the opinion of those, who conceive that the Chorus consists of the main body of priests, excepting the high-priest, who (as they suppose) alone of them leaves the stage v. 147. Cf. Oed. C. 741, Καδμείος λεώς, and on l above.

145. πᾶν. πάντ' Tricl. Eur. Cycl.

σὺν τῷ θεῷ φανούμεθ', ἣ πεπτωκότες.

ΙΕ. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν  
καὶ δεῦρ' ἔβημεν ὧν ὄδ' ἐξαγγέλλεται.  
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα  
σωτήρ θ' ἵκοιτο καὶ νόσου πανστήριος.

150

### ΧΟΡΟΣ.

ὦ Διὸς ἀδυνεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου  
Πυθῶνος ἀγλαὰς ἔβας [στρ. α'.  
Θήβας ; ἐκτέταμαι' φοβερὰν φρένα, δείματι πάλλων,

132, πᾶν δέ σοι δρώμενον ἄν. δράσαντος. δράσαντος L. (pr. m.) M. G. Aug. b. Trin. Qu. ὡς πᾶν ἐγὼ δράσαιμι ἄν (or δρώην ἄν), or ὡς πᾶν ἐμοῦ γ' ἄν δρώντος.

147. ὦ παῖδες. By this designation he addresses as a father the whole body of suppliants. Cf. 58. ἰστώμεσθα. 'Let us rise.' Cf. 143. τῶνδε — ὧν. No objection need be made to the genitive ὧν, on account of the interposition of other words between it and τῶνδε. Cf. Aj. 1101. τῶνδε γὰρ χάριν καὶ —. So Tr. 600, ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω. Ant. 280. 770. Ph. 380.

148. 38. Creon. ἐξαγγ. 'Promises, announces.' The middle form occurs also Eur. Her. 531, καὶ εξαγγέλλομαι | θνήσκειν ἀδελφῶν τῶνδε καμαντῆς ὑπερ. Ion. 1605. Soph. Aj. 1376, τὰπὸ τοῦδ' ἀγγέλλομαι. Ὅδε of course refers to Oedipus. The suppliants satisfied with his expressed determination to investigate the matter, prepare to take their departure.

150. The priest having performed what was required of him, leaves the stage with his band of suppliants, and returns in another character as Teiresias, v. 316.

151. The Chorus, consisting of aged men, representing the nobility of Thebes, present themselves at the bidding of their sovereign. ὦ Διὸς — φάτι. 'O sweetly speaking voice (oracle) of Jove.' It is to be observed that the oracle, though delivered by Apollo, is attributed to Jove, as the sole ruler of the destinies of mankind, whose will is made known to them through the medium of his son. Schol: τὴν μαντείαν φησὶν. ὁ γὰρ Ἀπόλλων ὑποφήτης δοκεῖ εἶναι τοῦ πατρὸς, καὶ παρ' ἐκείνου λαμβάνειν τὰς μαντείας, καὶ τοῖς ἀνθρώποις ἐκφέρειν. καὶ Ὅμηρος (Il. β'.

93) "Διὸς ἄγγελος ὅσσα δεδήει." Hence Aesch. Eum. 19, Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Cf. the Schol. on Oed. Col. 793. Hom. H. Apoll. 132, χρήσω δ' ἀνθρώποισι Διὸς νημερτέα βουλήν. Virg. Aen. iii. 251. Schol. on Oed. C. 791. Apollo therefore is 'the word' (ὁ λόγος) of Jove. The Chorus have heard of the arrival of the oracle, and seek to know its purport. φάτι. 'Oracle.' Cf. 1440. 310. 323.

The same as φήμη 86. 158. 475. ἀδυνεπὲς L. (pr. m. and in lemm. Schol.). M. (pr. m.). P. ἀδυεπῆς vulg. Similarly ὕπνε εὐαῆς has been restored for ὕπνε εὐαῆς Phil. 828. Neue cites Pl. θ'. 209, Ἥρη ἀπτοεπῆς. Mitchell cites Hom. H. in Lun. 32, 1. Μοῦσαι | ἥδυ-επῆς &c. Hesiod. Theog. 965. 1021. ἥδυ-επῆσαι | Μοῦσαι Ὀλυμπίαδες. Pind. Ol. x. 113. N. i. 4. vii. 30. τᾶς — Πυθῶνος. 'From the rich seat of the Pythian Apollo,' i. e. Delphi. Il. ii. 519, Πυθῶνά τε πετρήεσαν. H. Merc. 178. Pind. P. xi. 15, ὕφρα — Πυθῶνά τε καὶ ὀρθοδίκαν γᾶς ὀμφαλὸν κελαδήσετ'. The more usual form of the word is Πυθῶ (-οῦς). For the omission of the preposition, to which Sophocles is extremely partial, cf. on 142. Thus Eur. Ion. 476, Ὀλύμπου παμένα. πολυχρύσου. The riches of Delphi were talked of even in the time of Homer (Il. ι'. 404). Cf. the commentators on Eur. Ion. 54. Besides the gifts that were offered by individuals (v. Herod. i. 53. Pind. P. vi. 8), it should be remembered that this temple contained the treasures of several states.

153. ἐκτέταμαι. 'I am racked' (on the stretch). Eur. Med. 585, ἐν ἐκτενεῖ σ' ἔπος. Dionys. de Comp. Verb. xv. 112, ἡ τῆς διανοίας ἔκτασις, καὶ τὸ τοῦ δείματος ἀπροσδόκητον. Where Schaefer



ἰήιε Δάλιε Παιᾶν,  
 ἀμφὶ σοὶ ἀζόμενος τί μοι ἦ νέον,  
 ἦ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.  
 εἰπέ μοι, ὦ χρυσέας τέκνον Ἑλπίδος, ἄμβροτε Φάμα.

155

does not forget to compare this passage. The verb occurs in its proper sense Phil. 858, ἀνὴρ δ' ἀνόματος — ἐκτέταται νόχιος. Perhaps however we should read ἀμπέτομαι, 'I flutter.' Cf. Ant. 1307, ἀνέπταν φόβῳ. Eur. Suppl. 89, φόβος μ' ἀναπτεροί. Hartung reads ἐκπέταμαι, and omits the comma after φρένα. φοβερὰν. 'Anxious.' Schol: περίφοβον. Lat. 'pavidam.' On which use Neue compares Thuc. ii. 3. Plat. Rep. iii. 413 D. Legg. i. 649 D. Xen. Oecon. vii. 25. πάλλων. πολλῶ v. r. in L. and Schol. "Erant scilicet," says Elmsley, "quibus displiceret πάλλων pro παλλόμενος. V. Pors. ad Or. 316." On the other hand πάλλων might easily have been a corruption of πολλῶι. Πάλλων here seems used intransitively for παλλόμενος. V. Seidler on Eur. El. 435. 477, and cf. on 782 below. Schol: δέματι πάλλων: ἀντὶ τοῦ παλλόμενος φόβῳ, ἀγωνιῶν. 'Quaking for fear.' Musgrave cites Eur. Ph. 1152. Bacch. 799. Cycl. 166. Schneidewin explains πάλλων φρένα δέματι, 'metu quatiens mentem,' citing Aesch. Pr. 883, κραδία φόβῳ φρένα λακτίζει. Suppl. 561, χλωρῶ δέματι θυμὸν πάλλοντο. Hymn. Cer. 293, δέματι παλλόμεναι. Gl. B: κινῶν.

154. ἰήιε. Cf. 1096, ἰήιε Φοῖβε. Hom. H. Apoll. 120, ἰήιε Φοῖβε. However difficult it may be to translate this epithet, it seems pretty clear that Apollo was called ἰήιος from the exclamation ἰή (as in ἰή παιᾶν), just as Bacchus was εὖιος from εὖοι. Others derive the term from ἰᾶσθαι, 'to heal' (Hesych: ἱατρὸς γὰρ ὁ θεός). It is probable that both words have reference to the 'healing' and 'saving' attribute of this deity. Παιᾶν or παιῶν certainly means 'healer,' and παιῶνιος 'healing.' Ovid Met. ii. 'opiferaeque per orbem | Dicor, et herbarum subjecta potentia nobis.' παιᾶν. The hymn sung in honour of Apollo was thus named, and hence the god himself, as the Scholiast observes, who quotes the line, ὑμνείω Παιᾶνα μέγαν θεὸν Ἀπόλλωνα. The Apollo ἱατρὸς is appropriately invoked in a time of pestilence and sickness. Aesch. Ag. 144, ἰήιον δὲ καλῶ Παιᾶνα. 500, ἰηπαιήον ἁείδειν. Whence ἰηπαιωνί-

σαι (ἰηπαιωνίσαι) Arist. Eq. 408. For the Apollo Paean, and hymn sung to him after deliverance from pestilence, Mitchell refers to Valck. Hippol. p. 313. Müller's Dor. i. 298.

155. ἀμφὶ σοὶ ἀζόμενος. 'Dreading concerning thee.' Homer, Il. ε'. 261, ἄζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι. Oed. C. 492, δειμαίνουμι ἂν ἀμφὶ σοι.

τί μοι —. 'What thing new or in the course of time repeating itself (πάλιν) thou wilt accomplish.' Schol: τί μοι ἦ νῦν ἢ μετὰ χρόνον ἀνύσεις. And so Wunder explains the passage, taking νέον for an adverb, as in Oed. C. 1775, ὅς νέον ἔρρει. Where however νέον means not 'now,' but 'recently.'

156. περιτελλ. ὥραις. 'In the revolution of years.' Arist. Av. 696, ἐξ οὗ περιτελλομέναις ὥραις ἐβλασταν Ἐρως ὁ ποθεινός. Thuc. i. 22.

157. χρέος i. q. χρήμα, just as we find πρᾶγος and πρᾶγμα, ρέος and ρεῦμα, βλέπος and βλέμμα &c. V. Blomf. Gl. Agam. 84.

158. 'O child of golden hope.' So Oed. C. 1051, χρυσέα κλής. Fr. 11, τὸ χρύσειον — τῆς Δίκης ὄμμα. Fr. Inc. 87, χρυσῇ μακέλλῃ Ζηνός. Ant. 103. The first syllable in χρυσέας is shortened, as in 188. V. Elmsl. ad Her. 916 (also ad Med. 618. Bacch. 372, and in Mus. Crit. ii. 23), who refers also to Med. 634. 978. Iph. A. 1051. Iph. T. 1253. Tro. 520. Bacch. 372. Herc. 351. 396. El. 192. Add Arist. Nub. 272. The fact of the possibility of such a shortening was first noticed by Hermann Elem. D. M. p. 44. τέκνον Ἑλπίδος. A bold figure, expressive of the hopeful expectations of those who consulted the oracles, as explained by the Schol. ἄμβροτε Φάμα. 'Divine (immortal) voice,' as delivered by Apollo from Jove. So Ant. 1134, ἀμβρότων ἐπέων. Cf. Pind. P. iv. 11, ἀθανάτου στόματος. It is singular that the same epithet should again occur in the same foot of the very next line, ἄμβροτ' Ἀθάνα, producing a strikingly similar termination. Perhaps one or the other is corrupt. Φάμα. φήμα P. 'Divine response.' Gl. B: μαντεία, Cf. 475, and on 151.

πρῶτα σὲ\* κέκλωμαι, ᾧ† θύγατερ Διὸς, ἄμβροτ'  
 Ἀθάνα, ἀντ. α'. 159  
 γαῖαόχον τ' ἀδελφεᾶν 160  
 Ἄρτεμιν, ἧ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

159. πρῶτά σε. πρῶταν σε L. (pr. m. with v. r. πρῶταν γε). πρῶτην σε M. I have given πρῶτα σὲ with Wunder. κεκλόμενος B. pr. L. N. vulg. κεκλομένω L. (a m. rec.) three Bodl. MSS. v. l. in B. Ald. marg. Turn. If the vulgar reading be correct, it must be looked upon as a 'nominativus pendens,' with some verb as λίσσομαι understood. Elmsley considers it an instance of ἀνακολουθία. I hardly think however it can be supported, except by those who are prepared to defend anything and everything by reference to some imaginary law of criticism. Nor can much more be said for κεκλομένω, which, though defensible on strictly grammatical grounds, would drag heavily with its governing verb προφάνητε placed so far off. I would venture therefore to suggest κέκλωμαι, ᾧ (cf. 171 for the hiatus) or κεκλόμεθ' ᾧ, from which the corrupt reading κεκλομένω manifestly had its origin. The conjecture κεκλόμεθ' ᾧ — has been forestalled, I find, by Musgrave. Seidler (ad Tro. 117) defends κεκλόμενος by a comparison of Eur. Hipp. 23. Iph. T. 348. Ἀθάνα. So in Aesch. Sept. 129. 148, as Schneid. remarks, Pallas Onca is invoked together with Apollo and Artemis as ῥυσίπολις. Athene is here prominently put forward by the poet in deference to Athens. Cf. on 20.

160. γαῖαόχον. γαῖαόχον H. Bodl. 'Protectress of our soil, tutelar.' Equivalent to πολιούχον, as explained by Schol. Aesch. Sept. 109, πολιισσοῦχος χθονός.

161. ἧ — θάσσει 'Who sits on a splendid circular throne (or pedestal) in the forum' (Class. Journ. xxxiv. 276). Wunder explains κυκλόεντ' ἀγορᾶς θρόνον to be equal to κυκλοέσεως ἀγορᾶς θρόνον, according to that mode of expression familiar to the poets, of making the epithet, which strictly speaking belongs to the latter noun, agree with the former. In confirmation of which interpretation he adduces Eust. p. 1335, 60, καὶ Ὅμηρος γὰρ φθάσας ἱερὸν κύκλον ἔφη τὴν ἀγορὰν, καὶ Σοφοκλῆς δὲ πού κυκλόεντα θρόνον ἀγορᾶς εὐκλεῆ λέγει. Schneidewin gives the same explanation (coll. on Phil. 1124); for the round form of the ancient

ἀγοραὶ referring to Hom. Il. xviii. 504, εἶατ' — ἱερῷ ἐνὶ κύκλῳ. This appears to be right, unless the words rather mean, 'the round base in the forum.' Gl. B: κυκλοτερῆ. The 'orbicular' form of the agora or pedestal may, as Mitchell supposes, have had some reference to that of the full moon. Neue explains κυκλῶεις to mean πολλοὺς κυκλοὺς ('choros') ἔχων, whence περὶ βωμὸν κυκλοῦσθαι ('to dance round the altar'), coll. Simonid. Anth. P. vi. 212, Λητοῖδην ἀγορῆς καλλιχόρου πρύτανιν. Which interpretation appears far-fetched. For ἀγορᾶς Musgrave conjectures ἀγοραῖς, as it seems from Plutarch (V. Aristid. c. 20) that this Diana had an altar and statue in 'every forum' at Thebes, βωμὸς γὰρ αὐτῇ καὶ ἄγαλμα παρὰ πᾶσαν ἀγορὰν ἱδρυται. For which custom cf. Aesch. Sept. 272, τοῖς πολιισσοῦχοις θεοῖς — καγόρᾶς ἐπισκόποις. Ag. 90. Eum. 973. θρόνον — θάσσει. Cf. Aj. 249, ζυγὸν ἐξόμενον. Aesch. Ag. 953, θάρσος ἐπιπθὲς ἵζει φρενὸς φίλον θρόνον. Pers. 146, ἐνεζόμενοι στῆγος ἀρχαίων. Eum. 3, ἔξετο μαντεῖον. Eur. Andr. 117, ἧ Θέτιδος δάπεδον καὶ ἀνάκτορα θάσσει. Ion. 91, θάσσει — τρίποδα ζάθεον. 1314, τοὺς μὲν γὰρ ἀδίκους βωμὸν οὐχ ἵζειν ἐχρῆν. 1318, τοῖσι δ' ἐνδίκους (τοὺς δὲ γ' ἐνδίκους;) ἱερὰ καθίζειν, ὅστις ἡδικοῖτ', ἐχρῆν. Bacch. 1048, ποιηρὸν ἵζομεν νάπος. Iph. T. 277, θάσσειν φάραγγα. Θρόνον θάσσειν carries with it the signification of 'being worshipped.' εὐκλέα L. M. εὐκλεᾶ Ald. The Scholiast, who says, Εὐκλεία Ἄρτεμις οὕτω παρὰ Βοιωτοῖς τιμᾶται, evidently takes it as a nominative for Εὐκλεᾶ, to which opinion Elmsley inclines. But this is impossible, if only for grammatical reasons. Εὐκλέα (—), is the contracted poetic form of accusative for εὐκλεᾶ (Pind. P. ix. 96, εὐκλέα νύμφαν. Dith. 3, πανδαίδαλον εὐκλεᾶ ἀγορὰν. Nicaenetus Athen. p. 673 C, ὅπως Διὸς εὐκλέα νύμφην | μέλπωμεν. So νηλέα below 180), and the utmost, perhaps, that can be conceded is that in selecting this epithet the poet had an eye to the cognomen of the Boeotian Diana Ἄρτεμις Εὐκλεία, who, as protectress divinity of the soil (cf. Aesch. Sept. 449), had a temple at Thebes in the agora of the lower town,



καὶ Φοῖβον ἑκαβόλον, ἰὼ  
 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,  
 εἴ ποτε καὶ προτέρας ἄτας ὑπερ ὀρνυμένας\* πόλει 165  
 ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.  
 ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β'. 167  
 πῆματα νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνὶ  
 φροντίδος ἔγχος

as Pausanias narrates ix. 7. 1. With which cf. Plutarch. Arist. c. 20, ἔθαψαν ἐν τῷ ἱερῷ τῆς Εὐκλείας Ἀρτέμιδος. As however the epithet εὐκλέα is not particularly adapted to θρόνον, it may be a question whether we should not read Εὐκλία, for Εὐκλεία. Musgrave would fain have read Εὐκλεία, if the metre had allowed of it.

162. ἑκαβόλον. ἐκηβόλον F. Il. i'. 14, ἐκηβόλου Ἀπόλλωνος. ἰώ. ἰώ ἰώ F. G. H. P. Liv. a. Ald. ἰώ answers to Παιὰν in v. str. 154, an iambus to a spondee. Perhaps we should read ὦ, or αἰτῶ, or ὦδε.

163. τρισσοί. In invocations three principal deities are frequently combined, as in Hom. Il. β'. 371, αἱ γὰρ, Ζεὺ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων. So also in oaths we find it was the custom to invoke as witnesses some three chief deities, according to the nature of the case. V. ad Arist. Nub. 1234. προφάνητε. 'Show yourselves.' Frequently used of the manifestation of the gods. Ant. 154. 1150. Aj. 694.

164—6. Arist. Thesm. 1157, εἰ καὶ πρότερόν ποτ' ἐπηκόω ἤλθετον, | νῦν ἀφ' ἱκεσθον, ἱκετεύομεν, ἐνθάδ' ἡμῖν. Eq. 594, νῦν οὖν δεῦρο φάνηθι — εἴπερ ποτὲ καὶ νῦν. On καὶ thus repeated cf. on Oed. C. 53.

εἴ ποτε —. 'If ever on the occasion of (because of) any previous calamity that arose' (befell the state). For which sense of ὑπὲρ cf. 188, ὦν ὑπὲρ —. Musgrave's conjecture ἄτας ὑπερορνυμένας has been unadvisedly adopted by Wund. Dind. Schneid. Hart. and approved of by Reisig, ad Oed. C. 1485. Kayser. Cf. on Aj. 1310. The expression ἄτη ὑπερορνυται (πόλει) would be an unusual one; and indeed Wunder himself observes that the compound ὑπερορνυσθαι is found no where else. Cf. Aesch. Sept. 86, ἰὼ ἰὼ θεοὶ θεαί τ' ὀρόμενον | κακὸν ἀλεύσατε. The old reading also derives support from the manner in which the words are divided in the corresponding v. str. 156, ἦ —

πάλιν ἐξανύσεις χρέος. I once thought of ἄτας ἐπερειδομένας ('pressing upon' the state). That προτέρας ἄτας cannot refer solely to the visitation of the Sphinx is evident from εἴ ποτε. The dative πόλει, according to Kayser, depends not upon ὀρνυμένας, but upon ἡνύσατε.

166. ἡνύσατ' ἐκτοπίαν. Sub. ὥστε εἶναι. 'Effected the removal of.' So Eur. Ph. 446, διαλλάξασαν ὁμογενεῖς φίλους. Schol: ἐποιήσατε ἐκτετοπισμένην, τουτέστι ἐξετοπίσατε, ὑπερόριον ἐποιήσατε. Cf. 720. 1340, ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με. Oed. C. 119, ποῦ κυρεῖ ἐκτόπιος συθεῖς; φλόγα πῆματος. 'The violence of the plague.' A frequent metaphor, borrowed from the destructive rapidity and force of fire, and probably suggested in the present instance by the funeral pyres necessitated by the pestilence. Cf. 27. 176. 190. Wunder compares Cic. in Catil. i. 11, 'incendium invidiae.' De Orat. iii. 3, 'flamma invidiae.' Schol: περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. The construction as in 833, κηλῖδα συμφορᾶς. 1313, σκότου νέφος. καὶ νῦν. καὶ om. L. Tricl.

167. ὦ πόποι. 'Ye gods!' Gl: ἀντι τοῦ φεῦ. διὰ μέσου. Tr. 583. Hom. Od. α'. 32, ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιώωνται. On the shortening of the diphthong cf. on El. 164.

169. πρόπας στόλος. 'The whole people.' Mitchell cites Pind. P. viii. 140, ἐλευθέρῳ στόλῳ. Perhaps πρόπας στρατός. V. El. 749. Tr. 795. Pind. P. ii. 158, ὁ λαβρὸς στρατός (the people). xi. 7, ἡρωῖδων στρατόν.

170. οὐδ' ἐνι —. Gl: οὐδ' ἐνεστι μηχανῆς, ἐπινοίας δύναμις. Schol: οἷον, οὐκ ἐνεστι τῷ νῷ. Gl. B: ἐνι. ὑπάρχει. Hart. gives οὐδ' ἐπι. F. οὐδέ τι. φροντίδος ἔγχος. A bold metaphor. 'Nor is there any device (or expedient) that ingenuity can suggest, whereby to avert the evil.' For ἔγχος f. ἄλκαρ. ὃ τις ἀλέγεται = ἀλεξητήριον, ἀμυντήριον. But the construction is not clear,

ὦ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 171  
 κλυτὰς'' χθονὸς αὔξεται οὔτε τόκοισιν  
 ἰηίων καμάτων ἀνέχουσι γυναῖκες 174  
 ἄλλον δ' ἂν ἄλλω προσίδοις'' ἅπερ εὐπτερον ὄρνιν

for we should rather have expected  $\phi$  τις ἀλέξεται (or ἀλέξοιτ' ἂν). Perhaps ἀλέξεται for ἀλέξεται may be excused in a choral song. Cf. Oed. C. 1724. The middle ἀλέξομαι ('to ward off from oneself') occurs again v. 539. 'Ἀλέξεται here seems to be the future. Gl. B: βοηθήσει ἑαυτῷ. Cf. 539, where γνωριῶμι and ἀλεξοίμην are placed in juxtaposition. The aorist ἀπαλέξασθαι (ἀποφυλάξασθαι) occurs Fr. 286. In Homer ἀλέξασθαι Il. v. 475. σ'. 565. Od. σ'. 61. ἀλεξάμενοι ι'. 57. Schneid. in vain attempts to defend it as the present. The passage certainly deserves consideration.

171. οὔτε γὰρ —. Cf. Hesiod's picture of a divine judgment, Opp. 242, τούτῳ δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, | λιμὸν ὁμοῦ καὶ λοιμόν' ἀποφθινύθουσι δὲ λαοί' | οὐδὲ γυναῖκες τίκτουσιν &c. Pacuvius ap. Non. 'Nec grandiri (αὔξεσθαι) frugum fetum posse, nec mitescere.' In ancient forms of supplication we frequently find united mention of these three blessings, the earth's fruitfulness, increase of flocks and cattle, and the abundant and easy parturition of women. V. Herod. iiii. 68. Aesch. Eum. 905. Arist. Pac. 1320.

172. κλυτὰς. κλυτὰ C., with which we may compare κλυτοῖς αἰπολίοις Aj. 375. Gl. B: ἐνδόξου. The sense of ἔκγονα κλυτὰ χθονὸς would then appear to be, 'the bleating offspring of the land' (i. e. kine, sheep, &c.). Which would agree with v. 26, φθίνουσα δ' ἀγέλαις βουνόμοις. This reading is approved of by Dobree. On the other hand, vv. 25. 254, point to the vegetable productions of the land. Translate therefore: 'For neither do the productions of fair earth thrive.' Κλυτὸς is a favourite epithet with Homer for all sorts of objects. So Il. ξ'. 361, κλυτὰ φύλ' ἀνθρώπων. Schol: ἢ τὰ δένδρα ἢ τοὺς παῖδας φησιν. Hartung reads κλειτὰς. The paroemiacus, observes Schneid., in each of the three following verses, is preceded by an iambic anacrusis, in the first an iambus, in the second a dipodia, in the third a penthemimer, each rising above the other in gradation. Cf. on Oed. C. 1246—8.

173. οὔτε τόκοισιν —. Schol: αἶ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ

ἀνέχουσι, τουτέστιν οὐ περιγίνονται τῶν πόνων. 'Do not get over their labours.' Cf. 2 Kings xix. 3, 'This is a day of trouble and of rebuke and of blasphemy; for the children are come to the birth, and there is not strength to bring forth.' Mitchell renders: 'Nor by means of births do women have a remission from their mournful troubles.'

174. ἰηίων. 'Doleful, accompanied with moans.' Schol: τῶν θρηνητικῶν. So ἰήιον μέλος, ἰήιον γόνον Eur. Ph. 1046. El. 1211. Hesych: 'Ἰήιους τόκους: τοὺς κατὰ τὸν τόκον, ἐν ᾧ ἰᾷσι φωνὰς διὰ τοὺς πόνους καὶ τὰς ὠδῖνας αἱ τίκτουσαι. Id.: 'Ἰήιος: — ἀλλὰ καὶ θρήνον σημαίνει. V. Fr. 558. ἀνέχουσι. The explanation offered in the Schol. is ἐλευθεροῦνται, καὶ ἄνω ἔχουσιν ἑαυτὰς, ἐκ μεταφορᾶς τῶν ἄνω νεύόντων μόγις ἐν τῷ νήχεσθαι. 'Nor do the women in childbirth get the better of or survive their doleful pangs.' Lit. 'Rise above.' The image is taken, as the Schol. remarks, from swimmers, who with difficulty keep their heads above the waves. Schneid. refers to Hom. Od. v. 320, οὐδ' ἐδυνάσθη | αἰψα μάλ' ἀνσχεθέειν μέγαλον ὑπὸ κύματος ὀρμῆς. Cf. 23, ἀνακουφίσαι κᾶρα | βυθῶν ἔτ' οὐχ οἷα τε —. Others render, 'have rest or remission from.' Hesych: 'Ἀνέχειν: ἀνεσιν ἔχειν ('to have remission from'). Either way, the general sense is clear from the expression in v. 26, τόκοισι τε | ἀγόνοις γυναικῶν. The women had not strength to bring forth, or were exhausted by the unremitting pangs of labour, and consequently died off. The verb ἀνέχειν, 'to get over,' is here singularly appropriate, so that it is the more strange Wunder should feel disposed to consider it spurious. The verb ὑπερέχειν is similarly used in Arist. Pac. 17, οὐ γὰρ ἔθ' οἶός τ' εἴμ' ὑπερέχειν τῆς ἀντλίας ('to keep my head above this bilge-water,' this nasty mess). Cf. also Eur. Med. 1188, χρόνῳ δ' ἀπέσβη' — κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.

175. ἄλλον — ἄλλω. 'One upon (after) another.' Eur. Tro. 1323, ἄλλω δ' ἄλλον φροῦδον. Soph. El. 235, μὴ τίκτειν σ' ἄτας ἄταις. Aj. 866, πόνος πόνῳ πόνον φέρει. Pind. Ol. x. 13. Schol: ἄλλον ἐπ' ἄλλω ἴδοις ἂν αποθνήσκοντα. Dobree conjectures ἄλλον δ' ἂν ἄλλα, as in Ant.



κρείσσον ἀμαιμακέτου πυρὸς ὄρμενον

ἀκτὰν πρὸς ἐσπέρου" θεοῦ·

ὦν" πόλις ἀνάρριθμος ὄλλυται

ἀντ. β'.

νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κείται

ἀνοίκτως·

180

138, ἄλλα — ἄλλῃ —. Hartung gives ἄλλον δ' ἐπ' ἄλλῃ (from the Schol.). In any case the dative ἄλλῃ must not be supposed to depend on πρὸς in προσίδοις, but upon ἐπὶ understood. Unless indeed we write πρὸς ἴδοις. Qu. ἄλλον δ' ἐπ' ἄλλῃ γ' ἂν ἴδοις. Or ἄλλους δ' ἐπ' ἄλλοις ἂν ἴδοις. With which ὦν will agree better, v. 179. Or ἄλλαν δ' (sc. γυναῖκα) ἂν ἄλλῃ — ὀρμέναν, if the metre allows.

176. ἄπερ L. pr. Dresd. a b. Trin. Turn. Br. ἄπερ Bodl. αἰπερ or αἰπερ M. N. Ald. Gl. Mosq: καθά. For ὥπερ. So ἄπερ for ὥπερ El. 189. Musgrave compares Eur. Hipp. 840, ὄρνις γὰρ ὥς τις ἐκ χειρῶν ἄφαντος εἶ, | πῆδῃμ' ἐς "Αἰδου κραιπνὸν δρμήσασά μοι. Add Eur. Suppl. 1142, ποτανοὶ ἤνυσαν τὸν "Αἶδαν. Translate εὐπτερον 'strong of wing, well-fledged.'

177. κρείσσον. 'With greater rapidity,' or perhaps, 'faster than the fire can consume' (Thuc. ii. 52. Lucr. vi. 1276 f.). Either way the image is no doubt borrowed from the funeral piles that were devouring the corpses of the deceased. Qu. κρείσσον, or θᾶσσον, or the word may be corrupt, occupying the place of some past participle denoting 'consumed' (by the fire), as φλεκτόν. The raging force of fire was proverbial with the ancients. Eur. Hec. 608, ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία | κρείσσαν πυρός. Arist. Eq. 382, ἦν ἄρα πυρός γ' (θ') ἕτερα θερμότερα —. ἀμαιμακέτου πυρός. 'Than the violent flame.' A constant epithet of fire. In Hesiod. Theog. 319, the Chimæra breathes ἀμαιμάκετον πῦρ. Pind. P. iii. 57. Perhaps lightning is meant.

178. ἀκτὰν —. Cf. Ant. 811, τὰν 'Αχέροντος ἀκτὰν. Fr. 469, ἀκτὰς — μελαμβαιεῖς (—φαεῖς?) — 'Αχέροντος. Musgrave quotes Pindar P. xi. 31, πόρεν' 'Αχέροντος ἀκτὰν παρ' εὐσκιον. ἐσπέρου θεοῦ. 'The western god.' Schol: τοῦ 'Αἰδου. It is clear that Pluto or Hades is intended, but the epithet occurs nowhere else in this connexion. Qu. ἐννύχον θεοῦ. Cf. Tr. 501, τὸν ἐννύχον 'Αἶδαν. Oed. C. 1559, ἐννύχιαν ἄναξ. Hom. Od. xii. 81, πρὸς ζόφον εἰς 'Ερεβος τετραμμένον. 'Εσπερος is an adjective also in Aesch. Pr. 356, τείρουσ' Ἄτλαντος, ὃς πρὸς ἐσπέρους τόπους | ἔστηκε.

The same collocation of the preposition is found Aesch. Sept. 185, βρέτη πεσούσαις πρὸς πολιτισσούχων θεῶν. Prom. 654, πόλιν βουστάσεις τε πρὸς πατρός. Hart. reads ἐσπερον for ἐσπέρου. Gl. B: σκοτεινοῦ.

179. ὦν πόλις —. Connect ὦν ἀνάρριθμος, and translate, 'In countless numbers of whom the city perishes,' i. e. of whom the city loses a countless number. So El. 232, οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι ἀνάρριθμος ὧδε θρήνων. Trach. 247, ἡμέρων ἀνήριθμον. Aj. 601, μηνῶν ἀνήριθμος. Kayser with much probability conjectures, ᾧ πόλις ἀνάρριθμος ὄλλυται ('cui innumerabiles intereunt, ut dicescat ipse'), coll. 29 above, and Aesch. Pers. 922, ἦβαν Ξέρξῃ κταμέναν. Certainly the relative would better agree with the noun immediately preceding. I feel therefore much inclined to adopt his emendation. Schneid. notes the studied assonance to the opening of the strophe, ᾧ πόποι, ἀνάριθμα &c.

180. νηλέα. 'Unpitied,' from νηλής, the contracted Attic form for νηλεῆς (cf. ἐλεινός, ἐλήμων, αἰκῆς &c.). Cf. Il. γ'. 292, νηλεῖ χαλκῷ. Aesch. Pr. 40, αἰεὶ γε δὴ νηλὴς σὺ —. Eur. Cycl. 368, νηλὴς ὁ τλάμων. In Ant. 1197, ἐνθ' ἔκειτο νηλεῖς — σῶμα Πολυνείκου, for νηλεῖς Elmsley would read νηλέως. So above εὐκλέα for εὐκλέα 161. Several MSS. give νηλέα δ' ἃ γένεθλα. γένεθλα. I. q. φύλα (19). Cf. 1425, τὰ θνητῶν — γένεθλα. But Gl. B: γένεθλα. ξμβρυα' μήπω τυχόντα τοῦ πρέποντος καιροῦ τῷ τοκετῷ. I. e. premature births, abortions.

181. πρὸς πέδῳ —. 'On the ground,' unburied. Perhaps the words γένεθλα πρὸς are corrupt. θαναταφόρα L. pr. M. pr. N. P. θανατηφόρα (supr. ω) G. θαναταφόρῳ Trin. θανατηφόρῳ vulg. On this Dorism cf. on Tr. 214. So στεφαναφορίαν Pind. Ol. viii. 10. Translate: 'Fraught with death, pestiferous, contagious.' The reason why the bodies lay uncared for was the fear of infection. Others explain, 'dead,' i. q. θανάσιμα.

182. ἀνοίκτως. 'Unbewailed.' Seneca Oed. 56, 'Fletuque acerbo funera et questu carent.'

ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ" ματέρες  
 ἱκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι  
 λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. 185  
 παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος  
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,  
 εὐῶπα πέμψον ἀλκάν [στρ. γ'.  
 \*Ἀρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων 190

183. ἐν δ'. 'And withal,' among the number. Cf. on 27. For ἐπὶ, 'in addition,' qu. ἅμα or ἔτι. Gl. B: σὺν ταύταις.

184. παρὰ βώμιον P. Dresd. a. Aug. b. & c. Turn. παραβώμιον C. L. Aug. c. Dresd. b. Ald. and the Schol. (who interprets παραχώριον). 'Ἀκτὰν βώμιον = κρηπίδα, 'the raised base that supports the altar.' Translate ἀκτὰν παρὰ βώμιον. 'Near the altar mound, or base, or steps,' the raised altar. 'Ἀκτῇ is occasionally used of an 'eminence,' as the Scholiast explains it here. So in Aesch. Cho. 718, ἀκτῇ χώματος 'the mound of a sepulchre.' Brunck gives αὐτὰν παραβώμιον. Hartung αὐδὰν παραβώμιον. Cf. Eur. Herc. 984, ἀμφὶ βωμίαν (ἀμφιβώμιον Elmsl.) ἔπτηξε κρηπιδ'. Ph. 1750, σὺ δ' ἀμφὶ βωμίους (ἀμφιβ. Elmsl.) λιτάς. Ion. 52, ἀμφὶ βωμίους (ἀμφιβ. Elmsl.) τροφάς. Cf. on Oed. C. 1112.

185. λυγρῶν πόνων connect with ἐπιστενάχουσιν, and perhaps also with ἱκτῆρες. 'Lament in a suppliant manner because of their sad distresses.' Wunder compares Eur. Ph. 1434, κακῶν ὧν ὅσον στένω. Iph. A. 370, 'Ἑλλάδος | μάλιστ' ἔγωγε τῆς ταλαιπώρου στένω. Soph. El. 1075, πατρὸς στενάχουσα. 1117, εἴπερ τι κλαίεις τῶν Ὀρεστέων κακῶν. Matth. § 368. Dindorf connects λυγρῶν πόνων ἱκτῆρες, as if ἱκετεύουσαι ὑπὲρ λυγρῶν πόνων.

186. ἐπιστενάχουσι Aug. b. c. Erf. ἐπιστονάχουσι P. Ald. ἐπιστοναχοῦσι C. Br. Ebner.

187. παιὰν. παίων pr. m. (παιῶν in lemm. Schol.) L. παιῶν M. παιὰν δὲ λάμπει. Cf. 473, ἔλαμψε γὰρ — φάμα. So Aesch. Sept. 103, κτύπον δέδορκα. Bacchyl. Fr. 12. συμποσίῳ δ' ἐρατῶν βρίθοντ' ἀγνία, παιδικοί θ' ὕμνοι φλέγοντι. So also λαμπρὰ φωνή, 'a clear, loud voice,' and the like. The sense of sight, as being the keenest of all, is often elegantly used in the place of others. Schol: ἀντὶ τοῦ ἀκμάζει, λαμπρῶς τῇ φωνῇ λέγεται πρὸς ἀποτροπὴν τῶν κακῶν. γᾶρυς for γῆρυς Bothe. ὄμανλος. 'Uttered in concert.'

Schol: ἀντὶ τοῦ ὁμόθρους, ὁμόφωνος. So ξυναυλία, 'a lamentation in concert.' Arist. Eq. 9, ξυναυλίαν κλαύσωμεν. Cf. 5, ὁμοῦ δὲ παίωνων τε καὶ στεναγμάτων (γέμει πόλις). Gl. B: συμμιγῆς.

188. ὦν ὕπερ. 'Because of which things, wherefore.' For this sense of ὑπὲρ cf. 164. 989. Dem. Ol. i. οὐχ ὑπὲρ μέρους χώρας πολεμοῦσιν, ἀλλ' ὑπὲρ ἀναστάσεως καὶ ἀνδραποδισμοῦ τῆς πατρίδος. Schneid. adduces Aesch. Sept. 113, ἴδετε παρθένων ἱκέσιον λόχον δουλοσύνας ὕπερ. Wunder explains it, 'In behalf of whom' (these suppliants).—χρῦσέα. The first syllable short. Cf. on 158.

189. εὐῶπα πέμψον ἀλκάν. 'Send us fair-looking aid.' So most read with Herm. Elmsl. Dobree, instead of θύγατερ Διὸς εὐῶπα, πέμψον ἀλκάν. Cf. Ant. 530, τέγγουσ' εὐῶπα παρειάν. Eur. Bacch. 553, χρυσῶπα — κατ' Ὀλυμπον. Schneid. on the other hand connects εὐῶπα with θύγατερ, comparing the epithets of Pallas, γλαυκῶπις, γοργῶπις. But surely the feminine form εὐῶπι (Trach. 523. Callim. Fr. Οὔπι ἄνασσ' εὐῶπι) would be preferable (Lobeck, Paral. i. 269). Cf. with Hermann Aesch. Cho. 487, δὸς δέ γ' εὐμορφον κράτος (where however Meineke reads δὸς δὲ θεύμοιρον κράτος). Εὐῶπᾶν (expl. χαρίεσσαν, to agree with ἀλκάν) is given as a v. r. in B.

190. \*Ἀρεά. 'The destroyer.' In Scripture language, 'the destroying angel.' The ancients believed that not only war, but all great destructive agencies whatsoever came from Ares. V. Musgr. on Aj. 716 (706). "The pestilence is called \*Ἀρης, because both are βροτολοιγοί: but to mark him as distinct from the actual god of war, the poet adds ἄχαλκος ἀσπίδων." SCHN. Gl. B: εἰκότως τὸν λοιμὸν \*Ἀρει παρεικάζει ὡς φθορᾶς αἰτίον, ὥσπερ ἐκεῖνος. \*Ἀρεά is here pronounced as a disyllable, just as βέλεα v. 205, ὄρεα 208, πάθεα 1330. Elmsley writes \*Ἀρη. μαλερόν. 'Fierce, furious, devouring' (from μάλα? the root μα- signifying motion. Cf. ἀραιμάκετος 177). Il. ix. 242. xx.



φλέγει με περιβόητος" αντιάζων,  
παλίσσυτον δράμημα" νωτίσαι πάτρας  
ἄπουρον," εἴτ' ἐς μέγαν  
θάλαμον Ἀμφιτρίτας

195

316. xxi. 375. Pind. Ol. ix. 34. A common epithet of 'fire,' and therefore appropriately used of this πυρφόρος θεός (27).

191. ἀχαλκος ἀσπίδων. Lit. 'without brass of shields = without brazen shields,' i. e. 'unarmed with warlike weapons.' Schol: οὐ χρώμενος ὅπλοις. Cf. El. 36, ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ. 1002, ἄλυπος ἄτης. 232, ἀνάρημος — θρήνων. Oed. C. 677, ἀνήγεμον χειμῶνων. 786, κακῶν ἄνατος. 865, ἄφωνον ἀράς. 1383, ἀπάτωρ ἐμοῦ. Aj. 321, ἀψόφητος ὀξέων κακυμάτων. Tr. 691, ἀλαμπές ἡλίου. Aesch. Sept. 1010, ἱρῶν πατρώων ὅσιος. Eur. Ph. 328, ἄπεπλος φαρέων λευκῶν. Hipp. 147, ἀνέρος ἀθύρων πελάνων. El. 310, ἀνέορτος ἱερῶν. Andr. 714, ἄπαιδας τέκνων. Med. 1362, ἄμορος τέκνων. Iph. A. 982, ἄνοσος κακῶν. Rhes. 908, ἄπαιδα γέννας. V. Matth. § 339. Somewhat similarly Tr. 1063, μόνη με δὴ καθεῖλε φασγάνου δίχα. Aesch. Pr. 880, οἷστρου δ' ἄρδης χρεῖ μ' ἄπυρος. Pirnhaber destroys the beauty of the passage by his proposed alteration, ἀχαλκον ἀσπίδων ('inermem,' said of the Chorus).

192. περιβόητος. περιβόατος. Lud. Steph. Elmsl. approved by Wund. in not. crit. Schol: περὶ δὴν ἕκαστος βοᾷ, ἢ μετὰ βοῆς καὶ οἰμωγῆς ἐπιών. ὥς ἐπὶ πολέμονι πάλιν. The latter signification appears the more probable, 'vociferating, clamorous, boisterous,' as Musgrave understands it, who compares Δίκας ἀφόβητος 884. The περὶ may signify 'all-around,' or else is merely intensive, as in περίφοβος &c. Perhaps however περιβόητος may refer to the lamentations of the victims (183 f.) 'spreading lamentation around.' On the active and neuter signification of verbals ending in τος v. on Oed. R. 969. Cf. Oed. C. 1046, τὴν χαλκοβόαν (Schol: μεγαλόφωνον) Ἀρη. Connect περιβόητος ἀντιάζων (Gl. B: ἐμπίπτων) 'attacking with loud vociferations.'

193. παλίσσυτον—ἄπουρον. 'May turn his back in swift retreat beyond the confines of our country.' Παλίσσυτον δράμημα νωτίσαι is explained in Gl. B. by παλινδρομήσαι. The imperative δὸς ('grant that') may be understood, as elsewhere in

supplications. δράμημα. δρομήμα F. P. Dind. (in annot.). Δράμημα is elsewhere found, I believe, only in Aesch. Pers. 246, and is supported by Herodian in Etym. M. p. 316, 45. But in Euripides only δρομήμα occurs. E. g. Med. 1149, στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν. νωτίσαι. Lat. 'terga dare.' Eur. Andr. 1141, οἱ δ', ὅπως πελειάδες | ἱέρακ' ἰδοῦσαι, πρὸς φυγὴν ἐνώτισαν. Fr. 638, ἀπενώτισαν (ἀπέστρεψαν τὰ νῶτα). Transitiuely Eur. Bacch. 762, ἐτραυμάτιζον κἀπενώτιζον φυγῇ | γυναῖκες ἄνδρας. Herc. 362. Cf. Oed. C. 225, πάλιν ἐκτοπος αὐθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε. Fort. νώτισον.

194. πάτρας ἄπουρον. 'To a distance from my country.' Lat. 'extorrem.' Cf. 166. ἔπουρον in some MSS., mentioned also, with ἐπ' οὖρον and ἄπουρον, by the Schol. Elmsley observes that ἄπουρος does not appear to occur elsewhere, and compares τήλουρος ('longinquus') Aesch. Ag. 504 [also Pr. 1. 807. Eur. Or. 1325. Andr. 889], and πρόσουρος Soph. Phil. 691. Add ξύνουρος Aesch. Ag. 504. All which compounds are derived from οὖρος Ionic for ὄρος. Hartung prefers ἔπουρον (Schol: ἔπουρον, ἥτοι ἐπ' οὖρον, ὃ ἐστὶν εἰς ἄνεμον), coll. Tr. 815—6. He might have quoted also Tr. 954, εἴθε — γένοιτ' ἔπουρος — αὔρα &c. Arist. Th. 1226, τρέχε νυν κατὰ τοὺς κόρακας ἐπουρίσας. Tricl: ἢ ἔπουρον, ἥγουν ἐπουρίσαντα καὶ ὀρμήσαντα &c.

195. μέγαν θάλαμον Ἀμφ. Musgrave understands this of the Atlantic Ocean, as well because of its magnitude, as because of its remoteness; and compares Cic. Somn. Scip. 6, 'circumfuso illo, quod Atlanticum, quod magnum appellatis.' Theon in Arat. Phaen. 26, ὠκεανὸς δὲ ἢ ἐκτὸς καὶ μεγάλη θάλασσα καλεῖται. Wunder also explains it of the Atlantic, observing that those two seas, which were looked upon by the Greeks as the extreme boundaries of the earth westward and eastward, are here most appropriately mentioned as the quarters for the pestilence to be driven to (Pind. P. vi. 22, ἐς μυχοὺς ἁλός). So also Gl. B: ἥγουν εἰς τὸν Ὠκεανόν. The sea is mentioned because of its supposed property of cleansing all impurities: whence the ancients were

εἴτ' ἐς τὸν ἀπόξενον ὄρμον\*

Θρήκιον κλύδωνα·

τέλει γὰρ εἴ τι νύξ ἀφῆ,

τοῦτ' ἐπ' ἡμαρ'' ἔρχεται·

τὸν, ὦ πυρφόρων

200

accustomed to throw into it every thing of a foul or polluted nature. V. Aj. 654—5. The burning heat and fever accompanying the pestilence may likewise have suggested the element of water as the proper place to consign the author of it to; just as in fact we learn from Thuc. ii. 49 that those who were seized by the plague endeavoured to assuage the burning fever attending it by plunging into streams and fountains. Amphitrite is the wife of Poseidon.

196. ἀπόξενον ὄρμον. ἀπόξενον ὄρμον (i. e. ἄνευ ξενίων ὄρμων, cf. on 190) Doederl. Wund. Dind. Schneid. Hart., since the Chorus cannot wish Ares to be cast into a haven, but into the open sea. Might not however that sea itself be called ἀπόξενος ὄρμος, 'an inhospitable anchorage' (refuge)? Cf. Ovid. Trist. iii. 12. 38, 'Littora rarus in haec portubus orba venit.' Of the Euxine. With ἀπόξενος compare 215, ἀπότιμον. Fr. 246, ἀπόθεα (i. e. ἄθεα). 169, ὄμματ' ἀπόλογχα. 251, ἀφωσιωμέναι (ἀνόσiai). 842, ἀπάνθρωπος. 845, ἀπόμορφα ('strange'). I have recalled ὄρμον. Cf. Phil. 217, ναὺς ἄξενον — ὄρμον. I much doubt whether ἀπόξενος can govern a genitive, as ἄξενος.

197. Θρήκιον κλύδωνα. I. e. the Euxine sea, as washing partly the shores of Thrace; which sea is more particularly mentioned, because Thrace is the country of the god Ares. Ant. 969, ὁ Θρηκῶν ἄξενος Σαλμυδησσός, ἢ ἀγχίπολις Ἄρης &c. Schneid. refers likewise to Il. xiii. 301. Od. viii. 361. Erf. reads Θράκιον.

198. 'For if perchance the night leave any thing at its close (unharmful, not destroyed), this the day attacks.' And so the Schol: εἴ τι ἢ νύξ ἀγαθὸν καταλείπεται, τοῦτο ἐν ἡμέρᾳ ἀναιρεῖται. βούλεται δὲ λέγειν, ὅτι τὰ κακὰ ἀδιάλειπτον ἔχει. εἰ γὰρ τι ἢ νύξ ἀφῆ ἐπὶ τῷ ἑαυτῆς τέλει ἀβλαβές, μὴ φθάσασα αὐτὸ ἀπολέσαι, τοῦτο μεθ' ἡμέραν ἀνήρπασται. Cf. Trach. 29, νύξ γὰρ εἰσάγει, | καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον. Fr. 400, πόνω πόνον | ἐκ νυκτὸς ἀλλάσσοισα τὸν καθ'

ἡμέραν. τέλει. I. e. ἐν τέλει, 'at its close.' Schol: ἐπὶ τῷ ἑαυτῆς τέλει. Gl. B: τέλει. ἐν. Elmsley considers τέλει to be equal to τελέως, ἀτεχνῶς ('absolute, omnino'), comparing Eur. Bacch. 858, ἐν τέλει, and Wunder inclines to the same opinion, adducing the Schol. Lips. εἴ τι γὰρ ἂν ἢ νύξ ἀφῆ, τοῦτο διὰ τέλους ἢ ἡμέρα ἐπέρχεται. Which explanation is very improbable. Schneidewin, observing that for τέλει in the sense of τελέως there is no authority, and that τέλει for ἐν τέλει ('at its close') appears flat, adopts Kayser's emendation τελεῖ γάρ· εἴ τι — ('for Ares will make an end of us,' will finish his work, unless ye help us), comparing for the asyndeton Aesch. Eum. 381, μένει γάρ· —. But we must not forget that Sophocles is particularly fond of omitting prepositions: so that τέλει may well be put for ἐν τέλει. εἴ τι A. B. C. P. Lips. a. b. Bodl. ἢ N. Dresd. b. Br. (tacitly). Erf. and Elmsl., who compares 874. Oed. C. 1443. Aesch. Pers. 793. Eum. 234. Suppl. 96. On εἰ with the subjunctive see Ellendt Lex. i. 492. Matth. § 525, 7. Rost. § 121, n. 10. The subject is discussed at length by Wex ad Ant. 706, p. 187—193. Consult also Herm. ad h. l. below, 868. 1055, ad Bacch. 200, ad Viger. p. 831. 929. Reisig. Conj. p. 255, ad Oed. C. 1223. When εἰ is found with a subjunctive, the notion intended to be conveyed is a general and indefinite one, which is the case in the present passage, the sense being: 'If by chance any night' &c. The addition of ἂν to εἰ (ἐάν, ἢν) would render the observation definite, and restrict it to a certain night. Cf. Ant. 710, ἀλλ' ἄνδρα, καὶ τις ἢ σοφός, —. Aj. 496. Oed. C. 1443. The same holds good of ἐπεὶ and ἐπ'.

199. τοῦτ' — ἔρχεται. I. e. τοῦτο ἡμαρ. ἐπέρχεται, 'this the day assails.' Erf. and Elmsl. write ἄμαρ.

200. τόν. For ὅν. Viz. this destructive god. Schol: τὸν μαρναντικὸν Ἄρεα. πυρφόρων. So Wund. Schn. τῶν πυρφόρων Herm. Dind. Hart. Cf. 237, ἥς ἐγὼ κράτη τε καὶ θρόνους νέμω.



ἄστραπᾶν κράτη νέμων,

ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ. [ἀντ. γ΄.

Λύκει' ἀναξ, τά τέ' σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν 203

βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205

ἄρωγὰ προσταθέντα,\* τὰς τε πυρφόρους

201. ὦ Ζεῦ πάτερ. As this does not correspond with the antistrophe, Schneid. has struck out ὦ Ζεῦ, the meaning of πάτερ being sufficiently plain from the context. He divides the verses thus: τὸν, ὦ πυρφόρων | ἄστραπᾶν κράτη | νέμων, πάτερ, ὑπὸ —.

202. φθίσσον. From φθίω, not used. Cf. 1198. Tr. 1043, ὠκυπέτα μὲν τὸν μέλειον φθίσσας. Φθίνειν (ῖ) is, I believe, always intransitive.

203. Λύκει' ἀναξ. This was the title of Apollo as a 'deus averruncus.' Cf. Aesch. Sept. 133, καὶ σὺ, Λύκει' ἀναξ, λύκειος γενοῦ στρατῶ δαΐω. Ag. 1257. Suppl. 686. Soph. El. 645. 655. 1379. Below 919. V. Müller's Dor. i. 6, § 8 and 9. As formerly he expelled the wolves from the Sicyonian territory, so now he is invoked to chase away the pestilence. Cf. on El. 6—7. According to others the name is derived either from Apollo's being more particularly worshipped in Lycia (whence his appellation 'Patareus' in Horace), or more probably from λύκη (whence 'lux, diluculum'). V. Blomf. ad Aesch. Sept. 133.

τά τε σά. Perhaps τὰ δὲ σά. The particle δὲ is often thus placed; but I am not sure whether the same holds good of τε. Cf. 1096 Ἱήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἶη.

204. χρυσοστρόφων ἀπ' ἀγκυλᾶν. 'From thy golden-twisted bow-string.' Musgrave observes that ἀγκύλη was used for 'a thong' or 'cord' of any description, and cites Eur. Iph. T. 1419 (where it is used of 'ship ropes'), Hesych. v. ἀγκύλας (of 'shoe thongs'), Pollux v. 54 (of 'a dog's leash'). Here he supposes it to mean 'a bow-string,' since Apollo's weapon is not a javelin, but a bow. So also Dind. explains. Gl. A. τὰ νευρὰ λέγει. Cf. Il. ο'. 463, ὅς οἱ εὖστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ | ῥήξ' &c. ν'. 716, τόξοισιν καὶ εὖστρόφῳ οἶδς ἄωτῳ — πεποιθότες. But why then is the plural used? Qu. χρυσοστροφοί ἀπ' ἀγκύλας. Ebner understands τόξα, as in Homer Il. ε'. 209, ἀγκύλα τόξα. β'. 848, ἀγκυλότοξος. And so Schneid.: 'from thy gold-strung bended bow.' ἀγκύλων

vulg. P. and Eust. p. 33, 3. Herm. Ebner. ἀγκυλῶν A. B. N. (pr.). Br. ἀγκυλᾶν Elmsl. Dind. Hart. prob. Wund. Gl. B: τόξων. βέλη for βέλεα Liv. b. Elmsl.

205. ἀδάματ' Erf. ἀδάμαστ' the MSS. Elmsley would restore everywhere in the tragedians the form ἀδάματος, comparing v. 1314. Oed. C. 1572. Aj. 450. Aesch. Cho. 52. Suppl. 149. 159. Eur. Ph. 643. In Aesch. Sept. 233, διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον, all the copies give ἀδάμαστον. The form ἀδάμαστος occurs in Homer Il. ι'. 158. ἐνδατεῖσθαι. Schol: καταμερίζεσθαι εἰς αὐτὸν, i. e., it seems, 'to be scattered abroad, sent forth,' in a passive sense, as it is found in Nicand. Ther. 509. But ἐνδατεῖσθαι is elsewhere a middle verb, as in the following passages. Aesch. Sept. 578, τοῦνομ' ἐνδατούμενος [Schol: εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκου, τὸ πολὺ καὶ τὸ νεῖκος. Lat. 'dissecans']. Soph. Trach. 791, τὸ δυσπάρεινον λέκτρον ἐνδατούμενος ['cutting up, abusing.' Cf. the Latin 'differre verbis'] | σοῦ τῆς ταλαίνης. Eur. Herc. 217, ὦ γαῖα Κάδμου, καὶ γὰρ ἐς σ' ἀφίξομαι, | λόγους ὀνειδιστήρας [f. λόγοις ὀνειδιστήρσιν] ἐνδατούμενος. Aesch. Fr. 281, ἐνδατεῖσθαι τὰς ἐὰς [ἐμὰς] εὐπαιδίας &c. Where it seems to mean to 'spread' or 'blaze abroad' (Lat. 'spargere, commemorare, celebrare'). In the present passage I suspect ἐνδατεῖσθαι is still used transitively in the sense of 'to devour, destroy,' as in Lycophr. Cass. 155, τὸν ὠλενίτην χόνδρον ἐνδατουμένην. Cf. Schol. on Trach. 791: ἐνδατεῖσθαι γὰρ τὸ σφοδρῶς ἐσθίειν. A cognate form is δαίνυσθαι. V. Blomf. Gl. Sept. 575. Gl. B: ὀρμᾶσθαι κατὰ τοῦ λοιμοῦ. Schneid. explains it by 'differri,' coll. Il. i. 53, ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο. Wunder takes it in the sense of darting or launching, 'sensu jactandi.' Elmsley and Hermann strangely explain it 'to celebrate.' Δατεῖσθαι occurs Hesiod. Th. 537. Op. 37. 444. Pind. Ol. vii. 101. διαδατεῖσθαι Hesiod. Th. 544. 606. 885. ἐπιδατεῖσθαι ibid. 789.

206. προσταθέντα. 'Directed against,' from προστείνω. So Tricl: προσταθέντα ἄρωγὰ, τουτέστι πρὸς αὐτὸν πεμφθέντα

Ἄρτέμιδος αἴγλας, ξὺν αἶς  
 Λύκι' ὄρεα διάσσει  
 τὸν χρυσομίτραν τε κικλήσκω,  
 τᾶσδ' ἐπώννυμον γᾶς,  
 οἰνώπα Βάκχον εὖιον,  
 Μαινάδων ὁμόστολον,  
 πλαθῆναι\* φλέγοντ'  
 ἀγλαῶπι — — —

210

εἰς ἐμὴν βοήθειαν. According to others (Musgr. Elmsl. Erf. Herm. Schn.), 'set in defence of, protecting,' from προῖσταμαι, quasi προστατήρια (so glossator cod. Aug.). Schol. rec. ἀρωγὰ προῖστάμενα. Dindorf corrects 'certa emendatione, quam ipsum illud ἀρωγὰ monstrare potuerat' προσταθέντα (i. e. 'set, appointed,' Lat. 'constituta'), appealing in confirmation to Aesch. Sept. 527, πέμπταισι προσταθέντα [προσταθέντα cod. Viteb.] Βορραῖαις πύλαις. Cf. also Ant. 670. Oed. C. 639. So Gl. B: ὀρισθέντα παρὰ σου. With Dind. agree Wund. Linw. Hart. Προσταθέντα (i. e. protecting, in accordance with the epithet of Apollo, προστατήριος) is maintained by Schneid., who decidedly condemns προσταθέντα. If προσταθέντα comes from προστείνειν, we may compare the expressions τείνειν βέλη, τόξα, 'tendere sagittas, arcus.' So Phil. 198, ἐπὶ Τροίᾳ | τεῖναι τὰ θεῶν ἀμάχητα βέλη. Hor. Od. i. 29. 9, 'Doctus sagittas tendere sericas arcu paterno.' Virg. Aen. ix. 590, 'intendisse sagittas.' Perhaps προσταλέντα, or προῦκταθέντα. But I candidly confess I do not see clearly the force of the word.

207. πυρφόρος Ἄρτέμιδος αἴγλας. 'The burning lights of Diana.' In allusion to that familiar representation of her, which made her hold a lighted torch in one or both hands. V. Spanh. on Callim. H. in Dian. 11. Arist. Ran. 1361, διπύρους ἀνέχουσα λαμπάδας. Trach. 214, Ἄρτεμιν ἀμφίπυρον. Hence also called φωσφόρος.

208. Λύκι' P. Dresd. a. Trin. Erf. Vulgo Λύκει'. The authority of the MSS. in such a matter is worth nothing. The mountains of Lycia, in which according to some Diana was born, are clearly meant; not Mount Lycaeus in Arcadia, as Heath imagined.

209. τὸν χρυσομίτραν. 'The golden-filleted god.' In Lucian (i. 247) he is

described as μίτρα — ἀναδεδεμένος τὴν κόμην.

210. τᾶσδ' — γᾶς. 'Who gives his name to this land,' Bacchus being born in Thebes of Semele (Ant. 1115). Hence Βακχεία Θήβη Trach. 510. Cf. Eur. Ion. 1555, ἐπώννυμος δὲ σῆς ἀφικόμεν χθονός. 1577, ἐπώννυμοι γῆς — ἔσονται.

211. οἶνωπα L. N. εὖτων v. r. in B.

212. ὁμόστολον. 'Companion of.' (For the construction with it of the genitive see Matth. § 379.) ὁμόστολον Canter from the Schol. and Br. from two MSS. μονόστολον F. G. H. L. M. (the other reading noted in both) P. Bodl. Ald. &c. Cf. Ant. 1151. The glosses τὸν ὁμοδίαιτον, συνόμιλον, συνοδοιπόρον, show that ὁμόστολον is the correct reading. Schneid. removes the comma usually placed after ὁμόστολον, explaining the word 'attended by, in company with.'

213. πλασθῆναι. πλαθῆναι, for the sake of the metre, Schneid. The aorist πλαθῆνα or πλασθῆναι occurs in Aesch. Pr. 896. Eur. Hec. 890. Andr. 25. Tro. 203. Rhes. 347. 911. 920. πελάσσαι, φλέγοντ' ἐν Erf. Qu. πελάζειν φλέγοντ'.

214. ἀγλαῶπι — — — Herm. Dind. After ἀγλαῶπι Arndt supplies δαῖτα, comparing the Homeric πυρὶ δαῖτω, Aesch. Sept. 204. Eur. Hel. 197. And he thinks ΔΑΙΑΙ may have passed into ΔΑΙΔΙ, and so have been ejected by some copyist as a gloss on πεύκα. Schneidewin writes ἀγλαῶπιδι for ἀγλαῶπι. Hartung gives: φλέγοντ' ἀγλαῶπα πευκίαν | φλόγ' ἐπὶ τὸν —. Qu. ἄσπον ἀγλαῶπιδι. Cf. Oed. C. 1107, αἶδ' ὁμοῦ πελάζομεν. The epithet ἀγλαῶπις is found in Emped. 185. "Bacchus brandishes a pine-torch, as in Ant. 1126. Eur. Ph. 228. Ion. 725, &c., because it was believed that by torchlight he solemnized his processions on Parnassus. V. Arist. Nub. 603 f." SCHNEID. Cf. Eur. Bacch. 145, ὁ Βακχεὺς δ' ἔχων πυρσῶδη φλόγα πεύκας ἐκ



πεύκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.' 215  
 ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη  
 κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,  
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν  
 ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,  
 ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220

νάρθηκος ἀτσει. Arist. Ran. 343, φλογὶ φέγγεται δὲ λειμών.

215. 'πὶ for ἐπὶ (so the MSS.) Erf. 'πὶ τὸν ἀπότιμον — θεόν. 'Against the god that has no share in the honours paid to the gods.' Schol: τὸν μὴ μετέχοντα τῆς τιμῆς τῶν θεῶν· θεῶν γὰρ ἔστι τὸ εὐεργετεῖν τοὺς ἀνθρώπους. Of course the god so decried is 'the pestilence.' Θεὸν is here a monosyllable. Cf. Aesch. Eum. 691, ἐν τοῖς θεοῖς ἄτιμος εἰ σύ. Sept. 720, πέφρικα τὰν ὠλεσίοικον θεὸν, οὐ θεοῖς ὁμοίαν — εὐκταίαν Ἐρινύν. Prom. 37, τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεόν; Hesych: Ἀπότιμος, ἄτιμος. Id: Ἀπόδειπνος, ἄδειπνος, and Ἀπόθεα, ἄθεα. So also ἀπόξενος 196. The word, as Musgrave observes, is also used by Herod. ii. 167. θεοῖς. θεοῖσι F. Which is probably the true reading, if we eject θεόν, which may have crept in from a gloss. Cf. on 661.

216. Cf. Oed. C. 1106, αἰτεῖς ἃ τεύξει. From the way in which Oedipus addresses the Chorus, it is evident he must have been on the stage during the delivery of the supplicatory ode just concluded. We must therefore suppose him to have assumed meanwhile a devotional attitude at the foot of some altar.

217. τῇ νόσῳ θ' ὑπηρετεῖν. τῇ νόσῳ δ' — F. 'And to minister to the pestilence,' i. e. to assist in driving it away. Schol: ἐπαρκεῖν καὶ συμπράττειν. Gl. B: ὑπὲρ αὐτῆς σπουδάζειν. A somewhat similar passage occurs in Shakesp. Macbeth v. 3, 'Canst thou not minister to a mind diseased?' Cf. El. 1306, οὐ γὰρ ἂν καλῶς | ὑπηρετοίην τῷ παρόντι δαίμονι. Oed. C. 283, ἔργοις — ἀνοσίοις ὑπηρετῶν. Eur. Autol. Fr. i. 7, πένεσθαι κἀνυπηρετεῖν τύχαις | οἷοί τε. Hec. 844, τῇ δίκη θ' ὑπηρετεῖν. Alexis ap. Stob. cx. εἰ μὴ γὰρ ὦν ἄνθρωπος ἀνθρώπου τύχαις | ὑπηρετήσω, ποῦ φανήσομαι φρονῶν; Somewhat similarly Phil. 149, πειρῶ τὸ παρὸν θεραπεύειν. Eur. Hipp. 294, συγκαθιστάναι νόσον. Perhaps: τῆς νόσου θ' ὑπηρετῶν | ἀλκὴν λάβοις ἂν &c.

218. Connect also ἀλκὴν with κακῶν. So Phil. 1151; βελέων ἀλκάν. Oed. C. 1524, ἀλκὴν — γειτόνων.

219. ἄ. Sc. ἔπη, 'words, directions.' V. 216. ξένος — τοῦ πραχθέντος. 'Ignorant as I formerly was as well of the report (of the murder of Laius), as of the deed itself.' Schol: οὐκ ἀκηκοῶς πρότερον περὶ τοῦ φόνου τοῦ Λαίου, οὐδὲ μὴν καθ' ὃν χρόνον ἐπράχθη ὁ φόνος παρών. Ξένος, as equivalent to ἄπειρος, 'ignorant of' (cf. the English 'strange to'), governs a genitive. Plato Apol. p. 17 D, ξένως ἔχω τῆς ἐνθάδε λέξεως. τοῦ λόγου τοῦδ' ἐξερῶ. Fort. τοῦδε τοῦ λόγου ἔερῶ. But cf. Eur. Andr. 876, προδοὺς ἑάσει δωμάτων τῶνδ' ἐκπεσεῖν. Ion. 1426, ἔστιν τι πρὸς τῷδ', ἢ μόνῳ τῷδ' (f. μόνον τῷδ') εὐτυχεῖς; Iph. A. 895, — ὅς κακῶν τῶνδ' αἴτιος (τῶνδ' ὅς αἴτιος κακῶν Porson. on Med. 333). See Elmsl. Ed. Rev. xxxvii. 80. These examples may be defended on the ground of the two last words in each line being as it were united by the elision. Cf. on Phil. 22.

220. οὐ γὰρ ἂν — σύμβολον. The sense required evidently is, 'For (were it otherwise, had I not been thus ignorant) I should not have had to investigate it (αὐτὸ, the foul deed) far, without finding (quin haberem) some clue.' That this is the real meaning is evident not only from the preceding οὐ γὰρ ἂν —, but also from what follows, where the observation he had already made is again taken up, νῦν δ' —. It may be desirable to notice here the difference in sense respectively of the particles οὐ, μὴ, μὴ οὐ. Thus οὐκ ἔχων would signify 'not having, as I have not'; μὴ ἔχων, 'if I had not'; μὴ οὐκ ἔχων (only after a negative), 'without having,' Lat. 'quin haberem.' Wunder's explanation of the passage is erroneous, 'Nisi enim totius rei ignarus essem, facile ipse (i. e. αὐτὸς, by myself without asking for your assistance) aliquid indicii reperirem' (he should have written, 'reperissem'). And in Excurs. II. he explains

ἵχνευον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον·"  
 νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστούς τελῶ,  
 ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·  
 ὅστις ποθ' ὑμῶν Λαΐον τὸν Λαβδάκου  
 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,  
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·  
 καὶ μὴ φοβείσθω† τοῦπικλημ' ὑπεξελείν†"

225

thus: 'neque enim, nisi ignarus istius rei essem, diu ipse investigarem, quin aliquid indicii reperirem,' comparing Oed. C. 359, ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς | ἔξοιδα, μὴ οὐχὶ δέιμ' ἐμοὶ φέρουσά τι ('quin — afferas'). Schneid. thus boldly corrects from conjecture, ἡ γὰρ ἂν μακράν | ἵχνευον αὐτὸς, οὐκ ἔχων —, 'for verily restricted to myself individually (αὐτὸς), I should have [have had] to make long search, seeing I have no clue at all.' According to this view, at ἵχνευον ἂν we must supply εἰ μὴ ἐξείπον ὑμῖν, Oedipus giving the reasons for which he addresses himself to the Theban citizens. The reading αὐτὸς is manifestly opposed to the sense of the passage, and may have arisen from the σ written over ἵχνευον, indicating the true reading to be ἵχνευς ἂν. Wunder compares Trach. 317, καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

221. αὐτὸ (i. e. τὸ πραχθὲν) B. L. M. P. Dind. Neu. Ebn. αὐτὸς (γρ. αὐτὸ) F. αὐτῶ G. αὐτὸς Herm. Wund. Schn. Hart. The Scholiast evidently read αὐτὸ, from his explanation: οὐ γὰρ ἂν, φησὶ, τοσούτου ὄντος τοῦ μεταξὺ ἀνεξήτουν τὸ πρᾶγμα, εἰ μὴ ᾗδειν καταληψόμενος. μὴ οὐκ ἔχων τι σύμβολον. 'Without finding some clue.' For μὴ οὐ with a participle, cf. Oed. C. 360, ἥκεις γὰρ οὐ κενή γε — μὴ οὐχὶ δέιμ' ἐμοὶ φέρουσά τι. Erfurdt explains μὴ οὐκ ἔχων by εἰ μὴ εἶχον. The Scholiast interprets, εἰ μὴ ᾗδειν καταληψόμενος. Gl: ἐπεὶ οὐκ ἔχω τι σύμβολον. All wrongly. Qu. μὴ οὐ λαβὼν (or λαβεῖν), τι σύμβολον, or μὴ οὐ τι σύμβολον λαβὼν, 'without finding some clue.' Cf. 1058, λαβὼν σημεῖα τοιαῦτ'. σύμβολον. 'Clue.' Pind. Ol. xii. 7, σύμβολον οὐ πῶ τις ἐπιχθονίαν πιστὸν ἄμφι πράξιος ἐσσομένης εὔρεν θεόθεν. Phil. 403, ἔχοντες — σύμβολον σαφὲς λύπης. Aesch. Ag. 306, τέκμαρ τοιοῦτον σύμβολόν τέ σοι λέγω.

222. ὕστερος. 'Subsequently to' the event in question. Qu. ὕστερον.

ἀστὸς Dind. Schneid. αὐτὸς M. pr. Ven. Elmsl. Wund. Hart. ἀστὸς (γρ. αὐτὸς) B. So Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. Wunder defends αὐτὸς, as standing in emphatic contrast to ὑμῖν in the next verse; and translates: 'Quoniam ipse recentior civis sum, vobis haec dico, qui nati in hac urbe estis.' εἰς ἀστούς τελῶ (τελῶν G. P.) 'am numbered among the citizens.' Schol: ἀντὶ τοῦ, πεπολιτογράφημαι καὶ ἄρτι ἀστὸς ἐνομίσθην ξένος ὢν, καὶ ἐβασίλευσα. Eur. Bacch. 820, τί δὴ τόδ'; εἰς γυναῖκας ἐξ ἀνδρῶν τελῶ; Pollux ii. 19, εἰς ἐφήβους τελεῖν. Τελεῖν means literally 'to contribute.' V. Thuc. ii. 14, and the commentators on Aesch. Sept. 251, ὧ ξυντέλεια. Those who contributed to the exigencies of the state were called συντελείς.

224. τὸν Λαβδάκου. A common Graecism, imitated by the Latins. So Plaut. Rud. ii. 3. 59, 'Eam veretur, ne perierit.' Ter. Eun. v. 8, 'Scin' me in quibus sim gaudiis?'

227. καὶ μὲν φοβεῖται, τοῦπικλημ' ὑπεξελών—. So this passage is usually read; but with what sense it is not easy to perceive. Schol: καὶ εἰ μὲν αὐτὸς εἴη [ὁ] πράξας, καὶ φοβεῖται λέγειν αὐτὸς καθ' αὐτοῦ, τὸν φόβον ὑπεξελών λεγέτω. Gl. B: ὑπεξελών (sic?). τὸ φοβεῖσθαι. Heath was the first to place the comma after φοβεῖται, instead of after τοῦπικλημ', as it was usually placed. I would read: καὶ μὲν φοβεῖται τοῦπικλημ' ὑπεξελείν —, 'And if indeed he fears to draw forth (from the secret recesses of his heart) the accusation against himself (i. e. to impeach or inculpate himself), let him feel assured.' An aposiopesis or suppression of the apodosis, must be supposed, as in Oed. C. 640. The construction however would be still more simplified by reading, καὶ μὴ φοβείσθω τοῦπικλημ' ὑπεξελείν | αὐτὸς καθ' αὐτοῦ, 'And let him not fear to bring forth the impeachment against himself.' Or καὶ μὴ φοβεῖσθαι — αὐτὸν καθ' αὐτοῦ. Cf. El. 1419, πολύρρυτον γὰρ αἶμ' ὑπεξαίρουσι τῶν



αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν  
 ἀστεργές οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·  
 εἰ δ' αὖ τις ἄλλον ὅστις ἔξ\* ἄλλης χθονός 230  
 τὸν αὐτόχειρα,\* μὴ σιωπάτω· τὸ γὰρ  
 κέρδος τελῶ γὰρ χὴ χάρις προσκίσεται.

κτανόντων οἱ πάλοι θανόντες. Eur. Hipp. 633, ὄλβον δωμάτων ὑπεξελεῖν. Thuc. iv. 83, ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινὰ ('not to remove out of the way of Perdiccas' &c.), ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν χρῆσθαι. Plat. Rep. viii. 567 B: ὑπεξαιρεῖν ('to get rid of,' Lat. 'de medio tollere') δὴ τοῦτους δεῖ τὸν τύραννον. Theaet. 151 C: ἐὰν ὑπεξαιρώμαι (so Bekk. for v. ὑπεξαίρωμαι) καὶ ἀποβάλλω. Ὑπεξελεῖν here means 'conditum promere,' as Hermann rightly explains. For that this is the real signification of ὑπεξελεῖν is evident from the following αὐτὸς καθ' αὐτοῦ, 'ipse contra se;' for a person cannot be said to 'remove' a charge 'against himself,' but 'from himself.' It is almost superfluous to add that καθ' αὐτοῦ cannot be made to depend on τοῦπικλήμα. Cf. Eur. Her. 144, δίκαιοι δ' ἐσμὲν — αὐτοὶ καθ' αὐτῶν κυρίας κραίνειν δίκας. As the passage is evidently one of more than usual difficulty, the reader will perhaps excuse me, if I present him with the explanations of it offered by the commentators of most note. Elmsley then explains thus, καὶ μὲν φοβεῖται, αὐτὸς καθ' αὐτοῦ (sc. σημαίνεται), ὑπεξελεῖν τοῦπικλήμα 'crimen confitendo diluens.' I. e. 'let him quash the accusation by inculpating himself.' A writer in the Class. Journ. xxxv. 88 translates: 'Thereby averting [the consequences of] the charge.' Matthiae connects τοῦπικλήμ' ὑπεξελεῖν αὐτὸς καθ' αὐτοῦ, and explains it 'accusationem sui surripienti, i. e. subterfugiens, declinans.' And Dindorf appears to accede to this interpretation: but the passage is not capable of bearing such a meaning. Kayser renders: 'Si metuit poenam, crimine adversus se ipsum prodito (nil enim aliud patietur acerbi), salvus ex patria abibit.' But such a construction is untenable, as the corresponding particles μὲν and δὲ show. Schneid. explains it, 'so far as he, of his own free will, draws forth the impeachment of himself from his own bosom.' Hartung boldly enough gives, — τοῦπικλήμ' ἐπεξίτω | αὐτὸς καθ' αὐτοῦ. Fort. καὶ μὲν φονεῖ (or ἐφόνευσε), τοῦ-

πικλήμ' ὑπεξελεῖν | αὐτὸν καθ' αὐτοῦ. For ἐπικλήμα v. Eur. Or. 570. Aelian V. H. iii. 15. Xen. Hell. p. 9, εἰ δέ τις ἐπικαλοῖται αὐτοῖς —.

229. ἀστεργές. 'Unpleasant, disagreeable.' Aj. 776, ἀστεργῇ θεᾷς ὀργήν.

γῆς δ' ἄπεισιν. The milder alternative prescribed 100 f. 308 f., viz. banishment.

ἀβλαβής. ἀσφαλής F. P. A reading, as Kayser remarks, not to be slighted. Cf. Oed. C. 1288, ἀσφαλεῖ ξὺν ἐξόδῳ. 1165, ἀπελθεῖν ἀσφαλῶς.

230. ἄλλον — ἐξ ἄλλης χθονός. I. e. a stranger. Schol: εἰ δὲ ξένον τις οἶδε τὸν φονέα, μηνυσάτω. This particular again exactly fits the case of Oedipus himself, who was at the time of the murder ἐξ ἄλλης χθονός (1178). Herm. and Wund. pronounce the common reading absurd, and adopt the joint correction of Vauvilliers and Neue, ἡ ἔξ ἄλλης χερός. Neue compares Eur. Iph. A. 1164, ἀπώλεσέν σ', ὦ τέκνον, ὃ φυτεύσας [i. φυτεύσας] πατὴρ | αὐτὸς κτανόν, οὐκ ἄλλος, οὐδ' ἄλλη χερή. And indeed the correction ἡ ἔξ ἄλλης appears necessary. Oedipus calls upon his subjects to declare the author of the deed, whether perpetrated by one of themselves (in which case he shall escape with comparative impunity), or by another, whether a native (ἄλλον) or an alien (ἐξ ἄλλης χθονός), if they know him to be guilty. For ἄλλον Vauvilliers' conjecture ἀστὸν seems highly probable. Hartung also reads: ἡ ἐξ ἄλλης χθονός. Qu. ἡ κάλλης χθονός. Cf. 236. Purgold: ἄλλος — ἐξ ἄλλης (?).

231. Dind. wrongly puts a comma after χθονός, omitting the one usually placed after αὐτόχειρα. Schol. on 227: εἰ δὲ ξένον τις οἶδε τὸν φονέα.

232. τελῶ. For τελέσω, Attic future. 'I will pay.' χὴ χάρις προσκίσεται. 'And the favour shall be laid to his account besides.' Or: 'And my thanks shall be due to him as well.' Cf. Ant. 94, ἐχθρὰ δὲ τῷ θανόντι προσκίσει δίκη. Arist. Ran. 624, κἂν τι πηρώσω γέ σοι | τὸν παῖδα τύπτων, τὰργύριόν σοι κείσεται.

εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου  
 δείσας ἀπώσσει τοῦπος ἢ χαυτοῦ τόδε,  
 ἄκ τῶνδε δράσω, ταῦτα χρή κλύειν ἐμοῦ. 235  
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ γῆς  
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,  
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινὰ,  
 μήτ' ἐν θεῶν εὐχαῖσι μηδὲ\* θύμασιν  
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν 240  
 ὠθεῖν δ' ἀπ' οἰκῶν πάντας, ὡς μιάσματος

233. φίλου δείσας. 'Fearing for a friend.' The genitive, according to the sense, δείσας being equivalent to προκηδόμενος, φροντίζων, or some such verb. V. Matth. § 348. Cf. Tr. 105, ἀνδρὸς δέϊμα φέρουσαν (τρέφ.) ὁδοῦ.

234. ἀπώσσει τοῦπος. 'Shall slight or disregard this command.' So λέγειν, εἰπεῖν, 'to command.' ἀπώσσει N. T. Dresd. b. Aug. b. Bar. ἀπόσση L. P. (supr. ei). Ald. ἀπόσση L. Which Ebner approves of, and would accordingly read σιωπήσητε for σιωπήσεσθε in prec. v.

235. ἐκ τῶνδε. 'Thereupon,' in consequence of his silence. Cf. 282, τὰ δευτέρ' ἐκ τῶνδ' ἂν λέγοιμ' —. 1251. Aj. 823.

236. Construe, ἀπαυδῶ μήτ' ἐσδέχεσθαι τινα γῆς τῆσδε — τὸν ἄνδρα τοῦτον. 'I forbid any inhabitant of this land either to receive into his house or to address this man.' So Aj. 1175, εἰ δέ τις στρατοῦ βία σ' ἀποσπάσειε &c. 424. οἶον οὐ τινα — στρατοῦ &c. 1044. After ἐσδέχεσθαι supply ἐς οἶκους (v. 241). Wunder adopts this interpretation, after giving satisfactory reasons for rejecting the construction γῆς τῆσδε ἐσδέχεσθαι, 'to receive within this land,' which otherwise might be supported by such passages as Aj. 1274, ἐρκέων — ἐγκεκλημένους. Eur. Ph. 454, τόνδ' εἰσεδέξω τειχέων (i. e. ἐδέξω ἔσω τειχέων). El. 394, τοῦδ' ἀνδρὸς εἰσδοχὰς δόμων ('within the house'). 1285, Ἀχαιῶδες γῆς οἶκαδ' εἰσπορευέτω. Cf. below 817—9. Schneidewin explains in like manner, and compares the similar prohibition of Periander in Herod. iii. 52, ὅς ἂν τὸν παῖδα ἢ οἰκίῳσι ὑποδέξηται ἢ προσδιαλεχθῇ &c. Cf. Eur. Or. 46, μήθ' ἡμᾶς στέγαις | μὴ (f. ἦ) πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινα. Aesch. Ch. 285 f.

237. κράτη τε (γε F.) καὶ θρόνους. Often used in the plural, as in Aj. 1015,

ὡς τὰ σὰ κράτη | θανόντος — νέμοιμι. So also σκήπτρα Oed. C. 425, ὅς νῦν σκήπτρα καὶ θρόνους ἔχει. 1354, σκήπτρα καὶ θρόνους ἔχων. 449, θρόνους καὶ σκήπτρα κραίνειν.

238. μήτ' εἰσδέχεσθαι (ἐσδέχ. Dind.). Qu. μὴ προσδέχεσθαι μηδὲ — μηδ' — μηδὲ — μηδὲ &c.

239. "Αἰται (εὐχαῖ) and θύματα are often put together, as γέρα of the gods, Il. ix. 499, θεοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι — παρατρῶπῶσ' ἄνθρωποι. Cf. Od. xiii. 357." SCHNEID. μήτε θύμασι. Elmsley proposes μηδὲ θύμασι, which I have received. Gl. B: ἐν θυσίαις.

240. "κοινὸν ποιεῖσθαι. Usually κοινῶν ποιεῖσθαι, as Dem. F. L. 431, Ἀρμόδιον καὶ Ἀριστογείτονα ἐν ᾧασι τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινῶν πεποίησθε. The Tragedians carry back the Athenian customs into the heroic age, as, according to Demosth. Lept. 137, Draco made it the law, χερνίβων εἰργεσθαι τὸν ἀνδροφόνον, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς. Cf. Aesch. Cho. 283 f." SCHNEID. χέρνιβας. χέρνιβος L. (pr.) χερνίβος M. Which is probably the correct reading. The meaning of the word is defined by Athenaeus p. 409 A, ἔστι δὲ χέρνιβς ὕδωρ, εἰς δ' ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν καὶ τούτῳ περιρραίνοντες τοὺς παρόντας ἡγνίζον. The same writer affirms that in the tragedians and comedians χερνίβα is paroxytone. V. Aesch. Cho. 288. Eur. Or. 885.

241. ὠθεῖν δ' (ὠθεῖν τ' G) —. Supply κελεύω from the prohibitory ἀπαυδῶ. See Matth. § 634, 3. Cf. 817. El. 72. Ant. 27 f. Elmsley compares Eur. Or. 514. 898. Ph. 1224. Paul. Ep. to Tim. i. 4. 3, κωλύονταν γαμεῖν, [κελευόντων] ἀπέχεσθαι βρωμάτων &c.



τοῦδ' ἡμῖν ὄντος, ὥς τὸ Πυθικὸν θεοῦ  
μαντεῖον ἐξέφηγεν ἀρτίως ἐμοί.  
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι  
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.  
κατεύχομαι δ' ἔ' τὸν δεδρακότ', εἴτε τις  
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,  
κακὸν κακῶς νιν ἄμορον ἐκτρῦψαι" βίον.  
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος.  
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος,  
παθεῖν ἄπερ τοῖσδ' ἀρτίως" ἡρασάμην.  
ὑμῖν δὲ ταῦτα\* πάντ' ἐπισκῆπτω τελεῖν,  
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε

245

250

242. τοῦδ'. Gl. B: τοῦ ἀνθρώπου. The unknown assassin.

244. τῷ τε δαίμονι. Apollo, who has given the oracle. Cf. 136. 253.

245. πέλω. τελῶ v. r. in B. Cf. 496, Λαβδακίδαῖς ἐπικούρος ἀδελῶν θανάτων.

246. κατεύχομαι δέ. Gl. B: καταρῶμαι. Qu. κάπεύχομαι γε. Cf. 249.

εἴτε τις — 'Whether being some single individual he escapes notice, or with others besides.' Observe τις εἷς for the more usual εἷς τις.

247. πλειόνων μέτα. Sc. λέληθεν. Or else supply ἔδρασε from τὸν δεδρακότα.

248. As the metre will not allow of an anapaest in the third foot (νιν ἄμοιρον), some, as Burton and Ebner, omit νιν (and so G. Liv. b.); but the great majority of editors, with Porson, Praef. Hec. p. 8, prefer retaining the pronoun, and for ἄμοιρον (the reading of all the MSS.) read ἄμορον, which form occurs Eur. Med. 1395, στείχω δισσῶν γ' ἄμορος τέκνων. Ἄμορος, δύσμορος, as ἀνάληγτος, δυσάληγτος &c. Ἀμμορος occurs Phil. 182. Eur. Hec. 421. Νιν is repeated for greater perspicuity and precision, on account of the intervening parenthesis. We find a similar repetition of the pronoun in Trach. 287, αὐτὸν δ' ἐκείνον, ἐδτ' ἂν ἀγὰ θύματα | ῥέξη πατρώφω Ζηνὶ τῆς ἀλώσεως, | φρόνει νιν ὥς ἤξοντα. Cf. also below 270. 717. Perhaps, however, as all the copies give ἄμοιρον, and some few omit νιν, and the form ἄμοιρον has but little authority, it would be safer to read σφ' ἄμοιρον (the σφ' might easily have slipped out after κακῶς), or else νιν δύσμορον τρῖψαι (instead of ἐκτρῖψαι) βίον. Cf. El. 602, δυστυχῇ τρίβει βίον.

249. ἐπεύχομαι — παθεῖν. 'I pray (imprecor) that I may suffer.' Oedipus here in ignorance imprecates curses on his own head, himself being the unhappy murderer. εἰ—γένοιτ'. Not ἦν — γένηται, ἐπεύχομαι παθεῖν being equivalent to πάθοιμι, after which an optative would properly follow, as in Arist. Ach. 476, κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι.

250. γένοιτ'. γένοιτ' ἂν F. G. L. (ἂν eras.) M. N. P. See Schaefer. Melet. Cr. p. 103 f. Markland's correction (ad Suppl. 390) γένοιτο μὴ οὐ συνειδότος is decidedly wrong.

251. τοῖσδ' ἀρτίως. τοῖσδε having no antecedent, Schneidewin gives τοῖς αἰτίοις, 'the guilty ones, the murderers.' Gl. B: τοῖς φονεῦσι. Cf. 107. Oed. C. 995. But τοῖσδε may refer to πλειόνων 247. Cf. on 101.

252. ταῦτα for ταῦτα (τὰ L.) Hartung. ὑμῖν δὲ answers to ἐγὼ μὲν οὖν 244.

253. ὑπέρ τ' ἐμαυτοῦ —. I. e. ὑπὲρ ἐμαυτοῦ τε. Cf. 541. Oed. Col. 33. The rather unseemly division at the end of the verse τῆσδέ τε | γῆς can be defended by numerous similar passages. Cf. on 347. θεοῦ τε. τε om F. G. τῆσδέ τε L. sec. m. (The original writing Elmsley could not decipher; but he conjectures it may have been τῆς τε γῆς | τῆσδ' —. V. Praef. p. xxix.) τῆσδέ γε P. Which reading is adopted by Ebner, according to whom the sense of the passage is this: 'And upon you I enjoin to carry out all these measures in compliance both with my direction and that of the god, seeing that the land is thus wasted,' &c. But cf. 136 f. γῇ τῇδε τιμαρῶντα τῷ θεῷ θ' ἅμα &c.

γῆς ὧδ' ἀκάρπως καθέως" ἐφθαρμένης.  
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255  
ἀκάθαρτον ἡμᾶς\* εἰκὸς ἦν οὕτως εἶναι,  
ἀνδρός γ' ἀρίστου βασιλέως ὀλωλότος,  
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ  
ἔχων μὲν ἀρχὰς, ἃς ἐκείνος εἶχε πρὶν,  
ἔχων δὲ λέκτρα καὶ γυναιχ' ὁμόσπορον, 260  
κοινῶν τε παίδων σπέρματ' ἴ, εἰ κείνῳ γένος"

254. καθέως. 'And in god-abandoned sort.' Gl. B: ἔξω τῆς θεῶν ἐπιμελείας. So El. 1181, ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον. Cf. also below 661, ἄθεος — ὀλοίμαν. Yet the two notions ἀκάρπως καθέως but ill agree with one another: hence Schneid. suggests κατόκως from a comparison of 25 f. 171 f. Which conjecture had long since occurred to myself. Or perhaps κατόκως. Perhaps καθέως may have crept into the text from the above similar passage in the Electra.

255. οὐδ' εἰ γὰρ —. I. q. οὐδὲ γὰρ εἰ —. 'For not even if this matter were not enjoined by the god, was it (would it have been) reasonable for you to leave it (the murder) thus unexpiated.' The noun πρᾶγμα is here applied in a double sense, in the first clause signifying 'the investigation of the murder,' in the latter, 'the murder' itself. θεήλατον. 'Sent by the gods.' Cf. 992. Ant. 278. Fr. 611. 684. Eur. Or. 2, συμφορὰ θεήλατος.

256. εἰκὸς ἦν. 'Was it reasonable that,' &c. The particle ἂν is not required, and indeed is better omitted. V. Herm. ad Med. 477. Matth. § 508, n. 2. Cf. 1368, κρείσσων ἦσθα μηκέτ' ὦν, ἡ ζῶν τυφλός. Oed. C. 342, οὐς μὲν εἰκὸς ἦν πονεῖν τάδε. Arist. Vesp. 210, ἡ μοι κρεῖττον ἦν | τηρεῖν Σκιώνην &c. With the addition of ἂν the sense would be, 'would it have been reasonable,' &c. Qu. ἀκάθαρτον ὑμᾶς εἰκὸς ὧδ' ἂν ἦν εἶναι, or ἀκάθαρτον ὧδ' ἂν εἰκὸς ἦν ὑμᾶς εἶναι.

ὑμᾶς. ἡμᾶς B. supr. Aug. b. Hart.

257. ἀνδρός γ' P. Bar. Bodl. Trin. ἀνδρός τ' Dresd. b. Aug. b. c. Brunck is silent. Elmsley in his note rightly approves of the reading ἀνδρός γ' — βασιλέως, comparing Eur. Hec. 790, τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου. Add Med. 5, ἀνδρῶν ἀρίστων (ἀριστέων recte Elmsl.). Connect ἀνδρὸς βασιλέως. Cf. on 751.

Βασιλέως F. G. H. L. M. Bar. Bodl. Trin. Mosq. Liv. b. βασιλέως τ' L. sec. m. P. edd. vett.

258. νῦν δ'. The apodosis to this is ἀνθ' ὧν in v. 264, where Elmsley observes we should have expected ἀντὶ τούτων, but this change he remarks is not uncommon, and compares Cic. Orat. 13, 'Nam quoniam quicquid est, quod in controversia aut contentione versetur . . . : quibus ut uti possit orator,' &c. Where for 'quibus' we should expect 'iis.' But in the present passage ἀνθ' ὧν rather answers to νῦν δ' in the preceding verse, the tenor of the construction being unexpectedly changed.

νῦν δ' ἐπικυρῶ τ' edd. vett. and (νῦν δέ γ' ἐπικυρῶ τ' D.) the MSS. νῦν δ' ἐπεὶ κυρῶ τ' Burton. νῦν δ' ἐπεὶ κυρῶ γ' Benedict. Perhaps correctly, if for τε we read δέ 261. Cf. 985, εἰ μὴ κύρει ζῶσ'. The origin of the corruption is clear enough. Thus ἐπὶ for ἐπεὶ is found in ms. P. below 942, ἐπὶ for ἐπεὶ in several copies 1266, and ἐπὶ φανῆι or ἐπιφανῆ in some copies for ἐπεὶ φανῆ Oed. C. 1226. The particle τε is answered by the corresponding τε after κοινῶν in v. 261.

260. ἔχων. ἔχω L. (pr.). ἔχων P. ὁμόσπορον. I. e. ὁμόγαμον. 'Common to both.' Schol: εἰς ἦν ἔσπειρε καὶ ἐκείνος καὶ ἐγώ. Gl. B: ὁμόκοιτον. So v. 459, τοῦ πατρὸς ὁμόσπορος.

261. κοινῶν τε παίδων κοιν' ἂν. 'And a common offspring of common children,' &c. Gl. B: ἦν ἂν ἡμῖν κοινὰ ἐκπεφυκῶτα ἔγγονα. Wunder considers κοινῶν παίδων κοινὰ as pleonastic for κοινοὶ παῖδες, referring to Matth. § 442, 4. Schneid. rather obscurely explains, κοινὰ (i. e. ἀδελφὰ, the neuter, as Aj. 53) κοινῶν, 'those mutually brothers and sisters,' coll. 222. 230. Cf. Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. Phil. 135, ἐν ξένῳ ξένον. Above 222, ἀστὺς εἰς ἀστούς τελεῶ. 230, ἄλλον — ἐξ ἄλλης χθονός. For the phrase κοινὰ παίδων cf. on Ant. 1209. The Schol. explains κοινὰ by ἀδελφὰ, and Musgrave compares Ant. I. 202. But I much doubt whether the



μή 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα  
 νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχη·  
 ἀνθ' ὧν ἐγὼ τοῦδ'\*, ὥσπερὶ τοῦμοῦ πατρὸς,  
 ὕπερ μαχοῦμαι† κἀπὶ πάντ' ἀφίξομαι,  
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,  
 τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ

265

common reading be correct. I beg to propose the following conjectures of my own, κοινῶν τε παίδων σπέρματ' (Oed. C. 600, ἀπηλάθην | πρὸς τῶν ξμαντοῦ σπερμάτων. 1275, ὦ σπέρματ' ἀνδρὸς τοῦδ'), or κοινῶν τε λέκτρων τέκν' ἂν (or ἔκγον', or κοῖν' ἂν). Hart. reads κοινῶν τε παίδων σώματ'. Oedipus here unconsciously supposes a case that is in fact only too true. εἰ — μή 'δυστύχησεν. Neue compares Eur. Andr. 704, τὸ κείνης δυστυχεῖ παίδων πέρι. Add Eur. Ion. 579, ὅμως δὲ καὶ δέσποιναν εἰς τέκν' εὐτυχεῖν | ἐβουλόμην ἂν &c. Suppl. 75, εὐτεκνία δυστυχίαν τὰν παρ' ἐμοὶ καθελεῖν. For women to have no offspring was looked upon by the ancients as a great misfortune. Qu. εἰ κείνος γένει | μή 'δυστύχησεν. But Gl. B: ἐδυστύχησεν. ἀπέθανεν. κείνω. κείνω (ou supr. a m. rec.) L.

263. νῦν δ'. 'But now.' Cf. 222. Oed. C. 273. Aj. 1060, &c. 1 Cor. xiii. 13. This verse is parenthetical, and must be closely connected with what has immediately gone before. κείνου is usually supposed to refer to Laius. But I think with Musgrave that the sense of the passage requires rather that Laius' son should be meant. For observe, νῦν δὲ answers directly to εἰ κείνω γένος μή 'δυστύχησεν. Besides, the tenor of Oedipus' remarks is, that, as Laius' son, who would have been his proper avenger, met with an untimely end, he will himself take his place and perform that duty. This opinion is still more strengthened, if τοῦδ' in the next verse, referring to Laius himself, be the true reading. For were there no change of person, it is reasonable to suppose that κείνος, not ὅδε, would have been used of him, as in 259. 261. The change of person necessitates, I presume, a corresponding change of pronoun, for the sake of perspicuity. κρατὰ (nom. and acc.) occurs also Phil. 1001. 1027. 1457. Tr. 1015. The genitive is κρατὸς, the dative κρατί. The more usual form is κάρα. ἐνήλαθ' ἡ τύχη. Aesch. Pers. 516, ὦ

δυσπότη δαῖμον, ὡς ἔγαν βαρὺς | ποδοῖν ἐνήλλου παντὶ Περσικῇ γένει. Soph. Ant. 1345, ἐπὶ κρατὶ μοι πότμος εἰσέλατο. 1272, ἐν δ' ἐμῷ κάρᾳ θεὸς — ἔπαισεν. Below 1300 f. 1310.

264. ἀνθ' ὧν. After νῦν δ' ἐπεὶ in v. 258 we should have expected as an apodosis ἀντὶ τούτων, were it not for the absolute parenthetical clause immediately preceding νῦν δ' (without ἐπεὶ) —. See also Matth. § 480 c. Cf. 1466, αἶν μοι μέλεσθαι. τάδ'. τάσδ' Aug. c. The editors generally suppose αὐτοῦ to be understood, and defend τάδ' by a comparison of Aj. 1346, σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; Hom. Il. α'. 257, τάδε πάντα — μαρναμένοιν. But, as the genitive of the pronoun seems plainly required, no less than in Aj. 1346, σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; I decidedly prefer with Brunck Mudge's emendation τοῦδ'. Cf. on v. 265.

ὥσπερὶ τοῦμοῦ πατρὸς. Here again he unwittingly hits upon the truth of the case. Cf. 261. 928.

265. ὑπερμαχοῦμαι. ὑπερ μαχοῦμαι (sic) L. And I have little doubt that this (written ὑπερ μ.) is the true reading, the ὑπερ referring to τοῦδ' in prec. v. Or else ὑπερμαχῆσω. The editors seem to have overlooked the fact that the compound verb is ὑπερμαχεῖν (v. Aj. 1346. Ant. 194. Eur. Ph. 1267, πόλεως ὑπερμαχεῖς). Cf. Aj. 1310, ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ (ὑπερ πον. ?) | θανεῖν —. In Eur. Herc. 863, σταδιοδραμοῦμαι from σταδιοτρέχειν seems barbarous. We should read, I think, either στάδια δραμοῦμαι, or σταδιοδρομήσω. κἀπὶ πάντ' ἀφίξομαι. Cf. Eur. Hipp. 286, εἰς πάντ' ἀφίγμαι, κοῦδὲν εἰργασμαι πλέον. Xen. Anab. iii. 1. 18, ἀρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι; Above 145, ὡς πᾶν ἐμοῦ δράσοντος.

266. τὸν αὐτόχειρα —. 'The perpetrator' &c. El. 955, τὸν αὐτόχειρα πατρώου φόνου. Cf. on 1332.

267. "The recital of his ancestors (Eur. Ph. 7 f.) belongs to the official designation of the murdered person. —

τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος  
καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαί" θεοὺς  
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ 270  
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ  
τῷ νῦν φθαρῆναι\* καὶ τοῦδ' ἐχθίονι  
ὕμιν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις  
τάδ' ἔστ' ἀρέσκονθ', ἡ Δίκη τε σύμμαχος†

Herodotus too (v. 59) adds to the mention of Laius, τὸν Λαβδάκου τοῦ Πολυδώρου τοῦ Κάδμου.—The connexion of the adj. Λαβδακείῳ with the logically equivalent genitives, as Aj. 884, Ὀλυμπιάδες θεαὶ ἢ ποταμῶν. Eur. Med. 405, τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις." SCHNEID. τῷ Λαβδακείῳ παιδί. 'For the son of Labdacus.' So Τελαμώνιε παῖ Aj. 134. Below 1226, τῶν Λαβδακείων — δωμαίων. 450, φόνον τὸν Λατῆιον. Tr. 260, πόλιν τὴν Εὐρυτείαν. 575, φρενὸς — τῆς Ἡρακλείας. 913, τὸν Ἡράκλειον θάλαμον. 915, δεμνίοις | τοῖς Ἡρακλείοις. 1059, θήρειος βίβη. 1229, τὴν Εὐρυτείαν — παρθένον. Phil. 1407, βέλεσι τοῖς Ἡρακλείοις. El. 1117, τῶν Ὀρεστέων κακῶν. Aesch. Pr. 589, κόρης | τῆς Ἰναχίης. 707, Ἰναχέιον σπέρμ'. Eur. Alc. 1, ὦ δώματ' Ἀδμήτει'. Her. 89, τὸν Ἡράκλειον — παραστάτην Ἰόλαον. Hom. Il. β'. 54, Νεστορὲ παρὰ νηϊ Πυλῆ γενέος βασιλῆος, and ε'. 741, ἐν δὲ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου. On which places Eustathius (p. 172, 28, and 601, 34) refers to our passage in illustration. Val. Fl. iv. 255, 'Neptunia proles.' I would connect the dative τῷ — παιδί with ἐπὶ πάντ' ἀφίξομαι, 'on behalf of the son of Labdacus.' V. Aj. 1045.

268. Cf. 1, Κάδμου τοῦ πάλαι.

269. ταῦτα τοῖς μὴ δρῶσιν. So 139, ἐκείνον δὲ κτανόν. Qu. τοῖς μὴ δρῶσ' ἐπέυχομαι θεοὺς. Cf. 249. θεοὺς. θεοῖς M. (corr.). B. Which reading is also mentioned by Triclinius. Elmsley adduces Arist. Thesm. 350, ταῖς δ' ἄλλαισιν ὕμιν τοὺς θεοὺς | εὐχεσθε πάσαις πολλὰ δοῦναι κάγαθά. In both passages the dative θεοῖς might cause confusion with the other dative. Gl. B: εἰς θεοὺς.

270. μήτ' — μήτ' οὖν. See Matth. § 625. αὐτοῖς seems redundant. Perhaps Sophocles wrote ἐκ τῆς γῆς. But the pronoun may be repeated for greater force and precision, as in 248. Musgrave's conjecture γῆς for γῆν (i. e. 'from the earth,' as γυναικῶν 'from the women'),

which appears quite necessary, is now generally adopted. Elmsley remarks that ἀνιέναι ἄροτον is nothing else than ἀνιέναι καρπὸν, and that the gods are properly said γῆς ἀνιέναι καρπὸν, as in Hymn to Ceres v. 332, γῆς καρπὸν ἀνήσειν. For the terms of the imprecation Schneid. refers to that of Aesch. in Ctes. 110, μήτε γῆν καρποὺς φέρειν μήτε γυναικας τέκνα τίκτειν γονεῦσιν ἐοικότα &c. Add Pind. P. v. 166.

271. Ἀνιέναι can of course apply to γυναικῶν παῖδας only by a zeugma, such as we find in El. 435, ἀλλ' ἡ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει | κρύψον νιν. Aj. 1035. Aesch. Pr. 21, ἵν' οὔτε φωνὴν (ἀκούσει), οὔτε του μορφὴν βροτῶν | ὄψει. For further instances, see Brunck ad h. l. and Elmsl. ad Her. 312. Med. 672. τῷ πότμῳ τῷ νῦν. I. e. the pestilence.

272. φθαρῆναι Aug. b. and Schol., who says: φθαρῆναι δεῖ γράφειν, οὐ φθερεῖσθαι. The future φθερεῖσθαι, found in most, if not all the copies, is retained by Dind. Wund. Schn. Hart. V. Matth. § 506. vi. But this use of the future after εὐχομαι in the sense of 'praying' is to my mind extremely problematical. The usual construction is undoubtedly with the aorist, as above 248, ἐκτρίψαι. 251, παθεῖν. Fr. 741, οἱ δ' ἔχοντες εὐχονται φυγεῖν. Below, 1512, εὐχεσθε — κυρήσαι. Tr. 1189, πημονὰς εὐχου λαβεῖν. Aj. 393, θανεῖν εὐχον. Ant. 642. But εὐχεσθαι 'to vow' or 'to boast in a threatening manner' is followed by a future (Tr. 610—2. Oed. C. 1318). Cf. on Phil. 1394.

273. ὕμιν Bodl. Trin. Farn. &c. ἡμῖν edd. vett. Oedipus was not a Cadmean.

274. ἡ τε σύμμαχος Δίκη. I should prefer ἡ Δίκη τε σύμμαχος. We can then connect, as Schneid. proposes, σύμμαχος ('as ally') with ξυνεῖεν (ξυνεῖη); hardly otherwise. The full construction appears to be: ἡ τε Δίκη (εὐ ξυνεῖη) σύμμαχος, χοῖ πάντες θεοὶ εὐ ξυνεῖεν (σύμμαχοι) εἰσαεῖ.



χοὶ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.

275

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἀναξ, ἱρῶ.  
οὐτ' ἔκτανον γὰρ οὐτε τὸν κτανόντ' ἔχω  
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν  
Φοίβου τόδ' εἰπεῖν, " ὅστις εἰργασταί ποτε."

ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς  
ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνῆρ.

ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἅμοι δοκεῖ.

ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.

ΧΟ. ἀνακτ' ἀνακτι ταῦθ' ὀρώντ' ἐπίσταμαι  
μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν  
σκοπῶν τάδ', ὠναξ, ἐκμάθοι σαφέστατα.

ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐγὼ θέμην.†

275. εὖ ξυνεῖεν. 'Be with us favourably or for our good,' i. e. favour us. Perhaps εὖ διδοῖεν. V. 1081. Oed. C. 1435.

276. ὥσπερ μ' ἀραῖον ἔλαβες. 'Accordingly as you have bound me by a curse (to speak the truth), so, sire, will I speak.' Eustathius, p. 1809, 14, explains it, ὥσπερ με εἶλες διὰ τῆς ἀρᾶς. Cf. Oed. C. 284, ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον. Eur. Hipp. 661, εἰ μὴ γὰρ ὄρκις θεῶν, ἀφρακτος, ἡρέθη (Schol: ἐλήφθη), | οὐκ ἂν ποτ' &c. Herod. ix. 106, πίστι τε καταλαβόντες καὶ ὄρκιοις ἐμμενεῖν τε καὶ μὴ ἀποστήσασθαι, &c.

278. The construction, if I mistake not, is, ἦν δὲ Φοίβου τοῦ πέμψαντος τὸ ζήτημα τότε εἰπεῖν, ὅστις —. 'But as for this matter of inquiry, it was the duty of Phoebus who sent the order for it, to declare' &c. Erfurdt and Elmsley with less probability construe, ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τότε, ὅστις —. Cf. 149. 306.

279. For τόδ' εἰπεῖν perhaps διεῖπεν (or κατεῖπεν). For ποτε perhaps τότε (so in fact C. pr.), or φόνον.

281. ἂν the mss. and edd. vett. & ἂν conj. Heath. Br. Porson Adv. p. 232 compares Alexis Athen. p. 23 D. οὐδ', ἂν λέγῃ τις, οὐδαμῶς μάθοιμεν ἂν. p. 107 E. ἂν θέλῃ τις μανθάνειν. οὐδ' ἂν εἰς two of Brunck's mss. Aug. b. οὐδὲ εἰς F. H. L. pr. M. N. pr. Bodl. Ald. οὐδεὶς Dresd. b. Aug. c. Mosq. Trin. Hermann adduces Trach. 1072, καὶ τόδ' οὐδ' ἂν εἰς ποτε | τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

282. ἐκ τῶνδ'. 'After this.' Cf. 235.

The comma after λέγοιμ' has been justly removed, the construction being, λέγοιμ' ἂν ἃ μοι δοκεῖ τὰ δεύτερα ἐκ τῶνδε. ἃ μοι vulg. Wund. ἅμοι Elmsl. Dind. ἂν μοι δοκῇ Laud.

283. μὴ παρῆς τὸ μὴ οὐ φράσαι. 'Do not omit to declare.' Cf. 345, παρήσω — οὐδέν. For the construction v. Matth. § 534, n. 4. 7. Μὴ οὐ coalesce by synizesis, as ἡ οὐκ in Homer Il. v. 349. ix. 537. xvii. 450. xxi. 396. Od. i. 298. ii. 312. xxiv. 115 &c. And even in dactylic and anapaestic measure, El. 107. 133. Ant. 936. Cf. on Oed. R. 555.

284. ἀνακτ' ἀνακτι. Tiresias and Apollo are both termed ἀνακτες, ἀναξ being a term of honour applied equally to gods and men. Tiresias is entitled ἀναξ Od. xi. 143. 150. For the dative cf. 579. 841. Hor. A. P. 466, 'Invitum qui servat, idem facit occidenti.' ταῦθ' for ταῦθ' P. ὀρώντ'. Gl. B: γινώσκοντα.

286. σκοπῶν. Gl: ζητῶν, ἐρευνῶν. ὠναξ. ὠναξ P here and 304.

287. οὐκ ἐν ἀργοῖς (ἐναργῶς L. pr. and lemm. Schol.) οὐδὲ τοῦτ' ἐπραξάμην. Gl. B: οὐκ ἐν ἀμελείᾳ τοῦτο ἐποίησα, ἀλλὰ σπουδαίως. The sense of these words is plain enough, 'This too I have taken care should not be left undone.' But the expression is a strange one, even in Sophocles. I once thought of οὐδὲ τότε παρηκάμην. But now I am disposed to think the true reading is οὐδὲ τοῦτ' ἐγὼ θέμην. So Phil. 875, πάντα ταῦτ' ἐν εὐχερεῖ | ἔθου. Cf. also Phil. 375, οὐδὲν ἐνδεές ποιούμενος. For ἐν ἀργοῖς cf. likewise Aj. 971, ἐν κενοῖς ὑβρίζετω. For ἀργός

ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς  
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαι' ἔπη. 290

ΟΙ. τὰ ποῖα ταῦτα ; πάντα γὰρ σκοπῶ λόγον.

ΧΟ. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.

ΟΙ. ἤκουσα καγὼ· τὸν δὲ δρῶντ' οὐδεὶς ὄρᾳ."

ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,  
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295

ΟΙ. ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟ. ἀλλ' οὐξ ἐλέγξων αὐτὸν ἔστιν· οἶδε γὰρ

in a passive sense cf. Oed. C. 1605, κοῦκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο. Eur. Ph. 766, ἐν δ' ἔστιν ἡμῖν ἀργόν. Theognis 597, ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι | ἀργάν. Wunder renders ἐν ἀργοῖς 'segniter.' Schneidewin explains the middle ἐπραξάμην, because Oedipus' interests seemed to require the sending for him.

288. Κρέοντος εἰπόντος. 'At the bidding of Creon.'

289. πομπούς. 'Messengers, to fetch him.' Oed. C. 1661. Ant. 165. Tr. 617. πάλαι δὲ — θαυμ. 'And long since it is a matter of surprise that he is not come.' I. e. πάλαι δὲ μὴ παρεῖναι αὐτὸν θαυμάζω.

290. καὶ μὴν τά γ' (τά τ' L. P.) ἄλλα κωφὰ καὶ παλαι' ἔπη. 'Certainly the other rumours are forgotten (their sound having died out) and stale.' Or possibly κωφὰ may mean 'indistinct, vague, or unmeaning,' ματαί' (i. e. senseless) for παλαι' N. A mere gloss, it would seem. Cf. Gl. B: παλαιά, σαθρὰ καὶ ματαιά.

291. τὰ ποῖα ταῦτα. Cf. Oed. C. 120. Eur. Ph. 719, τὰ ποῖα ταῦτα, and, on 120 above.

293. τὸν δ' ἰδόντ' οὐδεὶς ὄρᾳ. 'But the man who witnessed (the deed) is not to be seen,' i. e. but no one is to be found who witnessed the deed. I think however that the conjecture mentioned by Burton τὸν δὲ δρῶντ' οὐδεὶς ὄρᾳ (or οὐκ ἔσθ' ὄραν) suits the sense better. Cf. Ant. 239, τὸ γὰρ | πρᾶγμ' οὗτ' ἔδρασ', οὗτ' εἶδον ὅστις ἦν ὁ δρῶν. 325, εἰ δὲ ταῦτα μὴ | φανείτε μοι τοὺς δρῶντας —. 319, ὁ δρῶν σ' ἀνιᾶ τὰς φρένας, τὰ δ' ᾧτ' ἐγώ. Aj. 1280, οὐχ ὅδ' ἦν ὁ δρῶν τᾶδε; Indeed this conjecture is fully established, in my opinion,

by 296, ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ. Moreover the subject of ἔχει and μενεῖ evidently is the murderer (ὁ δρῶν). The actual perpetrator of the deed is meant, not merely the beholder. Schneid. rejects this conjecture, conceiving the opposition being between ἤκουσα καγὼ and τὸν δ' ἰδόντ'. But the opposition between 'hearing' and 'seeing,' which Oedipus lays stress on, is still well preserved in ἤκουσα and ὄρᾳ ('we have all heard, but no one sees'). The ironical character of this remark put in the mouth of Oedipus will not escape the attention of the careful reader.

294. δείματός γ' ἔχει vulg. Tricl. δείματός τ' ἔχει F. G. H. Ald. &c. and (supr. οι) N. δείματος ἔχει L. δείματος τρέφει Wund. (Cf. Trach. 28, αἰετὶν ἐκ φόβου φόβον τρέφω, and on Ant. 897. Here however τρέφει would be unsuitable.) δείματος στέγει Schneid. δειμάτων ἔχει Hart. Cf. 1511.

295. σὰς. σὰς δ' F. G. Perhaps:— ἀνὴρ, ἀκούων &c. ἀκούων οὐ μενεῖ. 'He will not endure (have the heart) to hear,' without confessing. Cf. 1323, ὑπομένεις με — κηδεύων. Phil. 871, τληναί σε — τὰμὰ πῆματα μέναι παραδόντα.

297. οὐξ ἐλέγξων Liv. b. Br. (from mss.). Wund. Dind. Schn. οὐξ ἐλέγχων (or οὐ 'ξ. or οὐ 'ξ. or ὁ 'ξ) B. M. N. P. T. Trin. Dresd. a. Aug. b. Schol. L. (supr. ξ pr. m.). Herm. Ebn. Gl: ὁ φανερώσων αὐτόν. Cf. Phil. 1242. Ant. 261. El. 1197. Aesch. Pr. 27, ὁ λωφῆσων γὰρ οὐ πέφυκέ πω. οἶδε γὰρ —. 'For here they are already leading' &c. The two messengers are meant mentioned 288.



τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ  
τάληθές ἐμπέφυκεν ἀνθρώπων μόνῳ.

- ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300  
ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῆ,  
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως  
οἷα νόσῳ σύνεστιν· ἧς σέ\* προστάτην  
σωτήρᾳ τ', ὠναξ, μῶνον ἐξευρίσκομεν.  
Φοῖβος γὰρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305  
πέμψασιν ἡμῶν ἀντέπεμψεν, ἔκλυσιν  
μόνην ἂν ἐλθεῖν τήνδε† τοῦ νοσήματος,

298. On ᾧ, at the end of the verse cf. Oed. C. 14. El. 873. Trach. 819.

299. τάληθές ἐμπέφυκεν. 'Truth dwells by nature, is innate.' Schneid. compares the address of Ulysses to Tiresias in Hor. Sat. ii. 5. 5, 'O nulli quicquam mentite.' Ant. 1091 f.

300. ὦ πάντα νωμῶν. 'O thou that contemplatest all things.' Schol: κρίνων ἕκαστα καὶ ἐξετάζων. Hesych: Νωμῶν — κρίνων. Musgrave cites Plato Crat. p. 411 D. τὸ γὰρ νωμῶν καὶ τὸ σκοπεῖν ταυτόν. Herod. iv. 128, νωμῶντες ὧν σῖτα ἀναιρεομένους τοὺς Δαρείου. Eur. Ph. 1270, μάντει δὲ μὴλ' ἔσφαζον, ἐμπύρους τ' ἀκμᾶς | ῥήξεις τ' ἐνάμων &c. Add Aesch. Sept. 24, ὁ μάντις, οἰωνῶν βοτήρ, | ἐν ὧσιν νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ. Eur. Ph. 1565, εἰ τὰδε σώματα νεκρῶν ὄμματος αὐγαῖς σαῖς ἐπενώμας. Compare the Latin 'lustrare oculis.'

301. χθονοστιβῆ. Schol: τὰ ἐπίγεια. Lit. 'that tread the earth.' Eur. Suppl. 997, κνώδαλα πτεροῦντα καὶ πεδοστιβῆ. Hel. 1532, πτεροῖσιν ἄρθεῖσ' ἢ πεδοστιβεῖ ποδί. Aesch. Pers. 126, πᾶς γὰρ ἱππηλάτης καὶ πεδοστιβῆς λεώς. Imitated by Nicephorus Greg. Hist. Byz. p. 695 d. ἄκτιστα γενέσθαι πάντα τὰ τ' οὐράνια τὰ τε χθονοστιβῆ καὶ ὑδραῖα γέννη. Quoted by Dind.

302. πόλιν μὲν. The accusative after φρονεῖς, according to the usual Attic construction. φρονεῖς δ' ὅμως. 'Yet nevertheless' &c. On δὲ thus combined with ὅμως cf. on Ant. 234, κεῖ σοι τὸ μῆδ' ἐξερῶ, φράσω δ' ὅμως.

303. οἷα νόσῳ σύνεστιν. Cf. El. 600, κακοῖς | πολλοῖς ἀεὶ ξυνοῦσα. Phil. 1022, ζῶ σὺν κακοῖς πολλοῖς. 1168, ἔχθος, ᾧ ξυνοικεῖ. 268. Eur. Fr. Inc. 75, ταύτη τῇ

νόσῳ ξυνών. Conversely Oed. C. 7, ὁ χρόνος ξυνὸν μακρός. 946, ὅτ' ἄν γάμοι | ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων. 1244, ὥς καὶ τόνδε — ἅται κλονέουσιν ἀεὶ ξυνοῦσαι. Aj. 338, τοῖς πάλαι | νοσήμασι ξυνοῦσι λυπεῖσθαι. ἧς — σωτήρα. 'A protector and deliverer from which.' The gen. ἧς seems to belong rather to σωτήρα than to προστάτην, in accordance with the common construction σώζειν, ῥύεσθαι τινά τινος. προστάτην. 'Protector.' Gl: ὑπέρμαχον. Tr. 209. Oed. R. 382. 411. In the same sense προστατήριος El. 637. Both epithets are applied to Apollo (Tr. 209. El. 637). σε. σὲ Wund.

304. μῶνον. This Ionic and Epic form occurs again in trimeters, 1418. Oed. C. 875. 991. 1250. Ant. 308. 508. 705. Aj. 1276. Tr. 277. 958. 1209. Fr. 426, and in choral pieces or anapaests, Ant. 941. El. 119. Ph. 183. It is used neither by Aeschylus nor Euripides. See Wunder's Excurs. on Oed. Col. 925 (928).

305. εἴ τι μὴ Lud. Steph. Dind. Wund. Hart. εἰ καὶ μὴ vulg. εἰ μὴ καὶ ('if thou hast not already heard it') conj. Fritzsch. Schneid. On εἴ τι μὴ for εἰ μὴ τι cf. 124. The reading εἰ καὶ μὴ is derived no doubt from 302.

κλύεις. κλύεις L. pr. (corr. κλύεις, supr. ἔκλυσες). 'Knowest by hearsay, hast heard.' Equivalent to ἀκήκοας. Cf. Phil. 261, 88' εἰμ' ἐγὼ σοι κείνος, δὴ κλύεις ἴσως. Oed. C. 33. 41. 527. 792. El. 566. The correction therefore εἰ καὶ μὴ 'κλυσες (so Burt. Heath. Br. Valck. ad Phoen. 856, who compares the gloss μὴ ἤκουσας. Cf. also 432, εἰ σὺ μὴ 'κάλεις) is superfluous. τῶν ἀγγέλων. τῶνδ' ἀγγέλων Valck. l. l. Br. Erf.

307. For τοῦδε I have given τήνδε, which the sense evidently requires.

εἰ τοὺς κτανόντας Λαΐον μαθόντες εὖ  
 κτείναιμεν, ἧ γῆς φυγάδας ἐκπεμψαίμεθα.  
 σύ νυνὶ φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν, 310  
 μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,  
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,  
 ῥῦσαι' δὲ πᾶν μίasma τοῦ τεθνηκότος.  
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν  
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

309. ἐκπεμψαίμεθα. 'Send away' (from ourselves). Cf. Oed. C. 1347. Aj. 612.

310. σὺ δ' οὖν. σὺ νῦν L. (pr.). Which confirms the conjecture (σὺ νυν) I had myself previously made. The common reading is evidently incorrect, for σὺ δ' οὖν could only mean, 'Well then do you' &c. implying the notion of concession, which is unsuitable here. Cf. Trach. 1157, σὺ δ' οὖν (σὺ νῦν Vat. Par. Herm.) ἄκουε τοῦργον. I suspect the error arose from δὴ being written as a gloss upon νυν (νῦν), as usual, and then δὴ νῦν passed into δ' οὖν. This suspicion is rather confirmed by the reading in P. σὺ δ' οὖν, μή. φθονήσας — φάτιν. Gl: κρίψας. The genitive of the thing grudged or refused is more usual after φθονεῖν, as in Eur. Hec. 238, τοῦ χρόνου γὰρ οὐ φθονῶ. Aesch. Pr. 603, μηδέ μοι | φθονήσας εὐγμάταν, ἄναξ. So also, that constant imitator of the Greeks, Horace Sat. ii. 6. 84, 'neque ille | Sepositi cicicis, nec longae invidit avenae.' Perhaps therefore we should read φάτεως, a disyllable, as πόλεως. Cf. Eur. Med. 62, μὴ φθόνει φράσαι. Connect ἀπ' οἰωνῶν φάτιν, as if φάτιν οἰωνιστικήν. Cf. 43. 395. 398.

311. ἄλλην — μαντικῆς ὁδόν Schneid. thinks relates to 'extispicia,' coll. Ant. 1005 f. With μαντικῆς understand τέχνης. ὁδόν. 'Way, mode, kind.' Lat. 'viam, rationem.' Cf. 67, πολλὰς ὁδοὺς — φροντίδος. Eur. Hipp. 290, γνώμης ὁδόν. Hec. 744, σὼν ὁδὸν βουλευμάτων. Ph. 934, θεσφάτων ὁδόν. Heracl. 236, συμφορὰς ὁδοί. Arist. Eq. 1015, λογίων ὁδόν. Pac. 733, ἣν ἔχομεν ὁδὸν λόγων. Nem. vii. 74, ὁδὸν κυρίαν λόγων. Pind. Ol. vii. πραγμάτων ὁρθὰν ὁδόν. Herod. vii. 163, ταύτην τὴν ὁδὸν ἡμέλησε. Thuc. i. 122, ὁδοὶ τοῦ πολέμου.

312. ῥῦσαι δὲ —. 'And remove entirely the pollution arising from the murdered man (the murder).' Gl. B: ῥῦσαι. ἐξ αὐτῆς. 'Ῥέσθαι which usually means 'to deliver' or 'rescue,' now signifies 'to

remove,' just as we had ἐκλύειν δασμὸν above 35. Perhaps however the true reading may be λῦσον δὲ, which might easily have been changed into ῥῦσαι δὲ, which is just above it in the preceding line. Cf. Eur. Or. 598, μίasma λῦσαι. I hardly think ῥέσθαι μίasma can be defended by the phrase, just referred to, δασμὸν ἐκλύειν, when we think of the middle force of the verb ῥέσθαι, 'to rescue by drawing to oneself.'

314. ἐν σοὶ γὰρ ἐσμέν. 'For on thee we depend.' Cf. Oed. C. 247, ἐν ὑμῖν γὰρ, ὡς θεῶ, κείμεθα. Phil. 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς. Aj. 519, ἐν σοὶ πᾶς ἔγωγε σώζομαι. Eur. Alc. 279, ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή (where v. Monk). Eur. Ph. 1265 (v. Valck.). Iph. A. 1379. Hel. 1441. Aesch. Pers. 177. Hom. Od. α'. 267, τὰδε πάντα θεῶν ἐν γούνασι κείμεναι. Demosth. τὰ λοιπὰ ἐν ἡμῖν αὐτοῖς ἐστίν. ἄνδρα δ'. 'For that a man should render assistance according to his means and power is the noblest of labours.' 'Ἀνδρα I take to be the subject. Gl. B: ὠφελεῖν. τοὺς δεομένους αὐτοῦ. With ἀφ' ὧν ἔχοι, 'from what he may happen to have,' cf. El. 1377, ἧ σε πολλὰ δὴ | ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην (?) χερσί. Below 979, εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις, and on Ant. 666, ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν. Xen. Cyr. i. 4. 14, διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναίτο. Also El. 1378, ἐξ οἷον ἔχω. Dindorf thinks that the more suitable reading would have been ἔχοις τε καὶ δύναίτο [cf. on Tr. 2]. So it would, if ἄνδρα were the object, and not the subject. For ἔχοι τε Elmsley suggests ἔχοι γε. According to Schneid. ἀφ' ὧν ἔχοι refers to outward means, δύναίτο to inward mental resources.

315. πόνων (γρ. πόνος) B. vulg. πόνος L. (supr. πόνων) N. P. Bodl. and most mss. Brunck says nothing of his mss.



## ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη  
λύη φρονοῦντι. ταῦτα γὰρ'' καλῶς ἐγὼ  
εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ'' ἰκόμην.

OI. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

TE. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σόν τε σὺ 320  
καγὼ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.

OI. οὐτ' ἔννομον δρᾶς† οὔτε προσφιλὲς πόλει

316. Schol: ὡς δεινὸν (φησὶ) τὸ φρο-  
νεῖν, ὅταν τὸ φρονοῦμενον τῷ φρονοῦντι μὴ  
λυσιτελῇ. Σχετλιάζει δὲ μὴ βουλόμενος  
εἰς φῶς ἄγειν τὰ τοῦ Οἰδípου. Kaestner  
is of opinion that the seer directs these  
words against Oedipus, as wishing to be  
wise beyond what will be conducive to his  
good. τέλη λύη. For λυσιτελῇ (δια-  
λελυμένως, as explained by the Schol.).

317. λύη L. λύη F.M.P. λύει B. Bodl.  
Eust. p. 626, 53. 1722, 18. Herm. λύη or  
λύηι may be only a corrupt reading for λύει  
(cf. on 234. 305. 367). But the subjunc-  
tive may be defended on the ground that it is  
a general observation that Teiresias makes.

Φρονοῦντι is not exactly for τῷ φρο-  
νοῦντι, as the Schol. explains, but rather  
for φρονεῖν. We may translate: 'when  
it is unprofitable for a person being wise,'  
i. e. 'to be wise.' V. Matth. § 555, n. 2.  
Cf. 863, εἴ μοι ξυνείη φέροντι μοῖρα τὰν  
εὐσεπτον ἀγνείαν &c. Oed. C. 648, εἴ  
σοί γ' ἄπερ φῆς ἐμμενεί τελοῦντί μοι.  
Lysias p. 174, οὐκ ἄξιον πολλάκις χρῆσ-  
θαι συμβούλοις, οἷς οὐδὲ ἅπαξ ἐλυσιτέ-  
λησε πειθομένους. Eur. Hipp. 443, οὐ τᾶρα  
λύει τοῖς ἐρῶσι τῶν πέλας. For this sense  
of φρονεῖν, 'to be wise, to have a know-  
ledge of any thing,' cf. 326. 462. Oed.  
C. 271. Perhaps, however, for φρο-  
νοῦντι we should read φρονεῖν τι.

ταῦτα γὰρ—. 'For though I well knew  
this (that such is the case), I somehow  
forgot it; otherwise I had not come  
hither.' Schol: τὰ συμβησόμενά μοι, ὅτι  
ἀναγκασθήσομαι λέγειν ἃ μὴ βούλομαι  
τὸ ἐξελέγχειν τὸν Οἰδίποδα. But I do  
not clearly see the force of γὰρ here.  
Perhaps ταῦτά τοι (or μὲν)—, or ταῦτ'  
ἐγὼ καλῶς ὅμως—. It may be however  
that γὰρ here serves to explain the ground  
for his making the observation imme-  
diately preceding. καλῶς—εἰδὼς. So in  
English, 'Knowing well' Cf. El. 526. 1017.  
Oed. C. 269. 1475. Cf. also on 1008.

318. διώλεσ'. 'Have let slip, for-

gotten.' Gl. ἐπελαθόμεν. On the con-  
trary σώζειν 'to retain in the memory.'  
Cf. Tr. 684, παρῆκα θεσμῶν οὐδὲν, ἀλλ'  
ἔσωζόμεν. El. 1257, σώζου τόδε. Eur.  
Bacch. 792, οὐ φυγῶν | σώσει τόδ';  
Hipp. 391. οὐ γὰρ ἔν. 'For (other-  
wise, εἰ μὴ διώλεσα), I should not have  
come hither.' Cf. 82. 220, &c. Perhaps  
οὐ γὰρ ὥδ' ἂν ἰκόμην, for ὥδε is sometimes  
explained by δεῦρο in glosses. Teiresias,  
as a seer, endued with a foreknowledge of  
coming events, foresees doubtless that his  
attendance will lead to a full discovery of  
the king's guilt; and yet he is careful not  
to precipitate that discovery by any pre-  
meditated denunciation on his part; and  
it is only by the abusive language and foul  
insinuations of Oedipus as regards him that  
his feelings get the better of him, and he is  
led to divulge the real circumstances of  
the case, v. 328. Here again, we have  
to notice the admirable skill with which  
the plot is contrived. "By the promi-  
nence," remarks Schneid., "given to this  
διολέσαι, the poet designs to explain the  
seeming ἄλογον of Teiresias' coming at all,  
as he must know for what purpose Oedipus  
had sent for him."

319. τί δ' ἔστιν; ὡς—vulg. τί δ'  
ἔστιν ὡς (sic) L. P. Matthiae reads, τί  
δ' ἔστιν, ὡς—; 'But why is it, that' &c.?  
ὡς being equivalent to ὅτι οὕτως.

320. τὸ σόν τε σύ. Sc. διοίσεις.

321. ἣν ἐμοὶ πίθη (πιθῇ P.). 'If you  
yield to me,' and allow me to depart.

322. ἔννομ' εἶπας B. vulg. ἔννομον—F. G.  
L. pr. M. N. P. ἔννομόν γ'—Dresd. b. Trin.  
Aug. b. As so many copies give ἔννομον,  
as well as προσφιλὲς, I am inclined to think  
Sophocles wrote οὐτ' ἔννομον δρᾶς—προσ-  
φιλὲς. The unjustifiable 'act,' for which  
Teiresias is censured, consists in his with-  
holding his explanation of the oracle (τῇνδ'  
ἀποστερῶν φάτιν). εἶπας. εἶπες L.  
προσφιλὲς. προσφιλεῖ L. (supr. ἐς) P.  
An error, if it be one, traceable to

τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

TE. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν  
πρὸς καιρόν· ὡς οὖν μῆδ' ἐγὼ ταυτὸν πάθω—\* 325

OI.\* μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ  
πάντες σέ\* προσκυνούμεν οἷδ' ἱκτῆριοι.

TE. πάντες'' γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε  
τάμ' ἐξανείπω, μὴ τὰ σ' ἐκφῆνω κακά.

the plural *ἔννομα*, just as *ἔννομον* is to the singular *προσφιλές*. Ebner prefers *προσφιλή*, as harmonizing better with *ἔννομα*.

323. τήνδ' ἀποστερῶν φάτιν. 'Depriving it of, withholding from it (your interpretation of) this oracle.' Supply *αὐτήν*, this verb, like many others, governing a double accusative, of the person and the thing.

324. ὁρῶ γὰρ—. Sub. ἀποστερῶ (οὐ λέξω)· ὁρῶ γὰρ—. Schol: ὁρῶ τὸ σὸν φώνημα μὴ πρὸς καιρὸν ἐξιόν, κἀγὼ οὖν φωνὴν μὴ πρὸς καιρὸν ἀφιέναι φυλάσσομαι. φώνημ'. φρόνημ' F. (which has also φρονήσονται for φωνήσονται in v. 433.) He alludes to the heavy imprecations uttered by the king.

325. πρὸς καιρόν. 'Seasonably.' Tr. 59, πρὸς καιρὸν ἐννέπειν. So πρὸς ὀργήν, εἰσέβειαν &c. ὡς οὖν—. 'In order then that the same thing may not happen to myself —.' After *πάθω* I have placed a short line, to indicate that his speech is here abruptly stopped by the eager expostulation of Oedipus. He was about to add some such words as *σιγᾶν ἔμεινον* or *σιγήσομαι*. Schol. rec: ἵνα οὖν μὴ ταῦτά πάθω καὶ ἐγὼ, ἦγουν ἵνα μὴ τι εἴπω ἔξω τοῦ δέοντος, σιωπῶ. Gl. B: σιγῶ δηλονότι. Cf. Phil. 331. 1226. 1230. 1232. The speech here interrupted, is continued in point of sense v. 328. Dobree proposes, ὥστ' οὐ μῆδ' ἐγὼ ταυτὸν πάθω. But the passage requires, I think, no alteration. There is a similar interruption of speech Oed. C. 814, πρὸς δὲ τοὺς φίλους | οἳ ἀνταμείβει ῥήματ', ἣν σ' εἶπω ποτὲ —. Μῆδ' ἐγὼ is equivalent to *μὴ καὶ ἐγὼ*.

326—7. These two lines are assigned to the Chorus by Schol. Br. Dind. Wund. To Oedipus by a few mss. (P. Bodl. &c.). Elmsl. Herm. Ebn. Mitch. Schn. To the latter opinion I am disposed to accede. The request, as Schneid. observes, is too importunate for the calm bearing of the Chorus, which in fact is silent till 404. Besides the *στιχομυθία* would be unnecessarily broken in upon by an interlocution of the Chorus. And

lastly Teiresias' reply is directly addressed only to Oedipus. Nor is the plural *πάντες* σέ *προσκυνούμεν* inconsistent with this view (v. 41, and Oed. C. 1327). Oedipus speaks on behalf of himself and the Chorus (*πάντες* σέ *προσκυνούμεν*), and this is the reason why Teiresias, though addressing himself to Oedipus, uses the plural *πάντες* γὰρ οὐ φρονεῖτ'. φρονῶν γ'. 'If at least you know the matter.' Gl. B: ἔχων λέγειν περὶ τῶν παρόντων. ἀποστραφῆς. Qu. ἀποστραφῆς μ', or μ' ἀποστρ. Oed. C. 1272, μὴ μ' ἀποστραφῆς. Eur. Iph. A. 336, μὴτ' ὀργῆς ὑπο | ἀποτρέπου τάληθές. But cf. 431.

327. For *σε* I prefer *σέ* with Hart.

328. πάντες γὰρ οὐ φρονεῖτ'. Gl. B: οὐ γινώσκετε τὸ λυσιτελές. He here explains the reason of his reserve, pointing obscurely to the ignorance of Oedipus, to whom he immediately addresses himself. Perhaps *πάντως* γὰρ οὐ φρονεῖτ' (or *φρονεῖς*), or *πάντες* δέ γ' οὐ φρονεῖτ', 'yes, but all of you are not wise' (said with reference to the preceding *πάντες* σέ *προσκυνούμεν*). Perhaps *πάντες*, similarly placed in prec. v., was the cause of *πάντως* being changed into *πάντες*. Cf. on Arist. Ach. 347. As the passage stands, we must translate: 'For you are all not wise (unwise),' not, 'For ye are not all wise.' Cf. John Gosp. 13. 10, καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. In allusion to Judas.

329. τάμ' ὡς ἂν εἴπω all the mss. Schol: οὐκ ἐμφανῶ τὰ ἐμὰ ἔπη [i. e. τάμ'], ἵνα μὴ τὰ σὰ εἴπω κακά. ἤδη δὲ τρανότερόν φησιν ὅτι τὰ αὐτοῦ κακὰ ἀποκρύπτεται. Which Dindorf approves, who yet stops with a comma after *τάμ'* and *τὰ σὰ*. But he certainly has misunderstood the Scholiast, who, if I mistake not, read far otherwise than he supposes. The construction according to this view would be any thing but elegant, and ὡς ἂν εἴπω μὴ for ὡς μὴ ἂν εἴπω would be well nigh barbarous. Elmsley approves of Erfurdt's conjecture, τάμ' ὡς ἂν εἴπω καὶ τὰ σ' ἐκ-



- ΟΙ. τί φής\* ; ξυνειδώς οὐ φράσεις, ἀλλ' ἐννοεῖς 330  
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν ;  
 ΤΕ. ἐγὼ οὐτ' ἑμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'  
 ἄλλως ἐλέγχεις ; οὐ γὰρ ἂν πύθοιό μου.  
 ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου  
 φύσιν σύ γ' ὀργίσεις,† ἐξερεῖς ποτέ, 335  
 ἀλλ' ὦδ' ἄτεγκτος ἀτελεύτητος" φανεῖ ;

φήνω κακά. But in Praef. Oed. R. p. xxx he considers the second *μή* to be an abundant repetition, referring for the reduplication of the negative to Ant. 5, 6. Donaldson also (Crat. p. 484) considers the *μή* to be repeated because of the particles οὐ *μή* being separated from the verb to which they belong. Wex (ad Ant. p. 112) explains τᾶμ' ὥς ἂν εἶπω 'quoquomodo protulero mea' (cf. Aj. 1369, ὥς ἂν ποιήσης). Arndt conjectures ἐγὼ δ' οὐ *μή* ποτε | τᾶλλων (τὰ ἄλλων, 'aliorum facinora') ἀνείπω, *μή* —. C. F. Hermann, — τὰ μάσσον' εἶπω &c. Schneid. reads thus, ἐγὼ δ' οὐ *μή* ποτε | τᾶμ', ὥς ἂν εἶπω *μή* τὰ σ', ἐκφήνω κακά. Brunck reads, τᾶμ' ἐξενείπω (!). Hartung, ἐγὼ δ' — τὰ θέσφατ' εἶπω, *μή* τὰ σ' ἐκφήνω κακά. Having detailed a few of the most plausible conjectures of those critics, who have had their ingenuity exercised by this rather perplexing passage, I now venture to propose what I consider to be the true reading, οὐ *μή* ποτε | τᾶμ' [Schol: τὰ ἐμὰ ἔπη] ἐξανείπω, *μή* τὰ σ' ἐκφήνω κακά, 'But never shall I declare my thoughts (or mind), lest I reveal your misfortunes.' I may perhaps be excused in mentioning two other conjectures that have occurred to me, τὰδ' ἐξανείπω, or τὸν χρησμὸν (or τὸ χρησθὲν) εἶπω. τᾶμ'. τᾶλλ' Ven. The same error occurs Oed. Col. 1266. Elmsley notices that σὰ suffers elision v. 405. Phil. 339. El. 1499, and elsewhere. Brunck without comment gives τὰ σὰ 'κφήνω (thus).

330. φής. φῆς P. which however has φῆς 803, &c. V. Buttm. i. 564. Valck. ad Hipp. 338. ξυνειδώς. 'Having a knowledge of' the murderer. Schol. rec. εἶδῃσιν ἔχων τοῦ πράγματος. Cf. 704, αὐτὸς ξυνειδώς ἦ &c.

332. τί ταῦτ' | ἄλλως —. Such an elision as this is of the rarest occurrence, and is probably unique. The strangeness of it appears to be noticed by Athenaeus p. 454 E. The elision of δὲ and τε at the end of a senarius is less uncommon. V.

on Oed. C. 17.

ἐγὼ οὐτ', some few mss. and Athen. p. 453 E. ἐγ' οὐτ' Aug. c. and v. r. in F. ἐγὼ τ' M. N. (supr. ου). Bodl. Ald. &c. ἐγὼ γ' οὐτ' P. τί — ἐλέγχεις; 'Why dost thou thus fruitlessly inquire?'

333. πίθοιό μοι for πύθοιό μου Bentl. ἄλλως. 'To no purpose, in vain.'

334—6. Cf. Oed. C. 804, ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ | φρένας ποτ', ἀλλὰ λῦμα τῷ γήρα τρέφει; καὶ γὰρ —. These words are added to justify the harshness of the term ὦ κακῶν κάκιστε.

335. ὀργάνειας. Qu. ὀργίσεις, 'anger, provoke, exasperate.' Cf. 339. 364. Gl: εἰς ὀργὴν κινήσεις. 'Οργαίνειν, which occurs Trach. 552, is a neuter verb, like θυμαίνειν, λυσσαίνειν &c., and means 'to be angry.' Hemsterhusius' conjecture ὀργάσεις (cf. Fr. 432, καὶ πρῶτον ἄρχου πηλὸν ὀργάζειν χεροῖν, ibid. θέλοιμι πηλὸν ὀργάσαι. Arist. Av. 839. Ruhnck. Tim. p. 96) is plausible, but still not true; for ὀργάζειν means 'to make soft, to knead,' Lat. 'subigere,' which sense would not suit the present passage, which evidently requires a verb signifying 'to move or provoke.' Brunck compares a similar hyperbole in Plaut. Poen. i. 2. 77, 'Nam illa mulier lapidem silicem subigere, ut se amet, potest.' So also Ovid A. A. i. 659, 'Lacrimis adamanta movebis.' A somewhat similar expression, λίθον ἔψειν, 'to digest a stone,' used of attempting an impossibility, will occur to the reader of Aristophanes, Vesp. 280.

336. ἄτεγκτος. 'Unyielding, inflexible.' Gl: ἀμάλακτος. Gl. B: σκληρὸς, ἀκαμπής. Aesch. Fr. 405, ἄτεγκτος παραγορήμασιν. Eur. Herc. 833, ἄτεγκτον συλλαβοῦσα καρδίαν. Arist. Th. 1047, ἄτεγκτε δαίμων. Aesch. Pr. 1008, τέγει γὰρ οὐδὲν οὐδὲ μαλθᾷσει κέαρ. Eur. Hipp. 302, οὐδὲ γὰρ τότε | λόγους ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται. Arist. Lys. 550, χωρεῖτ' ὀργῇ, καὶ *μή* τέγγεσθ'. ἀτελεύτητος. Lit. 'who never comes to an end' or conclusion, 'inconclusive,' and

TE. ὀργὴν ἐμέμψω τὴν ἐμὴν, τὴν σὴν\* δ' ὁμοῦ  
ναίουσαν οὐ κατείδες, ἀλλ' ἐμὲ ψέγεις.

OI. τίς γὰρ τοιαῦτ' ἂν' οὐκ ἂν ὀργίζοιτ' ἔπη  
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν ;

340

TE. ἦξει γὰρ αὐτὰ, καὶ ἐγὼ σιγῇ στέγω.

OI. οὐκοῦν ἄ γ' ἦξει καὶ σὲ χρὴ λέγειν ἐμοί.

so 'impracticable.' Gl. B: μὴ τέλος τοῖς ζητουμένοις διδοῦς, ἀτελεσφόρητος. In a passive sense Hom. Il. iv. 175, ἀτελεύτητ' ἐπὶ ἔργῳ. The Schol. explains ἀτεγκτος by ἀσυμπαθής, and ἀτελεύτητος by δυσαξίωτος, δυσπαράκλητος, ἀμείλιχος. Whence one might for κατελεύτητος conjecture καπαράκλητος, or καπαρήγορος, or something similar.

337—8. ὀργὴν ἐμέμψω τὴν ἐμὴν—ἐμὲ ψέγεις. The first clause repeated for greater emphasis, as in 166. Aj. 627. 1110 f. Phil. 269. Ant. 465 f., cited by Schneid. Dale in his translation has contrived to preserve the intended ambiguity, "Thou hast reproved my warmth; yet little know'st | What dwells in thine own bosom; though on me | Thou heap'st reproach." ὀργήν. ὀρμήν L. pr. P. As it does not appear that Teiresias had indulged in anger, and ὀργὴν can hardly signify, as Wunder explains with Triclinius, ὀργήν, εἰς ἣν ἐγὼ ἄλλους κινῶ, I prefer the less common signification, 'temper or disposition,' though Oedipus (v. 339) clearly takes the words τὴν σὴν δ' ὁμοῦ ναίουσας to refer to his own 'anger' (ὀργήν). Perhaps ὀργή is here used in a double sense, as πρᾶγμα in v. 255—6. For ὀργή cf. Ant. 875, αὐτόγνωτος—ὀργά, 'obstinate disposition.' 356, ἀστυνόμους ὀργάς. Aj. 1153, ἐμοί | ὀργήν θ' ὁμοῖος. 640, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. Aesch. Pr. 378, ὀργῆς νοσοῦσης. τὴν σὴν δ' ὁμοῦ ναίουσας. τὴν σοὶ δ'—Aug. b. Dresd. a., which Dind. has too hastily adopted, disapproving probably of τὴν σὴν δὲ put for τὴν δὲ σὴν. Teiresias speaks enigmatically in purposely veiled language: for these words may either mean 'your innate disposition' (τὴν σύμφυτον ὀργήν) or 'anger,' in which sense alone the unconscious Oedipus takes them; or else, 'your (mother) living with you' (as wife, δμευνέτιν). This ambiguity of the passage was noticed, and explained as above, by Eustath. p. 755, 14. Cf. 414, οὐ βλέπεις—οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα. Schol. rec: τὴν ὁμοῦ σοὶ αὐτῷ ναίουσας, ὀργήν δηλονότι. Tricl: τὴν συνναίουσάν σοι

ὀργήν. Schneid. explains τὴν σὴν δ' ὁμοῦ ναίουσας thus, 'but thine own disposition, which is next-door to (like to) mine (according to thy view), thou hast not discerned.' "The allusion," he adds, "which some find in these words to Oedipus' συνναίειν with his mother Jocasta, is quite out of place, since Teiresias comes to that point only in the further progress of the altercation."

338. κατοῖδας P. Both. Which is approved of by Ebner, both as according better with the present ψέγεις, and because the aorist κατείδον is almost always used of the sense of 'seeing.' For this form, which in Attic writers is seldom found, he refers to Eur. Alc. 792. Philemon ap. Athen. 175 D. Lob. ad Phryn. p. 236. Reisig ad Oed. C. p. 314. But, as Kayser remarks, out of thirty-eight passages in our poet, in which οἶσθα and κατοῖσθα occur, only one (Oed. R. 570) is capable of admitting the other form.

ἐμὲ ψέγεις. ἐμοὶ λέγεις F. (pr.). ἀλλὰ λανθάνει Hart.

339. τοιαῦτ' ἂν οὐκ ἂν. The particle ἂν is very frequently repeated in strong interrogative, or negative, or doubtful sentences. Thus 862, οὐδὲν γὰρ ἂν πράξαίμ' ἂν—. Perhaps however we should write τοιαῦτά γ' (so Hart), the particle γε being here quite appropriate.

340. ἃ—ἀτιμάζεις πόλιν. We have a similar construction Aj. 1107, τὰ σέμν' ἔπη κόλαζ' ἐκείνους. Ant. 550. Ph. 66. Of the two accusatives one is of the object, the other of the act, as in τύπτω σε πληγὴν &c.

341. ἦξει γὰρ αὐτά. 'For they will come (will be realized) of their own accord' (Schol. αὐτόματα). Cf. 725. Trach. 1177, ἀλλ' αὐτὸν εἰκάθοντα συμπράσσειν. Arist. Pac. 638, πολλάκις φανεῖσαν αὐτήν. Virg. Ecl. iv. 21, 'Ipsae lacte domum referent distenta capellae | Ubera.' σιγῇ στέγω. Phil. 155, τί χρὴ—στέγειν, ἢ τί λέγειν;

342. οὐκοῦν. Elmsley, according to his custom, writes οὐκ οὖν (with interrog.), reserving to each particle its proper signification. So also Hartung.



- TE. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,  
θυμοῦ δι' ὀργῆς, ἣτις ἀγριωτάτη.
- OI. καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345  
ἄπερ' ξυνήμ'. ἴσθι γὰρ δοκῶν ἐμοὶ  
καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον  
μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,  
καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
- TE. ἄληθες; ἐννέπω σὲ τῷ κηρύγματι. 350  
ᾧπερ προεῖπας ἐμμένειν, καὶ ἡμέρας  
τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμέ,

343. πρὸς τὰδ'. 'Therefore.' El. 383. Aj. 972.

344. θυμοῦ —. 'Rage in your fiercest anger.' θυμοῦ δι' ὀργῆς by itself, I should translate, 'rage angrily.' Cf. 807, παῖα δι' ὀργῆς. 65, ὕπνω — εὐδοντα. ἣτις ἀγριωτάτη. Erfurdt compares Aeschylus Sept. 65, καιρὸν ὅστις ὤκιστος. Pers. 830, κόσμον ὅστις εὐπρεπής. Cic. in Pison. c. 21, 'poenas — eas, quae gravissimae sunt.' Matth. § 445 a, and § 461. Add Trach. 330, οὕτως ὅπως ἥδιστα. Eur. Med. 473, ὥσπερ ἀλγιστον. Hom. Il. η'. 50, προκαλέσσαι Ἀχαιῶν, ὅστις ἄριστος. The same signification would be conveyed by οἷας ἀγριωτάτης (v. Arist. Eq. 978).

345. ὥς ὀργῆς ἔχω (ἐχων N. P.). 'So angry am I,' lit. 'as I am in respect of anger.' Lat. 'quae mea ira est.' V. Matth. § 337. Arist. Lys. 1125, οὐ κακῶς γνώμης ἔχω. Herodot. vi. 116, ὥς ποδῶν εἶχον. Thuc. i. 22, ὥς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. Cf. 1442.

346. For ἄπερ ξυνήμ' I should much prefer ὦνπερ ξυνήμ'. Cf. on Aj. 1379.

347. καὶ ξυμφυτεῦσαι τοῦργον. 'Even to have jointly plotted (or concocted) the deed.' Wunder remarks that ξυμφυτεύειν in this sense exactly answers to the Latin 'concipere.' Cic. p. Sulla, c. 5, 'Quod flagitium Lentulus non cum Autronio concepit?' As for καὶ, we must not translate it 'and' (as if τε answered to it), but 'even.' Cf. on Oed. C. 1394. Perhaps however we should read instead πᾶν. "From ξυμφυτεῦσαι (Aj. 933) ξὺν is also to be supplied to εἰργάσθαι, as Ant. 535, καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας." SCHN. "Oedipus," as Schneid. observes, "is not at present in the remotest degree thinking of 'Creon' as an accomplice with Teiresias (v. 378), but he means

the robbers (124 f.), as set on by Teiresias." θ'. δ' L. (pr.) F. G. A common error, as Dindorf observes, of the copyists. Cf. on 136. 217. 510. Aj. 831. 836. El. 555. 667. 937. 1099. 1416.

ὅσον μὴ —. 'Only not (all but) committing the murder with your own hands.' Cf. Tr. 1214, ὅσον γ' ἂν αὐτὸς μὴ τι προσψάων χεροῖν. Thuc. i. 111, τῆς γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺν ἐκ τῶν ὕπλων. Arist. Av. 150, ὅσ' οὐκ ἰδῶν | βδελύττομαι τὸν Λέπρεον. For the division of ὅσον | μὴ cf. 555, ἐπὶ | τὸν σεμνόμεντιν. 1074, δέδοιχ' ὅπως | μὴ —. 1328, σὰς | ὕψεις. Phil. 66, εἰ δ' ἐργάσει | μὴ ταῦτα. Aj. 1089, ὅπως | μὴ — πέσῃς.

349. εἶναι μόνου. εἶναι om. L. P. Schneid. conjectures μόνου βροτῶν.

350. ἄληθες; 'Indeed.' Lat. 'Itane vero?' A sarcastical expression. Cf. Ant. 758. Eur. Cycl. 240. Arist. Ach. 557. Eq. 89. Nub. 841. Vesp. 1223. 1412. Av. 174. 1048. 1606. Lys. 433. Ran. 840. Pl. 123. 429. ἐννέπω σέ. 'I bid you.' Aj. 1047, ὁδτος, σέ φωνῶ τόνδε τὸν νεκρὸν χεροῖν | μὴ ευχομίζειν &c. Phil. 101, λέγω σ' ἐγὼ δόλω φιλοκλήτην λαβεῖν. Oed. C. 840, χαλᾶν λέγω σοι. — σοὶ δ' ἐγὼ ὁδοιπορεῖν. Eur. Ion. 156, αὐδῶ μὴ χρίμπτειν θριγκοῖς. τῷ κηρύγματι — ἐμμένειν. 'To abide by the proclamation you have published.' Thuc. iv. 19, ἐμμένειν οἷς ξυνέθετο. iv. 118, &c. Whence had Teiresias a knowledge of this proclamation? Perhaps from his prophetic insight. If so, Oedipus in his excitement fails to notice this exhibition of superhuman knowledge. Or he may have just heard of it before coming in.

351. ᾧπερ προεῖπας. Sub. ἐμμένειν. Cf. on 362. Fort. ὅπερ. προεῖπας Brunck. προσεῖπας in the mss. Cf. 223.

ὥς ὄντι' γῆς τῆσδ' ἀνοσίῳ μιάστορι.

ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε  
τὸ ῥῆμα ; καῖπειτ' αὐτὸ φεύξεσθαι δοκεῖς ; 355

ΤΕ. πέφενγα· τάληθές γὰρ ἰσχύον τρέφω.

ΟΙ. πρὸς τοῦ διδαχθεῖς ; οὐ γὰρ ἔκ γε τῆς τέχνης.

ΤΕ. πρὸς σοῦ· σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.

ΟΙ. ποῖον λόγον ; λέγ' αὖθις, ὥς μᾶλλον μάθω.

ΤΕ. οὐχὶ ξυνήκας πρόσθεν ; ἦ 'κπειρᾷ λέγειν ; 360

353. ὥς ὄντι — μιάστορι. We should have expected the accusative here, to agree with σέ after ἐννέπω, but as both expressions ἐννέπω σοί (Oed. C. 340, χαλᾶν λέγω σοί) and ἐννέπω σέ are correct, it would seem the poet preferred here the dative for rhetorical considerations, lest the accusative might appear to refer to the preceding ἐμέ. For a similar reason he may have written ἐννέπω σέ (instead of σοί), because of the adjoining τῷ κηρύγματι. Cf. on Aj. 1007, and Dind. on Arist. Av. 1237. Similar instances of varied construction are found Eur. Med. 56, ὥσθ' ἡμερός μ' (μὲ) ὑπῆλθε γῇ τε κοῦρανφ | λέξαι μοι λούση δέυρο Μηδείας τύχας. Iph. A. 491, ἄλλως τέ μ' ἔλεος τῆς τάλαιπύρου κόρης | εἰσῆλθε, συγγένειαν ἐννοοῦμένῳ. These two passages can be easily set right, if necessary, by reading μοι λούσαν and ἐννοοῦμένον. There remains another passage to deal with, Med. 796, σοὶ δὲ (al. σέ δὲ and σὺ δέ. Qu. σέ δέ γε;) συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχουσιν, ὥς ἐγὼ, κακῶς. Schneid. compares Hom. Od. xvii. 554, μεταλλῆσαι τί ἐ θυμὸς | ἀμφὶ πόσει κέλεται, καὶ κῆδεά περ πεπαυμένη [for —ύϊαν]. Erfurd. compares Plat. Rep. v. 453 D, οὐκοῦν καὶ ἡμῖν νευστέον — δελφινὰ τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἄν. Here however the change is from the dative to the accusative, which is of far more common occurrence. In the present passage I would gladly read ὥς ὄντα — μιάστορα, if there were the least authority for the change. μιάστορι. μιάντορι and σημάντορι various readings in F.

354. ἐξεκίνησας —. Eur. El. 302, ἐπεὶ δὲ κινεῖς μῦθον &c. Med. 1314, τί τοῦσδε κινεῖς κἄναμοχλεύεις λόγους ; Oed. C. 624. 1526. Oedipus pays no attention to the seer's charge, attributing it to the excitement of anger. Otherwise the gradual and interesting development of the plot would have been rendered impossible.

355. καὶ πού τοῦτο (i. e. 'and perhaps, I dare say') Br. Herm. Dind. Wund. Hart. καὶ πού — vulg. Cf. on 368. καὶ πού is preferred by Elmsl. (who compares 390) Both. Ebn. and also by Pors. Adv. p. 283, who compares Eur. Or. 802, πού γὰρ ὦν δείξω φίλος, | εἴ σε μὴ — ἐπαρκέσω ; Iph. A. 407, δείξεις δὲ πού μοι πατὴρ ἐκ ταῦτοῦ γεγώς ; Heracl. 511. Perhaps Sophocles wrote καὶ πῶς : 'in what manner?' or καὶ πῇ ; 'in what way?' But I think further correction is required. As τόδε has already preceded, we should expect rather αὐτὸ than τοῦτο. I would read therefore καῖπειτ' αὐτό. Less probable corrections would be καῖτα τοῦτο, καῖτα δῆτα, καῖτα πῆμα, κείπων τοῦτο. I cannot say much for Schneidewin's conjecture καπὸ τοῦδε ('and after such a word'). Τοῦτο or αὐτὸ (sc. τὸ ῥῆμα), i. e. 'the consequences of this remark.' Schol: τὴν ἀκολουθοῦσαν τῷ ῥήματι βλάβην. Cf. El. 626, θράσους τοῦδ' οὐκ ἀλύξεις. Firnhaber with little probability understands τὸ σκῆπτρον of the sceptre he carried in his hand, as king.

356. τάληθές — ἰσχύον τρέφω. 'For I cherish truth, a thing that is mighty.' Gl. B: τὴν ἀλήθειαν ἰσχυρὰν ἔχων οὐ πεφύβημαι. Cf. 369. Fr. 691, τάληθές ἀεὶ πλείστον ἰσχύει λόγου. ἰσχύον the mss., and Suid. v. τάληθές and τρέφω. ἰσχυρὸν Stob. xiii. p. 145. τρέφω. Schol: ἀντὶ τοῦ ἔχω. Cf. Aj. 503, and below on 294.

357. διδαχθεῖς. Sc. τάληθές. Even now (cf. 347), in the opinion of Schneid., Oedipus is not thinking of Creon.

τῆς τέχνης. Qu. σῆς τέχνης.

358. πρὸς σοῦ. 'By thyself.' I was impelled to speak out the truth. προὔτρέψω. 'Incited.' Gl: παρεκίνησας.

360. ἦ 'κπειρᾷ λέγειν ; ἦ (γρ. ἦν) πειρᾷ — F. Gl. L: πείραν λόγων κινεῖς. Gl. D: εἰς πείραν λόγων προτρέπη. 'Or dost thou tempt me (wish to draw me



ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωτόν\* ἀλλ' αὐθις φράσον.

ΤΕ. φονέα σεῖ φημὶ τὰνδρὸς οὗ ζητεῖς κυρεῖν.

ΟΙ. ἀλλ' οὐ τι χαίρων δῖς γε πημονὰς ἐρεῖς."

ΤΕ. εἶπω τι δῆτα κάλλ', ἵν' ὀργίξῃ πλέον;

ΟΙ. ὅσον γε χρήζεις· ὥς μάτην εἰρήσεται.

365

ΤΕ. λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις

out) to speak' further what I know? Schneid., 'Or art thou merely putting me to the proof, that I may speak'? coll. Hom. Il. xxiv. 390. 433, πειρᾷ ἐμεῖο, γεραίε. Teiresias perceives that Oedipus wishes to compromise him by drawing him out. Mitchell translates: 'Do you put me to the proof, as to what I can say?' Wunder's explanation is absurd. Cf. Arist. Eq. 1234, καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι. Herod. iii. 135, δείσας μὴ εὐ ἐκπειρῶτο Δαρείος. Phil. 1238, δῖς ταῦτὰ βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη; Brunck conjectures οὐχὶ ξυνῆκας; πρὸς τί μ' ἐκπειρᾷ [better μου 'κπειρᾷ] πάλιν; Heath: ἡ 'κπειρᾷς λέγων or ἡ 'κπειρῶν λέγεις. (The verb and participle thus put are frequently interchanged. Cf. on Arist. Ach. 487.) A writer in Class. Journ. vi. 342:—πρόσθεν οὐκπειρᾷ λέγειν; Hartung reads: ἡ πειρᾷ λέγων; Perhaps ἡ 'κπειρᾷ λοχῶν, i. e. 'with a view to entrap me.' (Mussgrave suggested λοχῶν.) Or ἡ 'κπειρᾷ γελῶν, 'mocking me' (γελῶν and λέγων are confused Arist. Vesp. 795, and elsewhere). But the most probable correction would be, I think, οὐχὶ ξυνῆκας; πρὸς τί μου 'κπειρᾷ λέγειν (or πάλιν);

361. οὐχ ὥστε γ' εἰπεῖν γνωτόν. Sub. ἐκπειρῶμαί σου. Gl. B: οὐχ. ἔφρασα οὕτως. Schol. rec: οὐχὶ ξυνῆκα οὕτως, ὥστε εἰπεῖν ἐγνωσμένον δ' ἐνόησα. 'Not so as for you to tell me a thing I know,' i. e. I question you only that you may tell me what I do not know. Mitchell: 'No, I do not put you to the proof for the purpose of saying what we are already cognizant of,' &c. Cf. 1131, οὐχ ὥστε γ' εἰπεῖν ἐν τάχει &c.

γνωστὸν most of, if not all, the mss. (yet γνωτὸν Liv. b.). Wund. Dind. Schn. Hart. Elmsley (whom see ad Heracl. 436) writes γνωτὸν, as being the purer Attic form, because of the proper names Arignotus, Diognotus, Polygnotus, &c. Cf. 58. 396. Fr. 255. With him agrees Dobree Adv. ii. 32. The difference between the two verbals appears to me to be this, that

γνωτὸς means 'known' (notus), γνωστὸς 'to be known' (noscendus). So κλαυτὸς 'wept, or weeping,' κλαυστὸς 'to be wept.' I find Hermann is of the same opinion. Cf. on Oed. C. 1360.

362. φονέα σε—. I prefer φονέα σε—. Connect φονέα κυρεῖν. Cf. Oed. C. 726. And after κυρεῖν supply ὄντα. Cf. on Aj. 9. Translate, 'I assert that you are the murderer of the man, of whom you seek' the murderer (οὗ ζητεῖς τὸν φονέα). This passage cannot fail to bring to remembrance the striking address of Nathan to David, 'Thou art the man' (2 Sam. xii. 7)

363. ἀλλ' οὐ τι χαίρων. 'But not with impunity,' i. e. κλαίων, 'to your cost.' Cf. 368. 401. 1152. Phil. 1299, ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος. Antig. 759. Eur. Med. 399. Andr. 756. Hipp. 1098, and often in the Comic poets.

πημονὰς ἐρεῖς. 'Wilt thou utter injurious remarks.' Gl: λοιδορίας. Another: βλάβας. Cf. 520, ἡ ζημία—τοῦ λόγου. A singular phrase! Perhaps:—δῖς με πημήνας ἔσει. Burges (on Phil. p. 115) conjectures δῖς γ' ἔπη μ' ἄμους ἐρεῖς.

364. εἶπω—. 'Shall I then say something else, in order that you may be more angry still?' On this use of the subjunctive Mitchell refers to Oed. C. 26. 480. 828. Ant. 554. Tr. 390. Aj. 468. 1312. Ph. 963. 974. 1352. For κάλλ' Lud. Stephens conjectures τᾶλλ' (τᾶλλα).

366. τοῖς φιλτάτοις. 'Those dearest.' Though the plural is here put, but one person (his mother) is meant. The plural τὰ φίλτατα, like τὰ παιδικὰ &c., is often used of a single person. So below 1184, ξὺν οἷς τ' οὐ χρῆν ὀμιλῶν (of his mother), οὓς τέ μ' οὐκ ἔδει κτανῶν (of his father). 366 f. 414. 457 f. 1176. 1183. Wunder also compares 1007. 1012, τῶν φυτευσάντων. Ant. 10. Oed. C. 813, τοὺς φίλους. 832, τοὺς ἐμούς. El. 803, τῶν φίλων. 1233, γοναὶ σωμαίων. He thus in designedly obscure terms makes a further disclosure, that Oedipus is living with his own mother.

- αἷσχισθ' ὁμιλοῦντ', οὐδ' ὄραν ἴν' εἰ κακοῦ.  
 ΟΙ. ἦ καὶ' γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;  
 ΤΕ. εἴπερ τί γ' ἔστι τῆς ἀληθείας σθένος.  
 ΟΙ. ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370  
 τυφλὸς τά τ' ὦτα τὸν τε νοῦν τά τ' ὄμματ' εἰ.  
 ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὄνειδίζων, ἂ σοὶ  
 οὐδεὶς ὅς οὐχὶ τῶνδ' ὄνειδιεῖ τάχα.  
 ΟΙ. μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ  
 μήτ' ἄλλον, ὅστις φῶς ὄρα, βλάψαι ποτ' ἄν. 375  
 ΤΕ. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ  
 ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξαι μέλει.

367. ὁμιλοῦντ'. 'Consorting with,' as husband. Cf. on 1185, ξὺν οἷς οὐ χρῆν ὁμιλῶν. οὐδ' ὄραν ἴν' εἰ κακοῦ. Cf. 413, κοῦ βλέπεις ἴν' εἰ κακοῦ. 687, ὄρα's ἴν' ἤκει; 1442, ἴν' ἔσταμεν χρείας. Aj. 386, οὐχ ὄρα's ἴν' εἰ κακοῦ; El. 936, οὐκ εἰδυῖ' ἄρα | ἴν' ἦμεν ἄτης. Tr. 1145, φρονῶ δὴ ξυμποῖας ἴν' ἔσταμεν. εἰ. ἦ L. (and so again 413 pr. m.) ἦ F. in both places.

368. For ἦ καὶ I would read ἦ που, 'I daresay.' Cf. 355. Aj. 1009. γεγηθὼς, 'with impunity.' Gl. B: χαίρων (363). Cf. El. 1432. ταῦτ'. 'These opprobrious remarks.' Schneid. needlessly conjectures ταῦτ'.

369. τί γ'. γ' ἄρ' P. σθένος. 'Force, strength.' κράτος (gl. σθένος) B. Cf. 356.

370. πλὴν σοί· σοὶ δὲ —. 'Except with thee; for with thee there is none' &c. Said with vehemence. Schneid. compares Oed. C. 787, οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοὶ τὰδ' ἔστ' —. Phil. 1035. 1053. Xen. Anab. i. 8. 6, πλὴν Κύρου. Κύρος δὲ —. Phil. 1053. ταῦτ' (γρ. τοῦτ') B. Perhaps σοὶ δὲ γ' αὐτ' οὐκ ἔστ'.

371. The 'tautismos,' if I may use the expression, in this line is observable, being perhaps designedly used by the poet, with reference to the initial letter of Teiresias' name, to heighten the sarcasm by the parechesis, in the same way as Agamemnon, according to some, taunts Calchas, Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγυνον εἶπας. Muretus long since (V. L. i. 15) compared the verse of Ennius, 'O Tite tute Tati tibi tanta, tyranne, tulisti.' Of sigmatismus we have a remarkable instance in v. 425.

373. οὐδεὶς ὅς οὐχί. 'Nemo non,' &c. On the omission of ἔστι see Matth. § 306. Conf. Aj. 724, ὀνειδέσιν | ἥρασσον ἐνθεν κἄνθεν οὐτις ἔσθ' ὅς οὐ. Eur. Hel. 932, 'Ἐλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν. Herod. v. 97, οὐδὲν ὃ τι οὐχ ὑπέσχετο.

374. μιᾶς τρέφει —. μιᾶς στέφει (gl. στεγά(ζ)η) Liv. b. Gl. B: διόλου ἐν τῷ σκότει διατρέβεις. 'Thou art nurtured (art a child) of night alone,' livest in darkness, art all darkness. Cf. 1, Κάδμου — τροφή. Phil. 3. Arist. Eccl. 973, Χαρίτων θρέμμα. The sense is: 'You are blind, and therefore cannot hurt those that see.' For μιᾶς I once thought of μητρὸς, which would agree well with τρέφει. τρέφει. In poetic language, those things are said to τρέφειν a person, or to be τρέφεσθαι by him, which habitually accompany or cling to him, and form as it were part of his existence. So Eur. Hipp. 367, ὃ πόννοι τρέφοντες βροτούς! In the present passage I conceive Teiresias might with equal propriety be said τρέφειν νύκτα, as we find τρέφειν φόβον, θυμὸν &c. So a person may be said συνεῖναι or συνοικεῖν γῆρα, as well as old age συνεῖναι or συνοικεῖν τι. Compare also the epithet σύν-τροφος.

375. βλάψαι P. Schol. &c. βλέψαι Ald. L. N. (both pr. m.) and many other mss. Corrected long since by Cant. and Bentl.

376. οὐ γάρ —. I shall not hurt you (fear not me), 'for it is not destined' &c. Oed. C. 1546, ἴνα | μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῇαι χθονί. με — γε σοῦ in the mss. Corrected by Brunck.

377. τὰδ' ἐκπράξαι. 'To exact punishment for these things.' Eur. Alc. 298,



- ΟΙ. Κρέοντος, ἧ σου ταῦτα τάξευρήματα ;  
 ΤΕ. Κρέων δέ'' σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.  
 ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380  
 ὑπερφέρονσα τῷ πολυζήλῳ βίῳ,  
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,  
 εἰ τῆσδέ γ' ἀρχῆς εἶνεχ'†, ἣν ἐμοὶ πόλις  
 δωρητὸν, οὐκ αἰτητὸν, εἰσεχείρισεν,  
 ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, 385

ἀλλὰ ταῦτα μὲν | θεῶν τις ἐξέπραξεν, ὥσθ' οὕτως ἔχειν. Oedipus recognizes the meaning of these words below 1329 f.

379. Oedipus, on hearing the mention of Apollo, is suddenly seized with the idea that Creon has conspired with Teiresias to bring about his fall, since it was Creon who had been sent to consult the oracle of Apollo at Delphi, and who had also counselled that Teiresias should be sent for.

379. Κρέων δὲ in all the mss. Plut. Mor. p. 117 A. (where this verse is found thus parodied, Θεὸς δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί) and Suid. v. πῆμα. On δὲ thus placed they refer to Matth. § 616. I should certainly prefer Κρέων γε, as Brunck tacitly reads, if there were the least shadow of authority.

380. καὶ τέχνη —. 'And art surpassing art in enviable position.' By τέχνη here I understand 'craft, business, occupation, profession, pursuit,' as in Arist. Eq. 1407, &c. Matthiae and Wunder understand it of 'cleverness' or 'skill' in general; these three being the things most coveted among men,—wealth, power, and ability. Dind. and others suppose there is a particular allusion to Oedipus' cleverness in solving the famous riddle. Cf. Phil. 137, τέχνα γὰρ τέχνας ἐτέρας προὔχει | καὶ γνώμα —. Below 503, σοφία δ' ἂν σοφίαν παραμείψειεν ἀνὴρ. Eur. Or. 1156, οὐ πλοῦτος, οὐ τυραννίς. Schneid. compares the opening of the speech Phil. 927. A somewhat similar sentiment is found in Aesch. Pr. 224, ἔνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοις μὴ πεποιθέναι. τυραννί. τυραννίς F. G. P. Stob. Flor. 49, 10. A common error.

381. ὑπερφέρονσα. 'Excelling, surpassing.' Eur. Her. 554, ἀλλ' ὑπερφέρεις | τόλμῃ τε τόλμαν &c. Arist. Eq. 584, πολέμῳ — δυνάμει θ' ὑπερφερούσης μεδέουσα χάρας. Herod. viii. 138, ῥόδα

— ὁδῷ ὑπερφέροντα τῶν ἄλλων. ix. 96, Τιγράνης κάλλει τε καὶ μεγάθει ὑπερφέρων Περσέων. Thuc. i. 81. Xen. R. Lac. 9, 8. Aelian, V. H. i. 3. So also προφέρειν. Med. 1092, προφέρειν εἰς εὐτυχίαν | τῶν γειναμένων. Similarly ὑπεβάλλειν τινὸς (Aesch. Pr. 922), προὔχειν τινὸς (Soph. Phil. 138). Wunder is half inclined to put the comma after ὑπερφέρονσα, and to connect τῷ πολυζήλῳ βίῳ with what follows, in this sense, 'in hac aemulationis plena vita' (or one might translate, 'because of thy much-envied life'). But cf. Trach. 185, τὸν πολύζηλον πόσιν. Below 1526.

382. ὅσος —. 'How much envy is laid up (fostered) with you,' how much envy do ye keep up against yourselves. Gl. B: φυλάσσεται. παρὰ τῶν ἄλλων. Φυλάσσεται nearly equivalent to τρέφεται. So Oed. C. 1213, σκαιοσύναν φυλάσσων (i. q. τρέφων).

383. οὔνεχ'. I think that wherever this word is used as synonymous with ἔνεκα, we should restore the Ionic form εἵνεκα, which is indeed continually found in the mss. Of the same opinion is Donaldson, N. Crat. p. 358 f. In Aeschylus Wellauer and Scholfield retain this form. The meaning of οὔνεκα (contr. from οὐ ἔνεκα) is 'that' or 'because.'

384. δωρητὸν, οὐκ αἰτητὸν (ὠνητὸν F.). Cf. 1202. Oed. C. 525.

385. ταύτης repeated after τῆσδε for greater emphasis, because of the intervening sentence. Cf. on 248. ὁ πιστὸς — φίλος. Wunder and others take these words in a sarcastic sense. Schol: οὐξ ἀρχῆς φίλος. ἐν εἰρωνείᾳ. As in Tr. 540, τοιάδ' Ἡρακλῆς | ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος | οἰκούρι' ἀντέπεμψε. But I prefer, with Kaestner and Schneid., to take them in their literal and plain sense, as said with a view to heighten the malignity of envy.

λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,"  
 ὑφεῖς μάγον τοιόνδε μηχανορράφον,  
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν  
 μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.  
 ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἰ σαφής; 390  
 πῶς οὐχ, ὅθ' ἡ ῥαψωδὸς ἐνθάδ' ἦν κύων,  
 ἡὔδας τι τοῖσδ'" ἀστοῖσιν ἐκλυτήριον;  
 καίτοι τό γ' αἴνιγμ' οὐχὶ τοῦπιόντος ἦν  
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει  
 ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης' ἔχων 395  
 οὔτ' ἐκ θεῶν του γνωτόν' ἀλλ' ἐγὼ μολῶν,  
 ὁ μὴδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,

386. λάθρα μ' ὑπελθὼν. 'Having stealthily come under me,' with the design of upsetting. An expression borrowed, as the Schol. observes, from the palaestra. Cf. Phil. 1007, οἷως μ' ὑπῆλθες. Arist. Eq. 269, εἶδες οἷ' ὑπέρχεται | ὥσπερ ἐλ γέροντας ἡμᾶς; Vesp. 463, ἄρα δῆτ' οὐκ αὐτόδηλα τοῖς πένησιν ἡ τυραννὶς | ὥς λάθρα 'λάμβαν' ὑπιοῦσά με. Stat. Theb. x. 715, 'Fraude patrem tacita subit.' ἰμείρεται. For ἰμείρει (?). Qu. ἐφίεται (Phil. 1315, ὦν δέ σου τυχεῖν ἐφίεμαι | ἄκουσον. Oed. C. 1605. El. 143), or βουλεύεται.

387. Gl. B: ὑφεῖς. ὑποβαλὼν. μάγον — ἀγύρτην. Erfurd compares Zosimus i. 688, μάγοις τε καὶ ἀγύρταις ἐσχο-  
 λακῶς. V. Tim. Ruhn. p. 10.

388. δόλιον ἀγύρτην Both. Elms. &c. δόλιον, ἀγύρτην edd. vett. Br. ἀγύρτην. 'A begging impostor, juggler, or mountebank.' Eur. Hec. 245, βίον δ' ἐπαιτῶν εἶρπ' ἀγύρτης τις λάτρης. So Cassandra in Aesch. Ag. 1273, καλούμένη δὲ φοιτὰς ὥς ἀγύρτρια | πτωχὸς τάλαινα λιμοθνήσ ἡνεσχύμην. Plato, Rep. ii. 364 B., ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὥς ἔστι παρὰ σφίσι δύναμις &c. Where v. Stallb. ἐν τοῖς κέρδεσιν — δέδορκε. Cf. Arist. Pl. 665 — 6, εἰς μὲν γε Νεοκλείδης, ὅς ἐστι μὲν τυφλός, | κλέπτων δὲ τοὺς βλέποντας ὑπερηκόνησεν. So also of one Cneius Lucretius, who was blind, observes Cicero, Tusc. v. 39, 'Pueris nobis Graecam scribebat historiam, et videbat in literis.' κέρδεσιν Dresd. b. and perhaps others. κέρδεσι Br.

390. ἐπεὶ —. 'For, tell me,' &c. Cf.

433. ποῦ. 'Where, on what occasion, in what instance?' Cf. Aj. 1008. 1100. Gl. B: ποῦ. ἐν ποίῳ πράγματι. σαφής. 'True.' Cf. Oed. C. 792.

391. ῥαψωδὸς — κύων. 'The minstrel Sphinx.' The Sphinx is called a κύων because of its rapacity (Schol: διὰ τὸ ἀρπακτικόν). The Greeks thus designated all cruel and savage monsters, as 'the Hydra' (Eur. Herc. 1277), 'the Harpies' (Apoll. ii. 289), 'the Furies' (Soph. El. 1387), and 'the Sphinx,' as here. Aeschylus ap. Arist. Ran. 1287, Σφίγγα, δυσάμερIAN [— ἰάν?] πρύτανιν κύνα πέμπει. Cf. Fr. 766, ὁ σκηπτοβά-  
 μων αἰετὸς, κύων Διός.

392. τοῖσδ' ἀστοῖσιν. Qu. τοῖς ἀστοῖσιν.

393. τοῦπιόντος. 'Of any chance person' or 'comer' (lit. of him who comes up). Gl. B: τοῦ ἐπελθόντος καὶ τυ-  
 χόντος. Cf. Oed. C. 752, τοῦπιόντος ἀρ-  
 πάσαι. Eur. Herc. 1248, εἶρηκας ἐπιτυ-  
 χόντος ἀνθρώπου λόγους. So ὁ τυχών.  
 τό γ'. τόδ' M. N. Cf. on Oed. C. 110.

394. διειπεῖν. 'To declare clearly, interpret.' Schol: σαφηνίσαι. Hesychius: Δειπεῖν διηγῆσθαι. This verb (διαγο-  
 ρεύειν), which we do not often meet with, occurs again v. 854. Tr. 22. Perhaps διαι-  
 ρεῖν.

395. For προῦφάνης (i. e. 'wast shown openly' or 'before my appearance') fort. πον' φάνης. Cf. on 43.

396. μολῶν. 'On my arrival.' Cf. 35.

397. ἔπαυσά νιν. 'Put her down, silenced her.' Arist. Eq. 862, ὅστις εἰς ὦν | ἔπαυσα τοὺς ξυνωμότας. 877. νιν. 'Her,' the Sphinx (391).



γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθὼν  
ὄν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις  
παραστατήσῃ τοῖς Κρεοντείοις πέλας. 400

κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθείς τάδε  
ἀγηλατήσῃ· εἰ δὲ μὴ 'δόκεις' γέρων  
εἶναι," παθὼν ἔγνωσ' ἂν οἶά περ φρονεῖς.

ΧΟ. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη  
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405

δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ  
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν

398. γνώμη. 'By my own mental skill,' and not by divination. Said in depreciation of the 'art' exercised by the seer. Cf. 310. 395. κυρήσας. 'Having succeeded in' (having hit upon) the solution of the riddle. Schol. and Gl. B: ἐπιτυχῶν τοῦ αἰνίγματος. Cf. El. 663.

399. θρόνοις — πέλας. Mitchell compares Aesch. Sept. 666, οἰμαί νιν αὐτῶ νῦν παραστατεῖν πέλας.

401. κλαίων. 'To your cost.' The contrary of χαίρων 363. Cf. 1152, κλαίων δ' ἑρεῖς. Ant. 754, κλαίων φρενώσεις. Arist. Ach. 322, κλάων μεγαριεῖς.

χῶ συνθείς τάδε. 'And he who contrived, concocted, this affair.' Creon is meant (v. 378). Dem. pro Cor. p. 275, καὶ γὰρ εὖ πρᾶγμα συντεθὲν ὕψεσθε. Arist. Vesp. 693, ξυνθέντε τὸ πρᾶγμα. Eur. Ion. 383, οἱ συντιθέντες τᾶδικ' εἶτα μηχαναῖς | κοσμοῦσιν. Bacch. 297, συνθέντες λόγον (i. e. 'lying'). Aesch. Prom. 687, συνθέτους λόγους (Schol: ψευδεῖς). Aj. 303.

402. ἀγηλατήσῃ. 'Αγηλατεῖν (from ἄγος ἐλαύνειν = ἐκβάλλειν), 'to expel a pollution.' Gl: ἐμὲ δηλονότι, ὃν λέγεις φονέα εἶναι. The verb, formed as ἀνδρηλατεῖν, ξηνηλατεῖν, βοηλατεῖν, &c., occurs in Herod. v. 72, ἀγηλατεῖ ἐπτακόσια ἐπίστια Ἀθηναίων ('he drives out 700 families from the city'). The mss. all appear to have ἀγηλατήσῃ, with the soft breathing (only L. gives ἀγηλατήσῃν), and so Hesychius v. ἀγηλατεῖν. Both readings are given by the Schol. But Eustathius (p. 1704, 5) expressly says, τὸ ἀγηλατεῖν παρὰ Σοφοκλεῖ — δασύνεται, παρὰ τὸ ἄγος. Cf. 437, 35, and 647, 35. The rough breathing is pre-

served in the derivatives ἄγνός, ἄγιος, καθαγίζω, &c. See also note on 1426 below. εἰ δὲ μὴ 'δόκεις γέρων | εἶναι, παθὼν —. I suspect the true reading is εἰ δὲ μὴ 'κύρεις γέρων, | ἥ τὰν παθὼν —. Oed. C. 726, καὶ γὰρ εἰ γέρων κυρῶ &c. Teiresias is similarly threatened by Pentheus in Eur. Bacch. 254, εἰ μή σε γῆρας πολὺν ἐξερύετο, | καθῆσ' ἂν ἐν Βάκχαισι δέσμιος μέσαις | τελετὰς πονηρὰς εἰσάγων.

403. 'Thou would'st to thy cost (by chastisement) have learnt what thoughts thou entertainest towards me.' With an allusion possibly, as Schneid. supposes, to the proverbial saying, παθὼν δέ τε νήπιος ἔγνω. Brunck renders: 'Damno tuo cognosceres, quam male sentias.' But the force of περ is not thus satisfactorily represented. Perhaps οἶα περιφρονεῖς, or οἶά μοι φρονεῖς.

405. Οἰδίπου. Οἰδίπους Laud. Bodl. Elmsl. Hart. Οἰδίπους is used as a vocative, though before a vowel, below v. 739. 1073. 1422. Eur. Ph. 1434. Cf. 14, and on Oed. C. 557.

406. τοιούτων. 'Of such things,' as anger, &c. τοῦ θεοῦ. τῶν θεῶν Dresd. b., which Elmsley rather approves of, comparing v. 946.

407. λύσομεν. 'Solve, clear up, fulfil.' τόδε σκοπεῖν. For τόδε thus added cf. on 385. Oed. C. 640, εἰ δ' ἐμοῦ στείχειν μέτα, | τόδ' ἤδ' —. Eur. Med. 1194, οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν — δοκοῦντας εἶναι — τοίτους μεγίστην μωρίαν ὀφλισκάνειν.

408. ἐξισωτέον —. 'The right at least of answering word for word must be looked upon as common to us both.'

ἴσ' ἀντιλέξαι τοῦδε γὰρ καὶ γὰρ κρατῶ.  
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία. 410  
ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι.  
λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνείδισας·  
σὺ καὶ δεδορκῶς οὐ\* βλέπεις ἴν' εἰ κακοῦ,  
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.  
ἄρ' οἶσθ' ἀφ' ὧν εἰ; καὶ λέληθας ἐχθρὸς ὦν 415  
τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω,  
καί σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς

409. ἴσ' (ἴσ' P.) ἀντιλέξαι. Cf. 544, ἴσ' ἀντάκουσον. τοῦδε. The right of reply.

410. οὐ γάρ τι. Cf. 433. Ant. 450. 456. 517. Aj. 1111. 1343. σοὶ ζῶ δοῦλος. Eur. Herc. 1413, ζῶ σοὶ ταπεινός: Λοξία. Apollo was thus sur-named either from his oblique course in the heavens, or from the ambiguity of his oracular responses.

411. προστάτου γεγράφομαι. Qu. προστάτου γε γράφομαι, or rather προστάτου 'πιγράφομαι, 'I will not inscribe myself (a client) of Creon as patron.' Cf. Arist. Pac. 684, αὐτῷ πονηρὸν προστάτην ἐπεγράφατο. Ach. 1095, κακοδαίμων ἐγώ. | — Καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν (ἐπιγέγραψαι?) Γοργόνα. But the present reading will give a very good sense, 'I will not be enrolled (will not be) a client of Creon.' Gl. B: λογισθήσομαι. Just as κεκλήσομαι is used for, 'I will not bear the name of,' the past and future significations being blended in the same tense. An allusion is here made to the legal custom at Athens, which provided that every resident stranger (μέτοικος) should adopt some citizen as his patron, and register himself accordingly in the public books. Sophocles by a poetic license transfers the circumstances of his own times to the heroic age. Cf. Aj. 1259 f. Hesych: Προστάτου. ὥστ' οὐ—γεγράφομαι ἀπὸ τοῦ Ἀθήνησι νομίμου· ἀνάγει δὲ εἰς τοὺς ἥρωας. ἐνεμον [i.e. εἰχον, as Suidas explains] γὰρ προστάτην οἱ μέτοικοι, καὶ οἱ μὴ ἐπιγραφόμενοι (thus) τοῦτον ἀπροστασίου δίκην ὤφειλον [f. ὄφλον]. Suid. v. ἀπροστασίου and νέμειν προστάτην.

412. λέγω δ'. 'And this I declare.' Cf. 449. τυφλὸν μ' ὠνείδισας. 'You have reproached me as being (ὡς ὄντα) blind.' An unusual construction, with which we may compare Oed. C. 141, μή μ',

ἱκετεύω, προσίδητ' ἄνομον (i.e. ὡς ἄνομον ὄντα). Perhaps ἐπειδὴ μοι τὸ τυφλὸν ὠνείδισας, or ἐπεὶ μοι τυφλὸν ὄμμ' ὠνείδισας.

413. σὺ καὶ δεδορκας κοῦ. 'Thou both seest (as enjoying the faculty of sight), and also seest not (inasmuch as thou perceivest not), the misfortune thou art in.' But σὺ καὶ δεδορκῶς κοῦ B. σὺ, καὶ δεδορκῶς, οὐ (i.e. 'you, though seeing, do not perceive,' &c.) Reisk. Br. Erf. Hart. Which I doubt not is the true reading. Καὶ (intended originally I suspect for the καὶ in κοῦ βλέπεις) is omitted in F. Brunck aptly compares Aj. 85, ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. Cf. also Aesch. Prom. 445, βλέποντες ἐβλεπον μάτην, | κλύοντες οὐκ ἤκουον. Aj. 1606, οὐχ ὄρᾳς ὄρων τάδε. Matth. Evang. xiii. 13, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν.

414. ἔνθα ναίεις —. Cf. 337, τὴν σὴν δ' ὁμοῦ | ναίουσαν οὐ κατείδες. ὅτων οἰκεῖς μέτα. His mother. Cf. 990, ἧς ὄκει μέτα. 1184, ξὺν οἷς τ' | οὐ χρῆν ὁμιλῶν. Ὅτων, i. q. ὠντίνων. So ὅτοις Trach. 1119. Ant. 1335. ὅτοισι Arist. Eq. 758.

415. ἄρ' οἶσθ' ἀφ' ὧν εἰ; The concise meaning of these words has, I think, been overlooked. Translate, not, 'Know'st thou of whom thou'rt sprung?' but, 'Know'st thou that thou art living with those (οἰκῶν μετὰ τούτων) of whom thou'rt sprung?' Cf. 1350, ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας. 459. For καὶ λέληθας Schneid. conjectures χῶς λέληθας.

416. τοῖς — νέρθε points to Laius, τοῖς ἐπὶ γῆς ἄνω to Jocasta.

417. ἀμφιπλήξῃ. 'Striking on both sides, with a double stroke or blow.' Hesych: Ἀμφιπλήξῃ ἐκατέρωθεν πλήσσουσα. Trach. 930, ἀμφιπλήγι φασγάνῳ. Phil. 688, ἀμφιπλήκτων ῥοθίων. μητρός τε καὶ τοῦ σοῦ πατρὸς. The posses-



ἐλᾶ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,  
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.  
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν,  
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,  
 ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις

420

sive pronoun, although joined only to πατὴρς, belongs also to μητρός. See Elmsl. Quart. Rev. xiv. 462. Matth. § 441, n. 2. Cf. 934, ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι. El. 929, ἡδὺς οὐδὲ μητρὶ δυσχερής. Ant. 1155, Κάδμου πάροικοι καὶ δόμων Ἀμφίονος. Eur. Hec. 370, οὐτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ | θάρσος παρ' ἡμῖν.

418. ποτ' is added, because after the close of this play Oedipus is supposed to remain for a lengthened period in Thebes.

δεινόπους Ἀρὰ. 'The dread-footed curse.' Cf. El. 488, ἥξει καὶ πολύπους καὶ πολύχειρ — χαλκόπους Ἐρινύς. Aj. 837, σεμνὰς Ἐρινὺς τανύποδας. Ant. 1104, θεῶν ποδώκεις — βλάβαι. Aesch. Sept. 791, καμψίπους Ἐρινύς. Hor. Od. iii. 2. 31, 'Raro antecedentem scelestum | Deseruit pede poena claudo.' Tibull. i. 9, 4, 'Sera tamen tacitis poena venit pedibus.' Hands and feet are given to these avenging deities to denote the speed with which vengeance tracks and seizes the guilty. Elmsley observes that Ἀρὰ is here identical with Ἐρινύς, comparing Aesch. Eum. 419, ἡμεῖς μὲν ἐσμεν Νυκτὸς αἰανῆς τέκνα, | Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαι κεκλήμεθα. Theb. 729, πατὴρς εὐκταίαν Ἐρινύν. Add El. 111, ὦ — πότνι' Ἀρὰ | σεμναί τε θεῶν παῖδες Ἐρινύες. Aesch. Sept. 70, Ἀρὰ τ' Ἐρινὺς πατὴρς ἡ μεγασθενής.

419. ὄρθ'. 'Straight.' V. 528. Or 'rightly, properly.' Perhaps φῶς, or ὀρθόν, εἶτα — βλέποντα — σκότον. A striking instance of the figure called oxymoron. Musgrave compares 1273, ἐν σκότῳ — ὀψόλατο. Eur. Phoen. 380, τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ, | σκότον δεδορκώς; Bacch. 509, καθείρξαι αὐτὸν — ὥς ἂν σκότιον εἰσορᾷ κνέφας. Cf. also 1273. Aj. 394, ἰὼ σκότος, ἐμὸν φάος. Phil. 861. Eur. Hec. 1067, ἀέσαιο τυφλόν, Ἄλιε, φέγγος (loss of sight) ἀπαλλάξας.

420. The note of interrogation after λιμὴν was removed by Musgrave, which has met with the approval of modern editors. By this means σύμφωνος and τάχα become, as they should be, common to both clauses; the genitive βοῆς τῆς

σῆς being construed with σύμφωνος, as directed by the modern Scholiast, who remarks: συμφωνῶ τῷδε· σύμφωνος δὲ εἰμι τοῦδε. Translate, 'And ere long what harbour (in which you may seek for refuge from the storm that is coming upon you), what Cithaeron is there, that will not re-echo your voice of lamentation.' The construction of σύμφωνος with τῆς σῆς βοῆς is to be noticed. So in Arist. Av. 209, ὃ σύννομέ μου. 676, ὕμνων ξύντροφ' ἀηδοῖ. Eur. Hel. 503, Λακεδαιμόνος γαῖα ξυνώνυμος. Matth. Gr. § 379, n. 2. Cf. Virg. Aen. v. 148, 'Tum plausu fremituque virum studiisque faventum | Consonat omne nemus, vocemque inclusa volutant | Litora.' viii. 305. The passage is imitated by Aristid. Monod. de Smyrna, p. 262. Perhaps: ποῖος δὲ τῆς σῆς δρυμὸς οὐκ ἔσται βοῆς.

λιμὴν. 'Harbour; place of reception.' Lat. 'receptaculum.' Schol.: τὸν λιμένα τίθησιν αἰεὶ ἀντὶ τοῦ τόπου. τροπικῶς δὲ ἀντὶ τοῦ ποῖ οὐκ ἐλεύσῃ βοῶν. Who evidently takes the word in its enlarged sense of 'receptacle.' Cf. 1208. Ant. 1000, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμὴν. 1285, δυσκάρτος Ἀΐδου λιμὴν. Aj. 683, ἐταιρείας λιμὴν. Possibly however λιμὴν may denote a sea refuge, Κιθαιρῶν, a land one.

421. Instead of using the general noun ὄρος, Teiresias specifies Κιθαιρῶν in mysterious allusion to the exposure of Oedipus when an infant in the recesses of that mountain. Cf. 1451. 1391.

422. τὸν ὑμέναιον — τυχάν. 'The marriage, into which at thy home with only too prosperous breeze, as into a dangerous haven (ὄρμον), thou hast entered.' The dative δόμοις is added to define the locality of this haven, i. e. the domestic character of his inauspicious marriage. The words εὐπλοίας τυχάν refer to the success attending his solution of the enigma. Cf. Aesch. Pr. 965, ἐς τὰσδε σαντὸν πημονὰς καθάρμισας. Virg. Aen. i. 651, 'Pergama quum peteret (Helena) inconcessosque hymenæos.' vi. 623, 'Hic thalamum invasit natae vetitosque hymenæos.'

ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών ;  
 ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,  
 ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις.

425

πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν·στόμα  
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν  
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν ;  
 οὐκ εἰς ὄλεθρον ; οὐχὶ θάσσον ; οὐ πάλιν

430

423. The epithet ἄνορμον, which really belongs to ὑμέναιον, is inserted in the relative sentence, as in Liv. i. 26, 'Sic eat, quaecunque Romana lugebit hostem.' Virg. Aen. ii. 278, 'Vulneraque illa gerens, quae circum plurima muros | Accipit patrios.' Cf. Aj. 1026.

424. The words ἄλλων πλήθος κακῶν appear to point to the discovery (in addition to that of the murder of his father, and the marriage with his mother) of the unnatural relationship, in which he stands as brother of his own children. And perhaps also to the evils which followed upon that discovery, viz. the suicide of Jocasta, the self-inflicted loss of sight on Oedipus himself, his subsequent state of humiliation in exile, and the mutual slaughter of the two sons in fulfilment of their father's curse. The sigmatismos of this verse is perhaps intended to express sarcasm. Cf. on 371.

425. ἃ σ' ἐξισώσει σοὶ τε —. Triclin. τοῦτο λέγει, ὅτι ἡ τῆς ἀνομίας τῆς σῆς αἵσθησις σε ὁμοιώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. Schol. rec: ἴσον δείξει σε σοὶ, ἡγουν ὅστις εἰ δείξει σε ὅτι υἱὸς εἰ ταύτης, ἢ νῦν συνοικεῖς δηλονότι. Gl. B: ἐξισώσει. ἐξομοιώσει. 'Which will equalize you at once with yourself, and with your children,' i. e. will equalize (put on the same footing) you and your children, will show you both to be of one blood, and of one and the same mother; things that are equal to the same thing, being equal also to one another. So also explains Schneidewin. It would have sufficed, if he had said: ἃ σ' ἐξισώσει τοῖς σοῖς τέκνοις, but in order to heighten the opposition, and to mystify the expression as much as possible, the poet has worded it otherwise. A clear explanation however is purposely added below 1496, where Oedipus, recounting his misfortunes, says: τὴν τεκοῦσαν ἤροσεν, καὶ τῶν ἴσων | ἐκτῆσαθ' ὑμᾶς, ὡν περ αὐτὸς ἐξέφυ. Teiresias enigmatically declares that Oedipus

had not only married his own mother, but in addition had begotten children by her. This, as Ebner explains, is the πλήθος κακῶν alluded to. Wunder however, though diffident about the true reading, conceives it to be plain that the sense should be, "quibus liberi tibi exaequabuntur, i. e. quibus liberi similiter affligentur atque ipse affligitur es." The allusion will then be to those misfortunes that should befall both Oedipus and his children, in fulfilment of his own imprecations, upon the discovery of his unholy alliance. Mitchell likewise explains the passage of father and children being put upon one common footing of calamity. Cf. 1507, μὴδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς. For ἃ σ' Markland ad Suppl. 594 proposes ὅσ' (adopted by Brunck, who takes ἐξισοῦν to be intransitive here, as in El. 1194). Porson Adv. p. 237 would prefer ἄσσ' (as in the line of Agatho, ἀγένητα ποιεῖν, ἄσσ' ἂν ἡ πεπραγμένα). For σοὶ τε Hartung reads σοῖς τε. Elmsley reads and explains thus: ἃ γ' ἐξισώσει (sc. Ἀρὰ)—, 'which the curse will inflict in equal portions upon you and your children.' Verses 420—3 must then be διὰ μέσου. Perhaps ἃ σ' ἐξισώσει τοῖσι σοῖς τέκνοις τάχα, or ὅσ' ἐξ ἴσου ἔσται σοὶ τε —. It may be doubted whether σοὶ can be used for σταντῶ (cf. on 1355); and this rather makes one incline to Brunck's reading, ὅσ' ἐξισώσει, with his interpretation.

426. τοῦμόν·στόμα. I. e. 'My language, words.' Cf. 390. 671. Ant. 997. Oed. C. 794, τὸ σὸν — ὑπόβλητον στόμα.

428. κάκιον — ἐκτριβήσεται. 'Will perish more miserably.' Herod. vi. 37, εἰ δὲ μὴ, σφέας πίτυος τρόπον ἀπέλκεε ἐκτριβεῖν. Cf. v. ἐκκοκκίζειν Arist. Pac. 63. Lys. 364. 448. In comedy the phrase would have been ἐπιτριβήσεται, 'male mulctabitur.' V. Valck. Hipp. 683.

429. κλύειν from the hand of a corrector in L. Cf. Arist. Thesm. 563, ταυτὶ δῆτ' ἀνέκτ' ἀκούειν.



ἄψορρος οἶκων τῶνδ' ἀποστραφεῖς ἄπει ;

TE. οὐδ' ἰκόμην ἔγωγ' ἂν, εἰ σὺ μὴ 'κάλεις.

OI. οὐ γάρ τί σ' ἤδη μῶρα φωνήσονται, ἐπεὶ  
σχολῇ γ'\* ἂν οἴκους τοὺς ἐμούς σ'† ἐστειλάμην.

TE. ἡμεῖς τοιοῖδ' ἔφυμεν, ὥς μὲν σοὶ δοκεῖ, 435  
μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.

OI. ποίοισι ; μέινον. τίς δέ μ' ἐκφύει βροτῶν ;"

TE. ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

OI. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ" λέγεις.

430. οὐκ εἰς ὕλεθρον ; Sub. ἀποφθερεῖ  
or ἄπει. 'Begone with a mischief.' Lat.  
'abi in malam rem.' Cf. 1146. Aesch.  
Sept. 252, οὐκ ἐς φθόρον σιγῶσ' ἀνασχέσει  
τάδε ; Arist. Nub. 789. Eq. 829, οὐκ ἐς  
κόρακας ἀποφθερεῖ ; Pl. 394, οὐκ ἐς  
κόρακας. Elmsley compares Cratinus,  
Οὐκ ἀπερρήσεις σὺ θάπτον ; ἀποτιλῶ σε  
τήμερον. Od. κ'. 72 Arist. Nub. 1253.

431. οὐ πάλιν ἄψορρος — ἄπει ; Cf.  
Aj. 369, οὐκ ἄψορρον ἐκνεμεῖ πόδα ; El.  
1430, ὦ παῖδες, οὐκ ἄψορρον ;

432. Perhaps οὐδ' ἰκόμην ἀρχὴν ἂν.

433. ἦδη E. (pr.) Br. ἥδει L. ἥδει  
M. ἥδειν or ἥδειν Ald. P. Bodl. and  
most of the mss. See Valck. Hipp. 792.

434. σχολῇ σ' ἂν (σ' om. F.) the mss.  
Wund. Dind. Schn. Hart. σχολῇ γ' ἂν  
Suid. h. v. (but σχολῇ σ' cod. opt. Paris.  
A.) Erf. Elmsl. Schaef. Herm., which  
appears to me far preferable. Cf. Antig.  
390, ἐπεὶ | σχολῇ γ' ἂν (here too σχολῇ  
ποθ' Dind. in Annot.) ἥξειν δεῦρ' ἂν  
ἐξηύχουν ἐγὼ &c. Xen. Mem. iii. 14. 3,  
σχολῇ γ' ἂν, ἔφη, ἄλλος τις ὀψοφάγος εἶη.  
Dion. Hal. de C. V. xiii. τὸ δὲ δὴ πρόπον  
εἰ μὴ τοῦ καλοῦ πλεῖστον ἔξει μέρος,  
σχολῇ γ' ἂν ἄλλου τινός. Below 705,  
ἐπεὶ | τό γ' εἰς ἑαυτὸν—. Schol: βραδέως,  
οὐδαμῶς. Elmsley compares the words of  
our own poet Tit. Andron. i. 2, 'I'll trust  
by leisure him that mocks me once.'

τοὺς ἐμούς ἐστ. I have given τοὺς ἐμούς  
σ' ἐστ. So also Porson Adv. p. 164.  
ἐστειλάμην for μετεστείλ. Cf. on Aj. 764.

435. ὥς μὲν σοί. Elmsley (Praef. p. xxxi)  
would read for metrical reasons either  
ὥς μὲν σοι δοκεῖ (so Brunck), or ὥς σοὶ  
μὲν δοκεῖ. Consult the same learned  
critic on Oed. Col. 115, and in Ed. Rev.  
xxxvii. 78. Wunder justly defends the  
common reading ὥς μὲν σοὶ δοκεῖ, on the  
supposition that the poet intended to  
write in the opposition clause, ὥς δὲ γο-  
νεῦσι δοκεῖ, just as in Xen. Cyr. v. 2. 28,  
ὥς μὲν τινες ἔφασαν — ὥς δ' αὐτὸς νῦν

λέγει. And he compares Ant. 557, καλῶς  
σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.  
Phil. 279, ὁρῶντα μὲν ναῦς — ἄνδρα δ'  
οὐδέν' ἐντοπον. 1136. Add Ant. 319, ὁ  
δρῶν σ' ἀνὰ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.

436. τοιοῖδ' — μῶροι. Wunder com-  
pares Phil. 1271, τοιοῦτος ἦσθα — πιστὸς,  
ἀτηρὸς λάθρα. γονεῦσι δ'. 'But in the  
opinion of your parents.' Jocasta is  
chiefly meant. Gl. B: τῇ σῇ μητρί. For  
this use of the dative Schneid. cites Phil.  
1271. Fr. 707, τὸν θεὸν τοιοῦτον ἐξεπί-  
σταμαι, | σοφοῖς μὲν αἰνικτῆρα θεσφάτων  
ἀεὶ, | σκαιοῖς δὲ φαῦλον. Add Arist. Nub.  
688, οὐκ ἄρρεν' ὑμῖν ἐστιν ; and cf. on Phil.  
1031. οἳ σ' ἔφυσαν. Significantly put,  
as Schneid. remarks, in opposition to his  
supposed parents in Corinth. Cf. 793.  
827. 1412. 1514. On the addition οἳ σ'  
ἔφυσαν cf. on El. 341. ἔμφρονες. εὐ-  
φρονες B. pr. F. G. P. Trin. Triclin. Gl:  
φρόνιμοι.

437. ποίοισι ; μέινον. ποῖον σήμερον  
P. σήμερον (γρ. μέινον) C. Qu. ποίοισι ;  
σήμερον. ἐκφύει με τίς βροτῶν ; Or ποί-  
οισι ; μέινον. τίς με τίτῃ βροτῶν ;  
ἐκφύει. 'Begets me,' 'is my father.' "The  
mention of his parents," says Schneid.,  
"the subject of enquiry which led him  
to Delphi, and thence as it were by acci-  
dent brought him to Thebes, falls heavily  
upon his soul ; for the Theban seer had  
never come in contact with Oedipus'  
supposed Corinthian parents ; therefore  
he bids him stay."

438. 'This day will at once beget thee  
(declare thy birth) and destroy thee (by  
bringing blindness and other calamities  
upon thee).'

439. ἄγαν. ἄγαν τ' L. pr. ἄγαν γ'  
Triclin. κάσαφῇ. κού. σαφῇ F.  
Which, with Fritzsche ad Thesm. 139, I  
think more forcible and poetic. So 58,  
ἄγνωτὰ κούκ ἄγνωτα. 1230, ἐκόντα κούκ  
ἄκοντα. 1275, πολλὰκίς τε κούχ ἄπαξ.

- TE. οὐκοῦν† σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυς. 440  
 OI. τοιαῦτ' ὀνειδίζ', οἷς ἔμ' εὐρήσεις μέγαν.  
 TE. αὕτη γε μέντοι σ' ἢ τύχη διώλεσεν.  
 OI. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.  
 TE. ἄπειμι τοίνυν καὶ σὺν, παῖ, κόμιζέ με.  
 OI. κομιζέτω δῆθ'· ὥς παρὼν σύ γ' ἐμποδὼν' 445  
 ὀχλεῖς. συθεῖς τὰν\* οὐκ ἂν ἀλγύναις πλέον.  
 TE. εἰπὼν ἄπειμ' ὦν εἵνεκ'† ἦλθον, οὐ τὸ σὸν  
 δείσας πρόσωπον· οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.  
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι  
 ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450  
 τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,

440. οὐκοῦν P. Bodl. οὐκ οὖν Elmsl. Herm. Schn. οὐκουν Br. Dind. Wund. Hart. I have removed the note of interrogation after ἔφυς. Cf. on Ant. 91. ἄριστος εὐρίσκειν. 'The cleverest at finding out (solving).' With reference to his skill in solving the enigma. Said sneeringly, with a view to his preceding observation about αἰνικτὰ καὶ ἀσαφῆ, and his boastful language 393. Cf. Arist. Vesp. 904, ἀγαθός γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας. Below 545, μανθάνειν δ' ἐγὼ κακὸς | σοῦ.

441. οἷς ἔμ'. Οἷσί μ' would be preferable. But even this I suspect is not the true reading. Qu. εἰς ἅ μ', or ἔνθα μ', or perhaps οἷσί μ'. The first seems most probable. 'Reproach me for those things, in which you will find me great,' which will be to me a καλὸν ὄνειδος (Phil. 477).

442. αὕτη — ἢ τύχη. 'And yet this luck, this lucky hit,' &c. What Oedipus had attributed to innate skill, το-τέχνη and γνώμη, Teiresias disdainfully calls a mere τύχη. Or perhaps τύχη may mean simply 'occurrence, circumstance,' as elsewhere, 1036 &c. Schol. τὸ σὲ διαγνῶναι τὸ αἶνιγμα. Tricl. αὕτη ἢ εὐδοκίμησις. Bentley needlessly proposes τέχνη.

444. παῖ. 'My child.' Gl. B: θύγατερ. In the Phoenissae of Euripides Teiresias is led by his daughter, ἡγοῦ πάροιθε, θύγατερ, ὥς τυφλῶ ποδὶ | ὀφθαλμοῖς εἰ σὺν, ναυτίλοισιν ἄστρον ὥς.

445. ὥς παρὼν —. 'Since by your presence you give trouble, being in the way.' σύ γ' F. G. H. P. Bodl. Ald. &c. τά γ' B. L. pr. N. pr. E. (v. r.) Br. Erf. τὰδ' Hart. Perhaps, ὥς παρὼν γε (or τε) τὰμποδὼν (or τὰν ποσὶν, cf. 130) —. Thomas Mag. explains τὰ ἐμποδὼν by τὰ

ἐν ποσὶ, τὰ προκείμενα, coll. Eur. Ph. 718, ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκω φράσω. Dobree also proposes τε τὰμποδὼν

446. Aesch. Prom. 1000, ὀχλεῖς μάτην με, κῦμ' ὅπως, παρηγορῶν. τ' ἂν P. &c. ἂν L. pr. N. γὰρ Hart. I should prefer δ' ἂν, or rather (with Elmsley, who compares 1445. 1469) ὀχλεῖς· συθεῖς τὰν &c. For ἀλγύναις Elmsley proposes ἀλγύνοις.

447. οὐνεκ'. I prefer εἵνεκ'. Cf. on 383.

448. τὸ σὸν — πρόσωπον. 'Your look, person, presence.' Ant. 690, τὸ σὸν γὰρ ὄμμα δεινὸν ἀνδρὶ δημότῃ. Below 533, τόλμης πρόσωπον. Hor. Carm. iii. 3, 'Justum virum non voltus instantis tyranni mente quatit solida.' Cf. 533.

οὐ γὰρ ἔσθ' ὅπου. 'For in no case, by no means.' Aj. 1069, οὐ γὰρ ἔσθ' ὅπου | λόγων ἀκούσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1103, οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον | ἀρχῆς ἔκειτο θεσμός. 1100, ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν | ἔξεστ' ἀνάσσειν, ὦν —; Ph. 451, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν —; Eur. Herc. 186. For ὅπου perhaps ὅπως.

449. λέγω δέ σοι (τοι P.). 'But thus much I tell you.' Cf. 412. τὸν ἄνδρα τοῦτον. For ὁ ἀνὴρ οὗτος, by a kind of attraction. Cf. Trach. 283, τάσδε δ', ἄσπερ εἰσορᾷς — χωροῦσι πρὸς σε. Eur. Or. 1645, Ἐλένην μὲν, ἣν ποτ' διολέσαι πρόθυμος ὦν | ἤμαρτες, ἥδ' ἐστίν. Arist. Lys. 408, τὸν ὄρμον ὃν ἐπεσκεύασας — ἢ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. Herod. ii. 106, τὰς δὲ στήλας τὰς ἴστα — αἱ μὲν πλεῖντες οὐκέτι φαίνονται. Virg. Aen. i. 577, 'Urbem quam statuo, vestra est.' Cf. also on Oed. C. 1150.



ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς  
φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται  
τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος  
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι  
σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.  
φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν  
ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἥς ἔφν  
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς  
ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν  
εἴσω λογίζου· κὰν λάβῃς" ἐψευσμένον,  
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

455

460

ΧΟ. τίς ὄντιν' ἅ θεσπιέπεια Δελφὶς εἶπε πέτρα στρ. α'.

452. ξένος — μέτοικος, as supposed to be the son of Polybus, a Corinthian, and to have migrated thence to Thebes. εἶτα δ'. As if νῦν μὲν had gone before. Wunder illustrates this by Homer Il. λ'. 92, ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν, | αὐτὸν, ἔπειτα δ' ἐταῖρον, 'Οἴληα πλήξ-  
ιππον. Perhaps we might (and without prejudice, I think, to the metre, because of the elision) read ἔργῳ δ'.

453. φανήσεται. The participle φανη-  
σόμενος was naturally expected to follow. Similar instances of a change of construc-  
tion from a participle or adjective to a  
finite verb are by no means uncommon. Wunder compares El. 190. 762. Ant. 813 f. 1162 f. Tr. 265 f. 676 f. Below 1200. Add El. 62, ἤδη γὰρ εἶδον —  
θνήσκοντας· εἶθ' — ἐκτετίμηνται πλέον. Aesch. Sept. 814, τοιαῦτα χαίρειν — πάρα·  
| πόλιν μὲν εὖ πράσσουσιν, οἱ δ' ἐπιστά-  
ται — διέλαχον &c. Above 37—9.

454. τῇ ξυμφορᾷ 'By the occurrence,'  
the discovery of his being a Theban. Ξυμφορὰ is often used of a joyful event, as  
in El. 1230. τυφλὸς γὰρ —. Tr. 284,  
ἐξ ὀλβίων ἄζηλον εἰροῦσαι βίον. Fr. 255,  
ἐκ κάρτα βαιῶν (βαιοῦ ?) γνωτὸς ἂν γένοιτ'  
ἀνὴρ. Eur. Plith. Fr. 1, μή σοι τύραννος  
λαμπρὸς ἐξ αὐτοῦ φανῇ.

455. ξένην ἐπι — γαῖαν. To Attica,  
whither he goes, after he has put out his  
eyes, and sojourns at Colonus till his  
death; which part of his history forms  
the subject of the 'Oedipus Coloneus.'  
For ἐπι I should prefer ἐπί.

456. σκήπτρῳ προδεικνύς. 'Pointing,  
feeling the way with his staff or stick.'  
Theocr. Id. xxii. 102, τὸν μὲν ἄναξ ἐτά-

ραξεν, ἐτώσια χερσὶ προδεικνὺς | πάντο-  
θεν. Seneca, Oedip. 656, 'Repet incertus  
viae, | Baculo senili triste praetentans  
iter.' Ovid, Met. xiv. 189, 'Praetentat-  
que manu silvas, et luminis orbus | Ru-  
pibus incursat.' Tibull. ii. 1. 77, 'Et  
pedibus praetentat iter.' Porson Adv. p.  
164 cites Herod. iv. 10, τῷ ζωστήρι (so  
some mss.) προδείξαντα. But that pas-  
sage is not to the point. ἐμπορεύσεται.  
'He will journey.' El. 405, ποῖ δ' ἐμ-  
πορεύει; Arist. Ach. 754, ὅκα μὲν ἐγὼν  
τηνῶθεν ἐμπορευόμην. So ἐμπορος, 'a  
traveller.' Oed. C. 25. 330. 901.

458. αὐτὸς Erf. αὐτὸς most mss. αὐτὸς  
Laud. αὐτὸς (minio supr. δ) Aug. c.  
αὐτὸς Both. Elmsley does wrong to  
retain αὐτὸς, referring to Phil. 119. 500.  
Observe the frequent and not very elegant  
repetition of the particle καὶ, which occurs  
seven times in four verses.

460. ὁμόσπορος. Actively, as ὁμογενὴς  
below v. 1350. 'Having the same wife.'  
Schol: τὴν αὐτὴν σπείρων γυναῖκα. Gl.  
B: ὁμόγαμος. The word occurs passively,  
v. 260.

461. μ' ἐψευσμένον P. Br. Herm. μ'  
om. L. Aristid. ii. 367, 10. [Elmsl.] Wund.  
Dind. Schn. Hart. I should certainly feel  
disposed to retain the pronoun, and in  
next line for φάσκειν ἔμ' ἤδη to read  
φάσκειν τότ' ἤδη —. So νῦν ἤδη.

462. φάσκειν. Infinitive for the im-  
perative. V. Matth. § 545. Cf. El. 9.  
Phil. 1411. Teiresias alludes to v. 390.

463—512. The Chorus sets out with  
expressing its conviction that, 'whoever  
and wherever concealed be the murderer  
denounced by the oracle, he will not be

ἄρρητ' ἄρρήτων τελέσαντα φοινίαισι χερσίν ; 465  
 ὦρα νιν ἀελλάδων  
 ἵππων σθεναρώτερον  
 φυγᾶ πόδα νωμᾶν.  
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει  
 πυρὶ καὶ στεροπαῖς ὃ Διὸς γενέτας, 470  
 δειναὶ δ' ἅμ' ἔπονται  
 Κῆρες ἀναπλάκητοι.  
 ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανείσα ἀντ. α'.

able to escape the punishment of the avenging deity. It then turns to Teiresias' insinuations about Oedipus being the guilty one, but, notwithstanding its veneration for the seer (284 f.), declares its unwillingness to give credence to such a heinous charge brought against its sovereign, a man moreover of tried zeal and wisdom, until the seer's words be actually verified by the event. τίς ὄντιν' —. Cf. 1056, τίς δ', ὄντιν' εἶπε; Aj. 1043, τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ; θεσπιέπεια. 'Prophetic.' Lat. 'fatidica.' A feminine form from θεσπιεπής, just as εὐέπεια from εὐεπής, ἡδυέπεια from ἡδυεπής (Hesiod. Th. 1021, ἡδυέπεια Μοῦσαι), Διομήδεια (ἀνάγκη) from Διομήδης in Arist. Eccl. 1029.

464. Δελφὶς — πέτρα. The town of Delphi and the oracle of Apollo being situated on a high precipitous rock at the foot of mount Parnassus (474). Cf. Eur. Ion. 550. Andr. 999. Strab. ix. p. 418. Liv. xlii. 15. Justin xxiv. 6, 'positum est templum in monte Parnasso in rupe undique impendente.'

465. ἄρρητ' ἄρρήτων. 'Most dreadful deeds.' Lat. 'maxime nefanda.' Schol: τῶν δεινῶν δεινότερα. So Oed. C. 1238, κακὰ κακῶν. Phil. 65, ἔσχατ' ἐσχάτων κακά. El. 849, δειλαία δειλαίων. Aesch. Pers. 678, ὦ πιστὰ πιστῶν. V. Matth. § 446, 5.

466. ὦρα. 'It is time.' So Aj. 245, ὦρα τιν' ἤδη — ποδοῖν κλοπὰν ἀρέσθαι.

467. ἀελλοπόδων in the mss. ἀελλάδων has been restored from Hesych. h. v. Ἀελλάδες ἵπποι is cited anonymously in Bekk. Anecd. p. 346, 28. Suid. and Etym. M. p. 20, 1. Ἀελλάδων is explained by ταχέων in Etym. M. Elmsley supposes ἀελλοπόδων to have found its way here from Pindar Nem. i. 6, αἶνον ἀελλοπόδων μέγαν ἵππων.

468. σθεναρώτερον. 'Stronger, swifter.' Gl. P: ταχύτερον. Hom. Il. ix. 505, ἢ δ' Ἄτῃ σθεναρὴ τε καὶ ἀρτίπος. So κρεῖσσον, 'faster,' 177. The swiftness of a horse was proverbial. Schneid. cites Theogn. 986, οὐδ' ἵππων ὁρμὴ γίγνεται ὠκυτέρῃ. Pind. Ol. ix. 26, θᾶσσον ἵππου. φυγᾶ πόδα νωμᾶν. 'Bestir his steps in flight,' betake himself to flight. Gl. B: νωμᾶν. κινεῖν. Cf. Il. x. 358, γούνατ' ἐνώμα φεύγειν. Od. κ'. 32, πόδα — ἐνώμων, and on Phil. 717.

469. ἔνοπλος — στεροπαῖς. As Apollo speaks for Jove, so he sometimes also appears to act for him, being armed with his weapons. ἐπενθρώσκει. 'Springs upon him, assails him.' Cf. on 263. Tr. 917, ἐπενθοροῦσα.

470. πυρὶ καὶ στεροπαῖς. 'With the flash of his lightnings.' A hendiadys. Trach. 99, ὦ λαμπρᾷ στεροπαῖ φλεγέθων. Aj. 257. Perhaps we should read πυρὶ τᾶς στεροπαῖς. Or perhaps στεροπαῖσι Διὸς (ὁ om C.). Jupiter is called πυρφόρος ἀστεροπητῆς Phil. 1198. γενέτας here means 'son,' as in Eur. Ion. 916. Euphor. Fr. 47. Its more usual signification is 'father.' Gl. B: ὁ ἐκ Διὸς γεννηθεὶς Ἀπόλλων.

472. Κῆρες. χεῖρες L. (pr.) ἀναπλάκητοι L. pr. M. P. Dresd. a. b. Mosq. Schol. Tricl. ἀναμπλάκητοι Brunck's mss. F. G. H. Bar. 1. Bodl. 2. Laud. Trin. Aug. b. Ald. Suid. h. v. ἀνάμπλακτοι Aug. c. The same variation occurs in Suid. h. v., where however the order of the letters recommends ἀναπλάκητοι. 'Unerring,' i. q. ἀναμάρτητοι, and so ἄφυκτοι. Cf. Trach. 120, ἀπλάκητον (Schol: ἔπταιστον). On this word v. Seid. V. D. p. 25. Monk. ad Hipp. 145, and Alc. 248. Elmsl. ad Med. 116. The metre in many passages requires the omission of the μ, and in none requires it.



φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475  
 φοιτᾷ γὰρ ὑπ' ἀγρίαν  
 ὕλαν ἀνά τ' ἄντρα καὶ  
 πέτρας ἄτε ταῦρος,  
 μέλεος μελέω ποδὶ χηρεύων,  
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480  
 μαντεῖα· τὰ δ' αἰεὶ

473. ἔλαμψε. 'Has shone or blazed forth,' Lat. 'emicuit,' the sense of sight, as being the most acute, being frequently used for that of hearing, as well as others. Cf. above 187. So also 848, φανέν — τοῦπος. Phil. 189, ἀχὼ τηλεφανής. 202, προῦφάνη κτύπος. 216, τηλωπὸν ἰωάν. Arist. Lys. 387, ἀρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή —; The oracle, which Creon has brought, is aptly compared to a light or beacon shining forth from the summit of the Delphian crag, with a view to the discovery of the concealed murderer. νιφόεντος. 'Snow-clad, snow-capp'd.' This epithet not only heightens the effect of the image, but is in accordance with truth; for at the time of the greater Dionysia, when this play was performed, the peaks of Parnassus would be covered with a mantle of snow.

475. φάμα. φήμα F. G. H. P. Bodl. 'A divine command.' Παρνασοῦ B. Br. &c. Παρνασσοῦ Herm. Construe πάντ' ἰχνεύειν τὸν ἄδηλον ἄνδρα. 'That every one should track the unknown man.' Schol. rec: πάντα Θηβαῖον ἰχνεύειν — τὸν κρυπτόμενον ἄνδρα. Schneid. construes thus: ἄνδρα πάντα ἰχνεύειν τὸν ἄδηλον. The Scholiast absurdly explains πάντα by πανταχοῦ, and Wunder no less absurdly takes πάντα for the accusative plural neuter. The language is clearly figurative, borrowed from the chase of wild horned animals, whose lair is the rocky mountain district or the thick forest: whence ἰχνεύειν.

476 f. The homicide, as Schneid. remarks, is likened to a bull, because this animal, once possessed of its freedom, is not easily caught. Whence, it is proverbially said (ἐπὶ τῶν μὴ ἀναστρεφόντων) Theocr. xiv. 43, αἶνος θὴν λέγεται τις, ἔβα καὶ (τί βέβακεν —; conj. Wordsw.) ταῦρος ἀν' ὕλαν.

477. ἀγρίαν ὕλαν (ὕλην F.). 'The wild wood,' or thickets. Oed. C. 348, κατ' ἀγρίαν ὕλην.

478. πέτρας ὡς edd. vett. πέτρας ὡς

F. πετραῖος ὡς L. (pr.) M. πέτρας ἄτε Dorv. ad Charit. p. 435. Dind. Wund. Hart. πετραῖος ὁ Herm. Schneid. Cf. Ant. 785, φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς. Virg. G. iii. 219—36.

479. χηρεύων. 'Leading a solitary life, in solitude.' Schol: τῇ φυγῇ μονάζων.

480. τὰ μεσόμφαλα γᾶς — μαντεῖα. 'The oracles which come from earth's centre.' For τὰ μεσομφάλου γᾶς μαντεῖα, Delphi being considered by the ancient Greeks to be the ὀμφαλὸς of the earth, or at least of Greece, perhaps in allusion to its elevated and precipitous situation, as well as to its central situation. Cf. 898. Pind. P. iv. 131. vi. 3. Aesch. Sept. 747, ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις. Cho. 1036. Eum. 166. Eur. Ion. 462, Φοιβήϊος ἐνθα γᾶ, μεσόμφαλος ἐστία — μαντεύματα κραίνει. Ph. 237, παρὰ μεσόμφαλα γύαλα Φοίβου. Or. 331. 591. Plat. Legg. iii. 427 C, οὗτος γὰρ δήπου ὁ θεὸς (Apollo) — ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγεῖται. Paus. x. 16. 2. In the Odyssey (i. 50) Calypso is said to live νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης. ἀπονοσφίζων. 'Endeavouring to keep at a distance,' and so 'avoiding, shunning,' attempting to escape the chastisement denounced against him by Apollo. Schneid. explains similarly, 'holding them aloof from him,' and thereby eluding their effect. Schol: ἐκφεύγων. Others explain it, 'defrauding, frustrating.' Phil. 979, κάπονοσφίσας ὄπλων. Conf. Eur. Andr. 1181, δόμον ἔλιπες ἔρημον — γέροντ' ἄπαιδα νοσφίσας. Probably in ἀπονοσφίζων and τὰ δ' — περιποτᾶται there is a figure borrowed from the bull trying to get rid of the persecuting gadfly (οἰστρος).

481. Schol: ἀλλ' οὐδὲν ἦττον τὰ μαντεύματα περιποτᾶται ζῶντα καὶ ἰσχύοντα τῇ ἀληθείᾳ. 'But they hover around him ever in full force.' αἰεὶ P. αἰεὶ Liv. a.

ζῶντα περιποτάται.

δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνο-  
θέτας, στρ. β'. 483

οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ'  
ἀπορῶ. 485

πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω."

482. ζῶντα. 'Living, vigorous, fresh,' in force. Cf. 45. Ant. 457, αἰίποτε ζῆ ταῦτα. Tr. 235, ἰσχύοντά τε | καὶ ζῶντα καὶ θάλλοντα. 1169. Aesch. Ag. 819, ἄτης θύελλαι ζῶσι. Eur. Suppl. 221, ὡς ζώντων θεῶν. Bacch. 8, διὸ τ' ἔτι πυρὸς ζῶσαν φλόγα.

483—8. Dindorf observes that these verses are not choriambics, but Ionics a minore, preceded by an arsis (⌊), or a double arsis (⌊ —), or an Ionic catalectic (⌋ ⌋ ⌊). δεινὰ — ταρασσει. 'Causes a mighty, mighty stir.' Or: 'moots (stirs up) a dread subject of enquiry.' Cf. Arist. Ran. 759, ἀ. — πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα. For δεινὰ μὲν οὖν perhaps δεινὰ γε νῦν. Or δεινὰ με νῦν (οὔτε δοκοῦντα &c.). But see Schol.

484. οἰωνοθέτας. 'Observer of birds, soothsayer,' i. q. οἰωνοσκόπος, οἰωνόμαντις, οἰωνοπόλος. The word probably occurs no where else. If the metre allowed of it, I would gladly substitute οἰωνοπόλος (Aesch. Suppl. 56).

485. οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ'. 'Things neither probable (as said to have been committed by Oedipus), nor yet improbable' (as uttered by the seer). Schol: οὔτε πιστὰ οὔτε ἄπιστα. Triclin: οὔτ' ἀρέσκοντά μοι οὔτ' ἀποφάσκοντα, καὶ ἀπόφασιν καὶ ἀπιστίαν δεχόμενα, διὰ τὸ μάντιν εἶναι τὸν εἰπόντα. For δοκοῦντα, 'appearing probable,' cf. 126. But if ἀποφάσκοντα (i. e. denying, refusing to believe) be correct, we must, in order to produce harmony in the sense, render δοκοῦντα rather 'deeming probable' (from δοκῶ, not δοκεῖ). That is often predicated of things, which is properly applicable only to the agent or patient, as in Oed. C. 267, τὰ μὰ γὰρ | πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα. For ἀποφάσκονθ' we perhaps should read ἀπαρέσκονθ' ('nor yet unacceptable,' inasmuch as ordered by the god, obedience to whom is a paramount duty). On this supposition δοκοῦντα might perhaps mean 'seeming good, acceptable, agreeable.'

Kayser thinks δοκοῦντα and ἀποφάσκοντα accusatives, translating thus: 'Vates me conturbat nec probantem, neque audentem negare.' As the seer has not denied that Oedipus is the murderer, there is some probability in this construction. Cf. also 89. But is δοκεῖν ever thus used?

486. πέτομαι δ' ἐλπίσιν. 'But I flutter with expectation,' am suspended between hope and fear: ἐλπίς being here used in its general and more comprehensive sense. I. q. ἀναπτεροῦμαι, αἶρομαι. Cf. Aj. 693, περιχαρὴς δ' ἀνεπτάμαν. Arist. Nub. 319, ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου πεπότηται. ὅ τι λέξω —. 'And what I should say I know not.' Λέξω of course is the subjunctive.

488. οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω. 'Seeing as I do (having an insight into, understanding) neither how matters are, nor how they will be.' In allusion to the present and future condition of the unhappy Oedipus, as mysteriously announced by the seer. So the passage is generally explained. Hermann renders: 'qui neque in praesentia quidquam, neque futura perspiciam.' Elmsley also understands ὀπίσω 'of the future,' comparing the line of some tragedian in Stob. 22, p. 188, θνητὸς πεφυκὸς τῷ ὀπίσω ('futura') πειρῶ βλέπειν. Phil. 1105, ὕστερον — εἰσοπίσω. Aesch. Suppl. 617, εἰσόπιν χρόνου. Eur. Alex. Fr. x. γαστήρ ἅπαντα τοῦ ὀπίσω δ' οὐδὲν σκοπεῖ. So also Hom. Il. γ'. 160, μηδ' ἡμῖν τεκέεσσιν τ' ὀπίσω πῆμα λίποιτο. Od. xi. 279, τῷ δ' ἄλγεα κάλλιπ' ὀπίσω. Theognis 584, τὰ δ' ἐξοπίσω (things to come), τῶν φυλακὴ μελέτω. Hesych: Ὀπίσω πάλιν, ὕστερον. On the other hand, Musgrave and Kayser understand ὀπίσω of 'the past,' as in the passage of Homer Il. iii. 109, ἅμα πρόσσω καὶ ὀπίσω | λεύσσει. And so explains the modern Schol: οὔτε κατὰ τὸ παρὸν ἐρείδων τὸν νοῦν, οὔτε κατὰ τὸ παρελθυθός. As Matthiae justly observes, ἐνθάδ' appears to answer to τὰ νῦν (492), and ὀπίσω to πάροιθε (491). Against this view, Hermann contends that



τί γὰρ ἡ Λαβδακίδαις  
ἡ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθεν ποτ' ἔγωγ'  
οὔτε τανῦν πω

ἔμαθον, πρὸς οὗτοῦ δὴ βασάνῳ [χρησάμενος\*]  
ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα Λαβδακίδαις 495  
ἐπίκουρος ἀδήλων θανάτων.

ἀλλ' ὁ μὲν οὖν Ζεὺς ὁ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ  
βροτῶν ἀντ. β'. 498

εἰδότες ἀνδρῶν δ' ὅτι μάντις πλέον ἡ γὰρ φέρεται 500

ἐνθάδε refers to the words οὔτε πάροιθεν &c., and ὀπίσω to οὔτε τανῦν — εἶμι. So much for the meaning of ὀπίσω. But, furthermore, I am disposed to think the words οὗτ' ἐνθάδ' ὁρῶν οὗτ' ὀπίσω should be connected with the preceding ὅ τι λέξω δ' ἀπορῶ (πέτομαι δ' ἐλπίσιν being put in a parenthesis) in this sense: 'And I know not (ἀπορῶ = οὐκ ἔχω) what to say, for I am raised on the wings of expectation, either when I look before me, or into the past.' In this case a comma should be placed after ἀπορῶ and ἐλπίσιν.

489. τί γὰρ —. 'For what difference either before at any time existed, or now (exists) either between the house of Labdacus (and the son of Polybus) or between the son of Polybus (and the Labdacidae), I never yet learnt.' As rightly explained by the Schol. Λαβδακίδαις. Laius, the son of Labdacus, is meant. Cf. 496.

491. ἔγωγ' C. L. M. Bodl. Trin. &c. ἔγωγε Ald. G.

492. πω for πω C. Perhaps οἶδα μαθῶν ποθ', ὅτῳ δὴ —. πρὸς οὗτοῦ —. 'From which to obtain a presumptive proof (of guilt) to warrant my impugning the popular estimation in which Oedipus is held.' Schol: ποῖω λογισμῷ. 'Ἀντὶ τοῦ, τίνος πράγματος κρίσει χρησάμενος, τοῖς λεγομένοις πιστεύσω κατὰ Οἰδίποδος. Schol. rec: παρ' οὗ, νεῖκος δηλονότι, ἐλεύσομαι ἐπὶ τὴν ἐπιδημήσασαν μαντείαν τοῦ Τειρεσίου τῷ Οἰδίποδι, ἥγουν κατὰ τοῦ Οἰδίποδος.

493. After βασάνῳ Brunck, with whom agrees Hartung, supplies for the sake of the metre χρησάμενος (Eur. Ion. 361, ποῖω τόδ' ἔγνω χρωμένη τεκμηρίῳ;), Schneidewin σὺν φανερῷ. The Schol. certainly gives χρησάμενος in his interpretation; and it might easily have slipped out after βασάνῳ. Others, as Dind., in the antistrophe (v. 507) omit γὰρ ἐπ' αὐτῷ.

494. ἐπὶ τὰν —. 'I must (or should)

assail the popular (good) opinion of Oedipus.' Cf. Aesch. Ag. 444, βαρεῖα δ' ἀστῶν φάτις σὺν κότῳ. On the phrase ἵεναι ἐπὶ τι they compare Herod. i. 157. Thuc. v. 65. Schol: τὴν κατὰ τοῦ Οἰδίποδος γιγνομένην παρὰ Τειρεσίου. (So also Gl. B: ἐπίδαμον. ἐπελθοῦσαν παρὰ τοῦ Τειρεσίου.) Who appears to have understood the passage in the sense of 'joining in the present unfavourable public report about Oedipus.' ἐπίδαμον. ἐπίδημον G. H.

495. Οἰδίποδα. Genitive from Οἰδίποδης, another form for Οἰδίπους. Cf. 1195. Oed. C. 222. Ant. 380. Hom. Od. xi. 270, Οἰδίποδαο. In some mss. Οἰδίποδα (dat.), and so Hart.

496. Λαβδακίδαις —. 'By coming forward on behalf of the house of Labdacus as avenger of this mysterious murder.' So Eur. El. 137, ἔλθοις — πατρὶ θ' αἰμάτων ἐχθίστων ἐπίκουρος. Cf. 126, Λαῖου δ' ὀλωλότος | οὐδεὶς ἄρωγος ἐν κακοῖς ἐγίγνετο. 245, τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 141, κείνῳ (τῷ θανόντι) προσαρκῶν —. El. 14, πατρὶ τιμωρὸν φόνου. In Seneca Agam. 905, Orestes is called 'paternae mortis auxilium unicum.' By Λαβδακίδαις Laius alone is meant. Cf. 489 and on 1095. So El. 1069, τοῖς ἔνερθ' Ἀτρεΐδαις (of Agamemnon alone). Mitchell compares Pind. P. iv. 4, Λατοῖδαισιν (Apollo). 127, Αἰολιδᾶν (also of one).

497. θανάτων of the violent death of a single person, as in El. 206. Tr. 1276. V. Seidl. ad El. 479.

498. ἀλλ' ὁ μὲν οὖν. These particles can hardly be right. Qu. ἀλλ' ὁ γε μὰν, or ἀλλ' ὁ τε γὰρ, or ἀλλ' ὁ τε δὴ, or ἀλλὰ μόνοι. Cf. Eur. El. 399, Λοξίου γὰρ ἔμπεδοι | χρησμοὶ, βροτῶν δὲ μαντικὴν χαίρειν ἔω. Zeus and Apollo are associated for the reason mentioned 151.

499. τὰ βροτῶν. τὰ μ βροτοῖς M. τὰν βροτοῖς F. Aug. b.

κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν  
παραμείψειεν ἀνήρ.

ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, μεμφο-  
μένων' ἂν καταφαίην.

500. ἀνδρῶν δ' —. Schol: οὐπω πι-  
στεύω ὅτι οἱ μάντεις πλέον ἐμοῦ φρονοῦσιν.  
Id. on 498: ὅτι δὲ οἱ μάντεις μᾶλλον  
τῶν λοιπῶν ἀνθρώπων τι ἐπίστανται οὐ  
φημι, καὶ οὐδὲ ἡ κρίσις αὕτη ἀληθής ἐστι.  
Cf. Hesiod. Fr. 52, μάντις δ' οὐδεὶς ἐστὶν  
ἐπιχθονίων ἀνθρώπων, | ὅστις ἂν εἰδείη  
Ζηνὸς νόον αἰγιόχοιο. Aj. 1418 f. Ant.  
1160. Eur. El. 400, βροτῶν δὲ μαντικὴν  
χαίρειν ἐῷ.

501. πλέον — φέρεται. 'Has the ad-  
vantage over, is superior to.' Lit. 'carries  
off more.' Cf. the Lat. 'auferre, reportare.'  
Gl. B: πλέον. εἰς τὸ εἰδέναι τὰ ἀφανῆ.  
Cf. Herod. vii. 168, ἡλπιζον πλέον τι τῶν  
ἄλλων οἴσεσθαι. Above 93, τῶνδε γὰρ  
πλέον φέρω | τὸ πένθος &c. Fr. 755, τῶν  
τριῶν ἐν οἴσομαι. Phil. 117. Ant. 638.  
El. 969. Ed. C. 470. Tr. 462.

502. κρίσις —. 'Is a decision (opi-  
nion) not in accordance with truth.'

503. σοφία δ' —. 'Though (879) one  
man in wisdom may surpass the wisdom'  
(of another). Cf. 380. Mitchell is of  
opinion that the train of thought in the  
close of this choral strain is derived from  
a paean of Pindar (ap. Dissen. p. 224):  
τί δ' ἔλπει σοφίαν ἐμμέναι, ἃ ὀλίγον |  
ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει; | οὐ γὰρ ἔσθ'  
ὑπὸς τὰ θεῶν βουλευμάτων ἐρευνάσει | βρο-  
τέα φρενὶ θνατᾶς δ' ἀπὸ ματρὸς ἔφν. For  
παραμείβειν he compares Pind. P. ii. 91.

504. παραμείψειεν. 'Surpass.' Gl. B:  
παρέλθοι. ἀλλ' οὐποτ' —. Schol:  
ἐγὼ δὲ οὐκ ἂν ποτε ἐπαινέσαιμι τοὺς μεμ-  
φομένους τὸν βασιλέα, οὐδ' ὀρθὸν ἂν αὐτῶν  
τὸ ἔπος φαίην, πρὶν ἰδοίμ' σαφῆ τὰ ἔργα  
καὶ τὴν ἀπόβασιν. Among the duties of  
the Chorus is mentioned, "Ille bonis fa-  
veatque &c." (Hor. A. P. 196.)

505. πρὶν ἰδοίμ' —. 'Before I saw the  
charge verified,' or proved by the event.  
Cf. 88. The optative, because of οὐκ ἂν  
καταφαίην. Tr. 655, μὴ σταίη — πρὶν  
— ἀνύσειεν. Phil. 961, ὅλοιο μήπω, πρὶν  
μάθοιμ' —.

506. ὀρθόν. 'Verified, proved correct.'  
Gl. B: ὀρθόν. ἀποβὰν καὶ τελεσθέν. Cf.  
Ant. 1178, ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν  
ἤνυσας. Hartung places a comma after  
ὀρθόν, instead of after ἔπος. μεμφομένων  
genitive absolute, 'when persons blame.'

Perhaps μεμφομένου του καταφαίην. Or  
perhaps we may connect πρὶν ἰδοίμ' ὀρθὸν  
ἔπος μεμφομένων, 'before I saw the charge  
of those who inculpate him made good  
and proved.'

507. καταφαίην. 'Agree with, consent  
to.' Musgrave compares Arist. Metaph.  
iii. 7, ἡ διάνοια ἢ κατάφῃσιν ἢ ἀπόφῃσιν.  
Fr. 893, κατανέσαντος (συγκатаθεμένου).  
Compare the meaning of the verb κατα-  
νεῖν 'to assent.' But Matthiae explains  
καταφαίην to mean 'speak against,' i. q.  
κατείποιμι. If such be the meaning, as is  
possibly the case, it would be better to  
read μεμφομένός γ' ἂν or μεμφομένός  
του for μεμφομένων. Gl. B: καταφαίην.  
κατηγορήσαιμι τοῦ Οἰδίποδος. φα-  
νερά γὰρ ἐπ' αὐτῷ πτερόεσσ' in the  
mss. Triclinius first ejected the words  
ἐπ' αὐτῷ, afterwards Hermann (ed. pr.)  
the three γὰρ ἐπ' αὐτῷ. He is followed  
by Dindorf. It is however far more  
reasonable to suppose that a choriamb  
has been lost in v. 493, where the sense  
of itself seems to indicate that something  
is wanting, than to eject from this passage  
what the sense seems rather to require  
than otherwise. I therefore retain these  
words with Herm. Wund. Schn. [Hart.].

Schol: φανερά γάρ: ἃ μὲν ἐγκαλοῦσιν  
αὐτῷ, ἄδῃλα καὶ οὐ πάντως ἀληθῆ: ἃ δὲ  
κατάρθωσε, φανερά, ὅτε [ὅτι Wund.] ἐπελ-  
θούσης αὐτῷ τῆς Ξυφίγγος ὤφθη σοφός.  
Who, though he may perhaps have fallen  
into the error of taking φανερά for the  
nominative plural (which is by no means  
certain), evidently did not, as Dind. ima-  
gines, read ὅτ' αὐτῷ for ἐπ' αὐτῷ. The  
Chorus, perplexed in mind, comes to  
the conclusion that it is safer to abide by  
its sovereign on the strength of his known  
virtues, than to condemn him on an un-  
known and uncertain charge. φανερά

γάρ —. 'For visible to all did the winged  
maiden come against him.' The predicative  
φανερά being emphatic, properly takes the  
lead in the sentence. Gl. B: φανερά.  
διάδηλος πᾶσιν. Perhaps φανερά γὰρ ἐπ'  
ἄστν, or φανερά γ' ἐπ' ἐκείνον. Cf. An-  
tiphon p. 59 Bekk. ἐγὼ μὲν γάρ σοι φανε-  
ρὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ  
δέ με ἐν ἀφανεί λόγῳ ζητεῖς ἀπολέσαι.



φανερὰ γὰρ ἐπ' αὐτῷ\*'' πτερόεσσ' ἦλθε κόρα  
τότε†, καὶ σοφὸς ὤφθη βασάνῳ θ' ἡδύπολις· τῷ ἀπ'  
ἐμᾶς 510

φρενὸς οὐποτ' ὀφλήσει κακίαν.

ΚΡ. ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένος  
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν  
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515  
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι  
λόγοισιν'' εἴτ' ἔργοισιν'' ἐς βλάβην φέρον,  
οὔτοι βίου μοι τοῦ'' μακραίωνος πόθος,

For φανερὰ one might easily substitute, if necessary, φθονερὰ or φονία. For ἐπ' αὐτῷ Musgrave conjectures ἐπ' οἴτῳ. A less improbable emendation would have been ἐπ' ἄτῃ. Qu. ἐπ' αὐτόν. Cf. 495, ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ'. Hartung reads: ὑπ' αὐτῷ | εἶκε. Cf. Eur. Ph. 1033, ἔβας, ἔβας, ὦ πτεροῦσσα — Καδμείων ἀρπαγὰ, πολύφθορος, πολύστονος &c. Of the Sphinx, 1057, ἃ πτεροῦσσα παρθένος.

509. For ποτὲ I should prefer τότε, as in 52. These two words are frequently confounded.

510. βασάνῳ θ' (δ' F.) ἡδύπολις. Schol: κρίσει τε ἡδὺς ὤφθη τῇ πόλει. For βασάνῳ Mitchell eites Pind. P. x. 105, πειρώντι δὲ καὶ χρυσοῦς ἐν βασάνῳ πρέπει | καὶ νόος ὀρθός. Schol. Fr. i. For ἡδύπολις Pind. N. viii. 65, ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαιμ'. ἡδύπολις (ἀδ. Erf.). 'Dear to the state, popular.' Cf. 82. So ὑψίπολις, 'eminent in the state.' Ant. 370. Gl. B: εὐφραντος τῇ πόλει.

511. τῷ. τῷ δ' two inferior mss. τὸ (γρ. τῷ) B. 'Wherefore.' Cf. on Oed. C. 161. To avoid the hiatus Elmsley would read τῷ πρὸς ἐμᾶς, which Hartung has adopted. Perhaps ταῦτ' (i. e. διὰ ταῦτα, 'therefore') ἀπ' ἐμᾶς.

512. οὐποτ' ὀφλήσει κακίαν. 'Never shall he incur the imputation of wickedness.'

513. δεῖν' ἔπη —. V. 378 f. Cf. Eur. Ion. 931, τίνα λόγον Δοξίου κατηγορεῖς;

514. τὸν τύραννον. 'The monarch,' i. q. κοίρανον, the word implying simply a ruler with absolute power, without any reference to his moral character, as a

tyrant. From hence and from v. 925 the title of this play would seem to have been derived.

515. ἀτλητῶν. 'Not enduring, ill-brooking it.' Schol: μὴ καρτερῶν, μὴ φέρων, δυσανασχετῶν. Gl. B: δυσχεραίνων, οὐκ ἀνεχόμενος, δυσανασχετῶν. A somewhat similar verb ἀδηλοῦν occurs Oed. C. 35. εἰ γάρ. Perhaps εἴ τι δ', or in the next verse νέμει (or δοκεῖ) τι for νομίζει, or τι πρὸς ἐμοῦ for πρὸς γ' ἐμοῦ. Or in v. 517, ἔργοις (or ἔργῳ) τι for ἔργοισιν. Or in v. 517 we might read ἔργοισιν ἢ λόγοις τι —. The indefinite pronoun seems imperatively required to agree with εἰς βλάβην φέρον.

516. For νομίζει qu. νέμει (or δοκεῖ) τι. See on v. prec. γ' N. P. T. pr. Suid. v. βάζιν. τ' Ald. and most mss.

517. λόγοισιν εἴτ' ἔργοισιν. On the omission of εἴτε cf. Trach. 236. So Hor. Od. i. 3, 'Tollere seu ponere vult freta.' Sat. ii. 5. 10, 'Turdus | sive aliud primum dabitur tibi' &c. Perhaps however we should read: ἔργοισιν ἢ λόγοισιν, 'in deed or even in word.' Which would be a far much suitable collocation of the words. Perhaps εἴτ' was written for ἢ to sustain the falling metre, when the words had got misplaced. ἐς P. Dind. εἰς vulg. ἐς βλάβην (βλάβας G.) φέρον. 'Tending to harm,' to injure him. Cf. 520. 991. Aj. 799. Oed. C. 1424. The expression, borrowed from roads, which are said to lead (φέρειν) to some place, is illustrated by Markl. on Suppl. 295, εἰς ὄκνον φέρει.

518. βίου — τοῦ μακραίωνος. Aesch. Fr. 266, μακραίωνας βίους. Soph. Tr. 81, βίOTOS εὐαίων. Perhaps οὔτοι βίου 'στί μοι μακραίωνος πόθος.

φέρουντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν  
ἢ ζημία μοι τοῦ λόγου τούτου φέρει,  
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,  
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

520

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἂν  
ὀργῇ βιασθὲν μάλλον ἢ γνώμῃ φρενῶν.

ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι  
πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι ;

525

ΧΟ. ἡὐδατο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.

ΚΡ. ἐξ ὀμμάτων ὀρθῶν δὲ\* καὶ ὀρθῆς φρενὸς

519. βάξιν. 'Report, reputation.' I. q. φήμην. Aj. 494, βάξιν ἀλγυνήν λαβεῖν. 998, δεῖα γὰρ σου βάξις — διῆλθε. El. 1106, βάξιν καλὴν λαβόντε. Tr. 87, θεσφάτων — βάξιν. El. 638. ἀπλοῦν here seems to have the meaning of μικρὸν, as μέγιστον is presently put in opposition to it. Gl. B: εἰς ἀπλοῦν. εἰς μέτριον.

523. ἀλλ' ἦλθε μὲν δὴ —. Tr. 627, ἀλλ' οἶσθα μὲν δὴ —. For ἦλθε cf. 681, δόκησις ἀγνώως λόγων ἦλθε. The Chorus, assuming the character of an impartial judge, intimates that the accusation might have been made under the influence of hasty anger, rather than of sober judgment. τάχ' ἂν ὀργῇ βιασθέν. 'Possibly under the impulse of anger.' The full sense of the passage appears to be this, 'To be sure this charge was brought, but possibly it may have been done so only in the excitement of anger' &c. Schol: ~~οὐ~~ ἴσως κατ' ὀργὴν τοῦτο εἶπεν, ἐρεθισθεὶς ὑπὸ τοῦ μάντεως. It is almost needless to observe that ἂν cannot possibly be connected with ἦλθε. The fact was patent, the motive of it uncertain. \*Ἄν must therefore be connected with the participle, as in Oed. C. 964, θεοῖς γὰρ ἦν οὕτω φίλον, | τάχ' ἂν τι μηνίουσιν ἐς γένος πάλαι. Τάχ' ἂν is more usually found with finite verbs. So Phil. 305, τάχ' ἂν τις ἄκων ἔσχε. Herod. i. 70, τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν — ὥς &c. vii. 180, τάχα δ' ἂν τι καὶ τοῦ ὀνόματος ἐπαύροιτο. viii. 136, τάχα δ' ἂν καὶ τὰ χρηστήρια ταυτὰ οἱ προλέγοι —. Hartung rashly omits ἂν, which Dind. also seems disposed to do. Elmsley's conjecture τάχ' οὖν is unworthy of such a scholar.

524. γνώμῃ φρενῶν. 'By the calm or deliberate judgment of the mind.'

525. τοῦ πρὸς δ' B. P. Herm. Wund. Schn. Dind. τοῦ πρόσδ' L. G. τοῦπος δ' M. τοῦπος δ' F. πρὸς τοῦ δ' vulg. Schol. Br. (who is silent as to his mss.) and so perhaps some copies. So Tr. 744, τοῦ παρ' ἀνθρώπων μαθὼν — ; So El. 1276, τί μὴ ποιήσω ; Aj. 77, τί μὴ γένηται ; But below 357, πρὸς τοῦ δι-δαχθεῖς ; Aesch. Eum. 593, πρὸς τοῦ δ' ἐπίσθης, καὶ τίνος βουλεύμασιν ; In accordance with which passages Hartung ventures to correct πρὸς τοῦ δ' —. But as the emphasis is on τοῦ, it is properly placed at the head of the sentence. Through ignorance of which no doubt some hand corrected πρὸς τοῦ δ'. Translate, 'But by what (how) did it appear that,' &c. For Creon could not ask *who* it was had said this, for he knew it was Oedipus (514). ἐφάνθη. 'Was it shown.' Schol: ἐρρέθη. Cf. 848. γνώμαις. 'Counsels, suggestions.' Gl. B: βουλαῖς. The plural put perhaps to denote their frequent repetition.

526. τοὺς λόγους —. 'Uttered falsely the words he did,' or those words. λέγοι most (if not all) mss. and Ald. λέγει Tricl. Turn. Br. Erf. Brunck makes no observation. Cf. 780.

527. οἶδα δ' οὐ —. So Ant. 96, πείσομαι γὰρ οὐ | τοσοῦτον οὐδὲν, ὥστε &c. Where see Wund. γνώμῃ τίνι. 'With what view or design.'

528. ὀρθῶν δὲ H. L. corr. P. Bodl. Schol. Br. vulg. ὀρθῶν τε L. pr. N. Ald. δ' ὀρθῶν (om. τε) G. δ' ὀρθῶν δὲ F. and the best mss. of Suid. v. ὀρθῆς. δ' ὀρθῶν τε Suid. Elmsl. Herm. Dind. Wund. Schn. Hart. Pors. on Hec. 958. But the position of τε in this arrangement seems to me very objectionable. I have therefore restored the old reading. Transl.: 'With steady (composed) countenance and mind.'



κατηγορεῖτο τοῦπικλήμα τοῦτό μου ;

ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρώ. 530  
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ.

ΟΙ. οὔτος σὺ, πῶς δεῦρ' ἦλθες ; ἡ τοσόνδ' ἔχεις  
τόλμης'' πρόσωπον, ὥστε τὰς ἐμὰς στέγας  
ἴκου, φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς  
ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος ; 535  
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν  
ιδῶν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν,†  
ἢ τοῦργον ὥς οὐ γνωριῶμί σου τόδε  
δόλῳ προσέρπον ἢ οὐκ† ἀλεξοίμην μαθών ;

Cf. 1385, ὀρθοῖς ἐμελλον ὕμνασιν τοῦτους δρᾶν ; Theocr. v. 36, ὕμνασι τοῖς ὀρθοῖσι ποτίβλεπεν. Creon hopes to ascertain at least from the outward bearing and deportment of Oedipus, whether he was sane and in earnest when he made this charge.

530. οἱ κρατοῦντες. Eur. Ph. 404, τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών. "The Chorus professes—what was accounted the duty of servants—to have no eyes or ears for a master's doings." SCHNEID.

531. αὐτός. 'Himself,' the king. 532. 'See.' Lat. 'eccum.' Cf. Ant. 386, 532' ἐκ δόμων ἄψορρος ἐς δέον περᾶ. Eur. Iph. T. 724, γυνὴ γὰρ ἦδε δωμάτων ἔξω περᾶ. Hec. 665, καὶ μὴν περῶσα τυγχάνει δόμων ἄπο.

532. οὔτος σὺ. 'Hark you!' Lat. 'Heus tu!' ἢ Elmsl. Wund. Dind. Schn. Ebn. ἢ P. vulg. τοσόνδ'—τόλμης πρόσωπον. For τοσῆσδε τόλμης πρόσωπον. Cf. 109. 'Hast thou such a face of impudence?' Or τόλμης πρόσωπον may be taken as equivalent to τολμῆρην πρόσωπον (cf. on 832): but then we should require not τοσόνδε, but τοιόνδε. Or we may correct thus : ἢ τοσῆνδ' ἔχεις | τόλμην προσώπων (or τοσόνδ' —τόλμης προσώπων). The plural πρόσωπα occurs Oed. C. 314. El. 1277. Fr. 713. For τόλμης I once thought of τολμῆν (i. e. τολμῆν, cf. Phil. 984). Canter had proposed τολμῆς. Gl: ὦδε θρασὺς καὶ ἀναιδής εἶ.

534. φονεὺς. As far as intention went. Cf. Oed. C. 1361. φονεὺς of his person, ληστής of his kingdom. τοῦδε τάνδρὸς. I. e. ἐμοῦ. Cf. 815. 829. 1018. 1464. So in Latin, Terence, Heaut. ii. 3, 'Tibi erunt parata verba, huic homini verbera.'

535. ἐναργῆς. Qu. ἐναργῶς, to agree with ἐμφανῶς. But Tr. 11, ἐναργῆς ταῦρος.

537. ιδῶν τιν' L. and so edd. recc. ιδῶν τίν' Ald. and most mss. ἐν μοι.

Herm. Wund. Dind. Schn. Hart. &c. ἐν ἐμοὶ vulg. ἐμοὶ (om. ἐν) F. G. Ebner defends the common reading, referring to Arist. Pl. 66. 628. Th. 1162. Eur. Ph. 514. 1322. See also on Arist. Eq. 292. Cf. Herod. i. 37, οὔτε τινὰ δειλίην μοι παρίδων οὔτε ἀθυμίην. 38, ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο ἄχαρι παρίδων τοι ποιέω ταῦτα. After ποιεῖν I put only a comma.

538. ἢ —. '(Imagining) that either I should not notice,' &c. Some such participle as ἐλπίζων may be easily supplied from the preceding ιδῶν, rather than from ἐβουλεύσω, as Wunder explains. γνωριῶμι Elmsl. Herm. Dind. Wund. Hart. γνωρίσοιμι the mss. A common error. Cf. Aj. 1027, ἀποφθιεῖν (ἀποφθίσειν all the mss.). 1287, κουφιεῖν. Oed. C. 384, κατοικτιοῦσιν. Phil. 1427, νοσφιεῖς (νοσφίσεις some mss.). Arist. Eq. 776, χαριολίμην (χαριζοίμην all but R.). Schneidewin with Matthiae retains γνωρίσοιμι, considering the other form not sufficiently accredited.

539. κοῦκ. I do not hesitate to substitute for this ἢ οὐκ (cf. 555), as being imperatively required by the sense. Either it was a mark of μωρία in him not to perceive the coming plot, or of δειλία not to avert it from himself, when so perceived. Cf. on Arist. Ach. 612, where I have removed a similar error. The future form ἀλέξομαι for ἀλεξήσομαι is to be noticed. Cf. on 171. Xen. An. vii. 7. 3, ἐὰν ποιῇτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολέμους ἀλεξόμεθα [other mss. ἀλεξήσομεθα]. i. 3. 6. ἀλεξήσασθαι in all the mss. See Buttm. Gr. v. ἀλέξω. L. Dind. (on Xen. An. vii. 7. 3) advocates the form ἀλέξομαι in preference to ἀλεξήσομαι.

- ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, 540  
 ἄνευ τε πλήθους" καὶ φίλων τυραννίδα  
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται ;  
 ΚΡ. οἶσθ' ὥς ποιήσον ; ἀντὶ τῶν εἰρημένων  
 ἴσ' ἀντάκουσον, κᾷτα κρῖν' αὐτὸς μαθών.  
 ΟΙ. λέγειν σὺ δεινὸς, μανθάνειν δ' ἐγὼ κακὸς 545  
 σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὖρηκ' ἐμοί.  
 ΚΡ. τοῦτ' αὐτό νυντ' μου πρῶτ' ἄκουσον ὥς ἐρῶ.  
 ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.  
 ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν

541. ἄνευ τε. ἄνευ γε Elmsley, comparing Oed. C. 926, ἄνευ γε τοῦ κραίνοντος, though he considers the common reading may be defended by Aesch. Pers. 609, ἄνευ τ' ὀχημάτων | χλιδῆς τε τῆς πάροιθεν. At a subsequent period (see Quart. Rev. xiv. 457, and ad Her. 622) he changed his mind in favour of the old reading. Cf. 253, ὑπέρ τ' ἐμαντοῦ τοῦ θεοῦ τε —. Oed. C. 33, τῆς ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὁρώσης. Phil. 1294, ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ. Fr. 655, ὑπέρ τε πόντον — νυκτός τε πηγάς. Eur. Hipp. 1197, τὴν εὐθὺς (l. εὐθύ τ') Ἀργεῖος κάπιδαυρίας ὁδόν. Herod. i. 106, ὑπὸ τε ὕβριος καὶ ὀλιγαρχίης. Thuc. i. 108, πρὸς τε ἀλλήλους καὶ τὸν Βάρβαρον. Xen. Anab. v. 3. 4, ὑπὸ τε τῶν πολέμιων καὶ τῆς χιόνος. V. Elmsl. ad Her. 622. For πλήθους, which certainly does not yield any very good sense, and is moreover suspicious on account of the closely following πλήθει, Mitchell mentions the conjecture πλούτου of some German translator of this play, though at the same time he thinks it unnecessary, as the idea of wealth is implied in φίλων. I am inclined to think it is necessary. φίλων. Political adherents, partisans, as were those of Pisistratus, Herod. i. 61.

542. θηρᾶν. γρ. ζητεῖν G. Cf. on Arist. Nub. 1312, where for ἐζήτει (a mere gloss) I restore ἐθήρα. τυραννίδα — ὃ (ἡ P.). 'Which thing.' So Eur. Hel. 1702, εὐγενεστάτης | γνώμης, ὃ πολλὰς ἐν γυναιξὶν οὐκ ἐνι. Plato, Symp. 196 A, ἡ εὐσχημοσύνη, ὃ δὲ ἔρωσ ἐχει.

543. ποιήσον Suid. v. οἶσθα. πόησον L. pr. (ποίησον L. corr.). ποιήσον vulg. Schol.: ἀντὶ τοῦ ποιήσεις. ἔστι δὲ Ἀττικισμός. The correction had already been made by Canter. The real construction of this phrase is ποιήσον οἶσθ' ὥς. Lat.

'Fac, scin' quomodo?' Elmsley has collected the following instances of this idiom, Eur. Hec. 225. Iph. A. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion. 1029. Arist. Eq. 1158. Pac. 1061. Av. 54. 80. Hermipp. ap. Athen. 476 D. Menand. ap. Schol. ad Hec. 225. Add Eur. Iph. T. 1203, οἶσθά νυν ἃ μοι γενέσθω; Arist. Ach. 1077, οἶσθ' ὥς ποιείτω — ; ἀντί. κἀντὶ F.

545. λέγειν σὺ δεινός. Aesch. Pr. 59, δεινὸς γὰρ εὐρεῖν καὶ ἀμυχανῶν πόρους. Fr. 299, δεινοὶ πλέκειν τοὶ μηχανὰς Αἰγύπτιοι. Oed. C. 806, γλώσση σὺ δεινός. μανθάνειν — κακός. 'I am indisposed to hear you,' with reference to μαθών in Creon's last remark. Cf. 440, ταῦτ' ἄριστος εὐρίσκειν ἔφες. For μανθάνειν — σοῦ cf. Phil. 370, πρὶν μαθεῖν ἐμοῦ.

546. σοῦ, being emphatic, is excusable standing at the beginning of a line. Cf. on Oed. C. 1164. βαρύν. 'Troublesome, hostile.' Cf. Ant. 767. 1251. 1256. Oed. C. 402. Fr. 90, τοῖς ξυνοῦσιν — βαρύς. εὖρηκ'. Elmsley reads ἤρηκ'.

547—52. A similar mocking dialogue takes place between the Herald and Antigone in Aesch. Sept. 1042 f., αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε. | AN. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί. | KH. τραχὺς γε μέντοι δῆμος ἐκφυγὼν κακά. | AN. τράχυν' (i. e. say τραχὺς as much as you please), ἄταπτος δ' οὗτος οὐ γενήσεται. Compare also the scene in Arist. Ach. 1097—1142. τοῦτ' αὐτό. 'This very thing,' that I am ill-disposed to you. For αὐτὸ νυν I have given αὐτό νυν.

548. ὅπως. 'That.' Arist. Pac. 132, ἄπιστον εἶπας μῦθον — ὅπως κάκοσμον ζῶον ἦλθεν ἐς θεούς. Oedipus sneeringly repeats the words of Creon.

549. κτῆμα. χρῆμα (γρ. κτῆμα) B. τήν. τήνδ' F. G. L. pr. M. pr.



- εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς. 550
- OI. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς  
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
- KP. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρήσθαι· τὸ δὲ  
πάθῃμ' ὁποῖον φῆς† παθεῖν δίδασκέ με.
- OI. ἔπειθες, ἢ οὐκ ἔπειθες, ὥς χρεῖή μ' ἐπὶ 555  
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα ;
- KP. καὶ νῦν' ἔθ' αὐτός εἰμι τῷ βουλευματι.
- OI. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον—
- KP. δέδρακε ποῖον ἔργον ; οὐ γὰρ ἐννοῶ.
- OI. ἄφαντος ἔρρει θανάσιμῳ χειρώματι ; 560
- KP. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.

αὐθαδῖαν. αὐθαδείαν G. αὐθάδειαν L. pr. M. pr.

552. οὐχ ὑφέξειν τὴν δίκην. 'That you will not pay the penalty.' "Plat. Legg. vi. 754 E., δίκην ὑπεχέτω. Dem. p. 646, τὴν δ' ἐπὶ τῷ προτέρῳ φόνῳ δίκην ὑπέχει." MITCH. τὴν δίκην. 'The condign punishment.' Eur. Her. 1025, &c. Oedipus, in uttering this remark, unconsciously says what really applies to himself.

554. φῆς. φῆς P.

555. ἔπειθες —. Cf. 288. ἢ οὐ coalesce by synizesis, as in Homer, Il. v. 349. ix. 537. xvii. 450, &c. Cf. Oed. R. 964. 1140. Aj. 334, &c. Aesch. Sept. 96, ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον ; 184, ἤκουσας ἢ οὐκ ἤκουσας ; Cf. above 288. Similarly μὴ οὐ. Cf. on 283 above.

χρεῖη Dawes M. C. p. 325. χρεῖ' ἢ L. P. and most mss. χρεῖ' ἢ F. χρεῖα Ald. χρῆ Aug. Cf. 791. Elmsley, disapproving of πέμψασθαι put for πέμψαι, conjectures, ὥς χρεῖη μετὰ | τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα, i. e. ὥς χρεῖη τινὰ μεταπέμψασθαι τὸν σ. ἄ. Or, if μ' ἐπὶ be correct, he would at least prefer τινας for τινα from vv. 288. 297. 305.

556. τὸν σεμνόμαντιν ἄνδρα. 'This grand soothsayer.' Said with a sneer. So 953, τὰ σεμνὰ — μαντεύματα. Cf. the epithets ἀριστόμαντις Phil. 1338, ψευδόμαντις Oed. C. 1097, ὀρθόμαντις Pind. N. i. 92, οἰωνόμαντις Eur. Ph. 774, μουσδόμαντις Aesch. Fr. 56. πέμψασθαι. 'To send' (for my own sake or advantage), according to the ordinary force of the middle voice. So 951, τί μ' ἐξεπέμψω — ; Oed. C. 602, πῶς δῆτά σ' ἂν πεμψαίᾳθ' — ;

But πέμψον (for another person) 860.

557. Lit. 'Even still am I the same with (do I agree with) that advice,' i. e. still am I of the same opinion. So Phil. 521, ὅρα σὺ μὴ — τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς. A person compared with a thing, as in 1507, μῆδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς. Oed. C. 337, τοῖς ἐν Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε. Perhaps however we should render: 'Even still am I the same in opinion,' as in Thuc. iii. 38, ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ. Phil. 1271, τοιοῦτος ἦσθα τοῖς λόγοις, ᾗ ὥτε —. For καὶ νῦν I should rather prefer καὶ νῦν γ' —. Unless we take καὶ νῦν ἔθ' for ἔτι καὶ νῦν, 'Even now am I still of the same opinion.' ἔθ' αὐτὸς Elmsl. ἔθ' αὐτὸς Br. ἔθ' αὐτὸς L. ἔτ' αὐτὸς the rest. Cf. Eur. Ph. 920, ἀνὴρ ὅδ' οὐκέθ' αὐτός. Iph. T. 712, οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ. Bacch. 1265, ἔθ' αὐτὸς, ἢ σοι μεταβολὰς ἔχειν δοκεῖ ;

558. νῦν (i. e. νῦν) for τιν' Trin.

560. ἄφαντος ἔρρει. 'Perishes and disappears.' Cf. 832, ἐκ βροτῶν | βαίην ἄφαντος. θανάσιμῳ χειρώματι. 'By a deadly attempt.' Χείρωμα usually means 'a prey' (ὃ χειροῦται τις), but here it means 'a deed of violence' (from χεῖρ, Oed. R. 107. 140. Aj. 409, &c.). In Aesch. Sept. 1022 (τυμβοχόρα χειρώματα) it means simply 'an act performed with the hand.' Qu. θανάσιμῳ γχειρήματι. Schol. rec : θανατηφόρῳ φόνῳ. Gl. B : ἐνεργήματι. In which another reading is mentioned, χηρώματι (στερήσει). Cf. Aj. 1032, ὅλωλε θανάσιμῳ πεσθήματι.

561. μακροὶ — χρόνοι. I. e. μακροὶ

- ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ ;  
 ΚΡ. σοφός γ' ὁμοίως καὶ ἴσου τιμώμενος.  
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ ;  
 ΚΡ. οὐκ οὐκ' ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565  
 ΟΙ. ἀλλ' οὐκ' ἔρευναν τοῦ θανόντος ἔσχετε ;  
 ΚΡ. παρέσχομεν, πῶς δ' οὐχί ; κοῦκ ἠκούσαμεν."  
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἠῦδα τάδε ;  
 ΚΡ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.  
 ΟΙ. τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εἰ φρονῶν. 570  
 ΚΡ. ποῖον τόδ' ; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.  
 ΟΙ. ὁθύνεκ', εἰ μὴ σοὶ ξυνῆλθε, τάσδ' ἐμὰς

παλαιοὶ τ' ἂν εἶσαν οἱ χρόνοι, εἰ μετρηθεῖεν. Gl: ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρξάμενοι. 'It is a long time since and out of date.' Cf. Oed. C. 1215, αἱ μακρὰ ἡμέραι. Arist. Ran. 347, χρόνιους τ' ἐτῶν παλαιῶν ἐνιαυτούς.

562. ἦν ἐν τῇ τέχνῃ. 'Was in the exercise of his art.' Cf. Aj. 271, ἥνικ' ἦν ἐν τῇ νόσφ. Plato, Prot. 317 C., καίτοι πολλά γε ἤδη ἔτη εἰμὶ ἐν τῇ τέχνῃ. So ἐν γεωργίᾳ εἶναι in Xen.

563. σοφός γ'. σοφός θ' Elmsley, referring to Oed. Col. 417.

564. τῷ τότ' ἐν χρόνῳ. Cf. Oed. C. 1660. Perhaps τῷ τότε χρόνῳ, as in Trin. τί for τι in P.

565. οὐκ οὐκ ('therefore not') hardly suits the sense. Qu. οὐ δὴτ' or οὐδέν γ'. οὐδαμοῦ. οὐδαμῶς Trin.

566. For ἀλλ' οὐκ I should prefer οὐκοῦν (or οὐκ οὖν). ἔρευναν—ἔσχετε. 'Did ye hold an investigation, inquest, or enquiry?' Gl: ζήτησιν ἐποίησατε.

567. παρέσχομεν. πῶς δ' — vulg. Corrected by Bothe. Παρέσχομεν after ἔσχετε seems strange, and with Schneide- win I think the true reading may be ἀλλ' ἔσχομεν. It is probable that ἀλλ', now found in the preceding verse, belongs to this one. Or perhaps ναί' ἔσχομεν.

πῶς δ' οὐχί ; 'How could it have been otherwise?' i. q. πῶς γὰρ οὐ ; Cf. Aesch. ap. Athen. 375 E., λευκός, τί δ' οὐχί ; καὶ καλῶς ἠφευμένος | ὁ χοῖρος. κοῦκ ἠκούσαμεν. 'And we did not hear' (ought). Qu. κοῦκ ἐξεύρομεν, or κοῦδὲν εὔρομεν, or κοῦδὲν ἐμάθομεν.

568. οὗτος ὁ σοφός. Sneeringly, in allusion to v. 563. Cf. 556.

569. Cf. 1520, ἂ μὴ φρονῶ γὰρ, οὐ φιλῶ λέγειν μάτην.

570. τοσόνδε γ' Ald. Aug. b. &c. Erf. τὸ σὺν δέ γ' A. L. M. P. Mosq. Dresd. a. b. Turn. Br. Herm. (I. e. 'your part of the transaction at all events.') And this reading is approved of by Ebner, as necessary to mark the intended opposition between what Creon may know of Teiresias, and what he must know of himself. So also Burton. Cf. on Trach. 53. τόσον δέ γ' Reisig (ad Oed. C. 1534). Wund. τοσόνδε γ' also Porson ad Med. 461. Elmsl. Gl. Aug. b: τοσόνδε γ'. τοσοῦτον. Gl. B: τόσον. τοσοῦτον. I doubt not the true reading is τοσόνδε γ', though there could be no objection to τοσόνδε δ'. Cf. Aj. 748, τοσοῦτον οἶδα. Eur. Hipp. 804, τοσοῦτον ἴσμεν. 708, τοσόνδε μοι παράσχετ'. Eur. Iph. T. 555, τοσόνδε γ' (ἐρωτήσω), εἰ ζῇ τοῦ τάλαιπῶρου δάμαρ. Med. 319, τοσῶδε δ'. 461, τοσόνδε (al. τὸ σὺν γε and τὸ σὺν δέ) προσκοπούμενος.

εἰ φρονῶν. 'Knowing it as thou dost full well.' Retorted with a sneer upon the μὴ φρονῶ of Creon. Cf. 1038, λῶν φρονεῖ ('knows better'). Aj. 746, εἴπερ τι Κάλχας εἰ φρονῶν μαντεύεται. Εἰ φρονῶν might also mean, 'if thou wert well-disposed' (v. 626); but this sense would be less suitable here.

571. οἶδά γ'. οἶδ' G.

572. ὁθύνεκα 'that,' contracted from ὅτου ἔνεκα, as θῆμέρα from τῇ ἡμέρᾳ, θῶπλα from τὰ ὕπλα, θοῦδωρ, θοῦκάτειον, &c. Compare the expression ἀνθ' ὧν Ant. 1050. ἀνθ' οὗ 237. Ὅθύνεκα also means 'because.' Cf. on 1016. εἰ μὴ σοὶ ξυνῆλθε. 'Unless he had conferred (conspired, leagued) with you.' Schol: εἰ μὴ ἐλάμβανε σέ κοινωνὸν τοῦ βουλευ- ματος. Cf. Arist. Lys. 621. 39. Eq. 1300. Eq. 467, ἰδίᾳ δ' ἐκεῖ Λακεδαι-



οὐκ ἂν ποτ' εἶπε Λαῖου διαφθοράς.

KP. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου' μαθεῖν δικαίῳ ταῦθ' ἅπερ κάμου σὺ νῦν.

575

OI. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι."

KP. τί δῆτ' ; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις ;

OI. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

KP. ἄρχεις δ' ἐκείνη ταῦτα γῆς ἴσον νέμων ;

OI. ἂν ᾗ θέλουσα πάντ' ἐμοῦ κομίζεται.

580

μονίῳς συγγίγνεται. τάσδ' Doederl. Wund. Dind. Hart. τὰς the mss. Herm. Schn. 'He never would have attributed to me this murder of Laius.' But the article here is not very suitable. Cf. 852. Perhaps therefore we should read *ξυνῆλθ' ἀνὴρ, ἐμὰς* —. Or *ξυνῆλθέ πως, ἐμὰς* —.

573. Λαῖου διαφθοράς. So Oed. C. 552, ὁμμάτων διαφθοράς.

574. ἐγὼ δέ σου. ἐγὼ δὲ σοῦ Elms. Which I think preferable, as we have the emphatics ἐμοῦ σὺ in opposition. The sense is : But just as you endeavoured by interrogating me to make out that Teiresias was suborned by me, by the same process do I wish to shew that such could not have been the case. σου μαθεῖν. 'To learn of thee.' Cf. Aj. 800, τοῦ ποτ' ἀνθρώπων μαθών ; Oed. C. 593, &c.

575. ταῦθ' Br. ταῦθ' the mss. 'The same things,' i. e. in like manner.

576. δῆ. δῆ μὴ G. Which leads to the conjecture, οὐ γὰρ μὴ φονεὺς ἄλω ποτέ. Perhaps also οὐ γὰρ δὴ φονεὺς γ' ἀλώσομαι. Oedipus, supposing that Creon is about to fix upon him the murder of Laius, prepares to defend himself; whereas Creon's object is only by certain arguments to exculpate himself. Oedipus' ignorance of the deed is thus put in stronger contrast with his actual guilt.

577. γήμας ἔχεις. 'Thou hast in marriage.' Literally, 'thou didst marry, and still hast in marriage;' whereas ἔγημας would merely signify 'didst marry.' The aorist participle, thus joined with ἔχω, denotes the continuance of an action, or of its results. Cf. 699, μῆνιν — στήσας ἔχεις. Ant. 32, κηρύξαντ' ἔχειν. Aj. 22, ἔχει περάνας. Fr. 764, ἀναλώσας ἔχει. ibid. κηρύξας ἔχω. Oed. C. 817. 1140. Ant. 22. 77. 192. 1058. Phil. 600. 1362, &c. Similarly Oed. R. 1146, οὐ σιωπήσας ἔσει; Aj. 588, μὴ προδοὺς ἡμὰς γένη. Imitated by the Latins, Lucr. vi. 898, 'quia multa quoque in se | Semina habent ignis stupae taedae-

que tenentes." Ter. Hecyr. iv. 2. 6, 'narravit modo, quo pacto me habueris praepositam amori tuo.'

578. οὐκ ἔτ' ἔστιν Trin. Similarly El. 527, ἔξοιδα τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. Aesch. Eum. 558, τοῦτου δ' οὐτις ἄρνησις πέλει. Dem. de F. Leg. p. 170, ὅτι τοίνυν οὐδ' ἄρνησις ἔστιν αὐτοῖς —. ἂν ἰστορεῖς Laud. Trin. Perhaps ἄρνησις οὐκ ἔνεστι τῶνδ', ὧν ἰστορεῖς.

579. Schol. rec: ἄρχεις δὲ κατὰ ταῦτα ἐκείνη, γῆς μέρος ἐπίσης αὐτῇ διοικῶν. 'And with her you rule equally, holding an equal portion of this land?' Doederlein however, considering the question to be not of the extent of Oedipus' power, but of his munificence in dividing that power equally with Jocasta, prefers to construe thus: ἄρχεις δὲ γῆς ταῦτα ἐκείνη, ἴσον νέμων (αὐτῇ), i. e. 'And you rule the land conjointly with her, giving her an equal portion or authority?' On νέμειν in this sense he compares Phil. 1020, οὐδὲν ἥδ' οὐ γὰρ θεοὶ νέμουσί μοι (coll. 1062). Ant. 1371. Hence we gather that Oedipus, as consort royal, ruled through and by virtue of his wife; though above, 237, in his address to the people, he speaks of himself as sole ruler of the land, evidently identifying himself with his royal partner. A comma is placed after γῆς also by Schn. Hart. ἐκείνη ταῦτά. 'In like manner (conjointly) with her.' Gl. B: ταῦτά. ὅμοια. Cf. 284. 341, λέγων σοὶ ταῦτά. Aj. 687, ταῦτα τῇδε — τιμᾶτε. Herod. iii. 48, τὸν αὐτὸν χρόνον τῇ ἀρπαγῇ. Musgrave's conjecture *τερπνὰ* for *ταῦτά* is needless and improbable. νέμων. 'Holding, swaying.' Herod. vii. 158, τάδε πάντα ὑπὸ βαρβάροις νέμεται. So κράτη νέμειν 201. 237.

580. ἂν ᾗ θέλουσα —. 'Whatever she may at any time desire, she obtains from me.' Understand κομίζεσθαι. ἂν (ἂ ἂν), as in Oed. C. 13. Ant. 1057. Aj. 1085. Cf. 90, προδείσας εἰμί. 126, δοκούντα ταῦτ' ἦν. 274, τάδ' ἔστ' ἀρέσκονθ'. 747, βλέπων — ᾗ. 847, ἔστι ῥέπον. 970,

KP. οὐκ οὐν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος ;

OI. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

KP. οὐκ, εἰ διδοίης γ' ὥς ἐγὼ σαυτῷ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἴ' τιν' ἂν δοκεῖς

ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ

585

ἄτρεστον εὖδοντ', εἰ τὰ γ' αὖθ' ἔξει' κράτη.

ἐγὼ μὲν οὖν οὗτ' αὐτὸς ἰμείρων ἔφυν

τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,

οὗτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω,

590

εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν' ἄκων ἔδρων.

πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίω ἔχειν

ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν ;

θανὼν εἶη. 1045, ἐστὶ — ζῶν. 1284, ἔστ' ἀπὸν. Oed. C. 1433, ἔσται μέλουσα. Phil. 420, θάλλοντες εἰσι. 412, οὐκ ἦν ἐτι ζῶν. Eur. Iph. A. 33, τὰ θεῶν οὕτω βουλόμεν' ἔσται. πάντ' ἐμοῦ κομίζεται. 'She obtains all from me,' i. q. πάντ' ἐξ ἐμοῦ φέρεῖ (590). Gl. B: λαμβάνει. Cf. Oed. C. 1411, ὁ νῦν ἔπαινος, ὃν κομίζετον | τοῦδ' ἀνδρός. Also below 1004. 1012. 1022. "There seems to be," observes Mitchell, "rather a delicate evasion on the part of Oedipus, than an admission that Jocasta shared his sovereignty."

581. οὐκοῦν P. edd. vett. οὐκ οὖν Br. Dind. Wund. Hart. οὐκ οὖν (with interrogation) Elmsl. Herm. Schn. ἰσοῦμαι. 'I am on an equality with.' Cf. Aj. 1174, κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου.

582. ἐνταῦθα γὰρ δὴ —. 'Yes, for it is in this very point or view that you appear a false friend.' Gl. B: εἰς τοῦτο, ὅτι ἴσος ἡμῖν εἶ. Cf. 598. Fr. 98, ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ. Eur. Suppl. 1058, κἄπειτα τύμβω καὶ πυρῇ φαίνει πέλας ; | ET. ἐνταῦθα γὰρ δὴ καλλίνικος ἔρχομαι.

583. οὐκ, εἰ διδοίης — σαυτῷ λόγον. 'Not so, if you were to reason with yourself, as I do.' Eur. Med. 872, ἐγὼ δ' ἐμαντῇ διὰ λόγον ἀφικόμην. Herod. ii. 162, οὐδένα λόγον ἐωῦτῳ δόντες. (Where see Wessel.) i. 209, ὁ Κύρος ἐδίδου λόγον ἐωῦτῳ περὶ τῆς ὕψιος. iii. 25. iv. 102. v. 138. Dem. p. 1103, λόγον δ' ἐμαντῷ διδοὺς εὐρίσκω &c. ὥς ἐγώ. Sub. δίδωμι ἐμαντῷ, or perhaps rather σοι, 'as I reason it with thee.'

584. εἴ τιν' ἂν δοκεῖς. ἢ τίν' ἂν δοκῆς

(δοκῆς also N. P.) F. Perhaps ἦ is right, for σκέψαι εἰ δοκεῖς is not very intelligible. Construe εἰ δοκεῖς τιν' ἂν ἐλέσθαι ἄρχειν. The particle ἂν is often placed before the former of two verbs, when really it belongs to the latter.

585. Shakspeare, Henry IV. (ii. 3. 1): 'Then happy low lie down ! | Uneasy lies the head that wears a crown.'

586. ἔξει. ἔξοι Doederl. Hart. Which appears to me preferable, after ἂν ἐλέσθαι ἄρχειν.

587. ἐγὼ μὲν οὖν οὗτ' αὐτὸς — οὗτ' ἄλλος &c. Observe the construction, and cf. 1459 f. ἰμείρων ἔφυν. 'Am of a nature to desire.' So Phil. 1052, νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν. Brunck compares the language of Hippolytus with his father Eur. Hipp. 1013 f.

588. τύραννα δρᾶν. 'To act as a sovereign, to enjoy kingly power.' τύραννα for τυραννικά, the primitive for the possessive, as δοῦλος for δουλικὸς &c. Ant. 1169, τύραννον σχῆμα. Aesch. Pr. 760, τύραννα σκῆπτρα. Soph. Fr. 862, σὺ γὰρ γέροντα βουλευεῖς.

589. ὅστις σωφρονεῖν ἐπίσταται. The same words occur in Eur. Phil. Fr. 10, ὅστις σωφρονεῖν γ' ἐπίσταται. Valck. ad Phoen. 557.

590. φέρω. I. q. λαμβάνω. The more usual form in this sense is φέρομαι, as κομίζομαι v. 580. But cf. on Oed. C. 6.

591. πολλὰ — ἔδρων. 'Many things I should have had to do even against my will.' For πολλὰ κἂν (γρ. πολλάκις ἂν F.) I should prefer πολλὰ τᾶν, the position of καὶ appearing to me rather objectionable.



οὐπω τοσοῦτον ἡπατημένος κυρῶ  
 ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. 595  
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,  
 νῦν οἱ σέθεν χρήζοντες αἰκάλλουσί με·  
 τὸ γὰρ τυχεῖν αὐτοῖσι" πᾶν† ἐνταῦθ' ἐνι.  
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφείς τάδε ;  
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν." 600

594. 'Never yet have I fallen into such an error of judgment as to' &c. ἡπατημένος. ἐπτοημένος Wakef. S.C. xxv. Cf. Phil. 30, κατακλιθεὶς κυρῇ.

596. πᾶσι χαίρω. I. e. πάντες με χαίρειν κελεύουσιν. 'I am bid God-speed (am greeted) by all.' For the dative πᾶσι ('at the hands of all, from all, by all') cf. on Oed. C. 430. Or, 'I am happy in the eyes of all.' Cf. 8. Wunder approves of Brunck's interpretation, 'nunc omnibus oblector (i. e. nunc omnes amo),' which I think unsatisfactory. Gl. B: οὐδενὶ γὰρ λύπης αἴτιος γέγονα. Cf. Phil. 357, καί μ' εὐθὺς ἐν κύκλῳ στρατὸς | ἐκβάνα πᾶς ἡσπάζετο.

597. Schol: ἐκκαλοῦσι· προκαλοῦσιν. Gl. B: ἐκκαλοῦσι· μεσοῦντα. 'Call me forth, as their mediator,' that I may present their petitions to the king. Ludwig Dindorf's conjecture αἰκάλλουσι has been adopted by Dind. Wund. Schn. Hart. The same correction (together with ἐπικαλοῦσι, 'open meam implorant') had been already proposed by Musgrave. I do not attach much weight to the objection which has been advanced against it, that αἰκάλλειν is a word more suited to Comedy than Tragedy.

598. αὐτοῖς vulg. αὐτοῖσι F. αὐτοὺς L. pr. P. Dresd. b. ἅπαντ' vulg. ἅπαν L. P. πᾶν F. N. Schol. rec: ἅπανα γὰρ ἐλπίς τοῦ τυχεῖν, ὧν θέλουσι δηλονότι, ἐνταῦθα ἐστὶν αὐτοῖς, ἡγουν ἐν ἐμοί. The general sense is clear enough: 'For upon this (ἐν τῷ αἰκάλλειν ἐμὲ, not ἐν ἐμοί, as the Schol. explains) turns (or depends) the question of their success in all matters.' If we retain the common reading, we must construe, ἐνταῦθα γὰρ ἐνι αὐτοῖς [αὐτοῖς] τυχεῖν ἅπαντα, 'to succeed in every thing,' or thus, ἐνταῦθα γὰρ ἐνι τὸ τυχεῖν αὐτοῖς ἅπαντα ('that every thing succeeds to them'). But the uncertainty of the exact reading is shown by the diversity of opinion among the editors. Thus Brunck and Dindorf retain αὐτοῖς ἅπαντ', Elmsley approves of αὐτοὺς ἅπαντ',

Bothe reads αὐτοῖσι πάντ' (so also Burges on Phil. p. 116), Hermann and Hartung αὐτοῖσι πᾶν, Ebner and Schneidewin αὐτοὺς ἅπαν. Ebner well translates: 'ut quae cupiunt, assequantur, omnino penes me est.' As he observes, an accusative of the subject is required before τυχεῖν. Schneidewin also, who reads αὐτοὺς ἅπαν, explains thus: 'that they obtain their wishes, depends entirely (πᾶν) upon this.' By a comparison of the various readings, and from the fact that an accusative of the subject is required before τυχεῖν, I am led to think the true reading is τὸ γὰρ τυχεῖν αὐτοὺς τι πᾶν ἐνταῦθ' ἐνι, 'for that they succeed (their success) in any request, depends entirely (πᾶν, not ἅπαν) on this.' Αὐτοὺς τι might easily become changed into αὐτοῖσι. Or αὐτοὺς ἅπαντ'. Were it not for the v. r. αὐτοὺς (L. P. &c.), I should have acquiesced in αὐτοῖσι πᾶν, with nearly the same sense. τυχεῖν ἅπαντα means 'to succeed in every thing,' ἅπαντα being the object. So Oed. C. 1168, ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν. Eur. Med. 758, τυχοῦσ' ἂ βούλομαι. Iph. A. 995, ταῦτα τεύξομαι σέθεν. Suppl. 267, γραῦς οὐ τυχοῦσας οὐδὲν ὦν αὐτὰς ἐχρήν. Cf. also Oed. C. 1106. Ant. 778. Ph. 509. Fr. 757. ἐνταῦθ' ἐνι. 'Depends on this.' Cf. 582. Oed. C. 585, ἐνταῦθα γὰρ μοι ταῦτα συγκομίζεται [τοι — συγκομίζομαι?]. This line, as usually read, has neither caesura nor quasi-caesura, as vv. 738. 785. 856. Aj. 1091, Μενέλαε, μὴ γνώμας ὑποστήσας σοφάς. Ph. 1369, ἔα κακῶς αὐτοὺς ἀπόλυσθαι κακοῦς.

599. κεῖνα, to be a king, sovereignty with its drawbacks; τάδε, to live like a king, without trouble or responsibility.

600. οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 'A mind well-disposed can never become base.' Schol: ὁ καλῶς φρονῶν νοῦς οὐκ ἂν κακὸς γένοιτο. I would gladly transpose, νοῦς καλῶς φρονῶν κακὸς, or οὐκ ἂν κακὸς γένοιτο νοῦς καλῶς φρονῶν. Hartung corrects, καλὸς κακῶς.

ἀλλ' οὐτ' ἐραστής τῇσδε τῆς γνώμης ἔφυν  
οὐτ' ἂν μετ' ἄλλου δρώντος ἂν'' τλαίην ποτέ.  
καὶ τῶνδ' ἔλεγχον\*, τοῦτο μὲν Πυθῶδ' ἰὼν  
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἡγγειλά σοι  
τοῦτ' ἄλλ', εἴαν με τῷ τερασκόπῳ λάβης 605  
κοινῇ τι βουλευέσαντα, μή μ' ἀπλῇ κτάνης  
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.  
γνώμη δ' ἀδήλω μή με χωρὶς αἰτιῶ.  
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην  
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610  
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω  
καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.

601. ἐραστής —. 'An admirer of this way of thinking.' Lat. 'sectator.' Heath conjectures ἄλλ' οὔτε πλάστης ('hujus consilii artifex'). Hartung gives ἄλλ' οὔτε δρασστής.

602. οὐτ' ἂν. Perhaps οὐτ' οὖν, 'nor yet.' For δρώντος perhaps δρᾶν κάκ'. With τλαίην understand δρᾶν.

603. τῶνδ' ἔλεγχον. 'As a proof of this,' i. q. ὃ ἔσται ἔλεγχος τῶνδε, put in apposition with what follows. The accusative is often put in close apposition with, and as explanatory of, the collective meaning of the preceding sentence. V. Matth. § 432, 5. Cf. Ant. 44, ἥ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει (sub. πρᾶγμα); Aj. 1191. Aesch. Ag. 1419, οὐ τοῦτον ἐκ γῆς τῇσδε χρῆν σ' ἀνδρηλατεῖν, | μισμάτων ἄποινα; Eur. Hel. 35, καὶ δοκεῖ μ' ἔχειν, | κενὴν δόκησιν, οὐκ ἔχων. El. 231, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων. Herc. 675, οὐ παύσομαι τὰς Χάριτας | Μούσαις συγκαταμινύς, | ἡδίσταν συζυγίαν. 58, ἥς μήποθ', ὅστις καὶ μέσως εὖνους ἐμοί, | τύχοι, φίλων ἔλεγχον ἀψευδέστατον. 426, τὸν τε πολυδάκρυον ἔπλευσ' ἐς Αἶδαν, πόνων τελευτάν. Iph. A. 233, τὰν γυναικεῖαν ὕψιν ὁμμάτων ὡς πλησάμαι, μέλινον ἀδονάν. Or. 1103, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν. Ph. 1133, ὑπόνοιαν ἡμῖν, οἷα πέσσεται πόλις. 351. Andr. 291. Herc. 59. 355. 427. Alc. 7. Where see Monk. Virg. Aen. vi. 223, 'Pars ingenti subiere feretro, | Triste ministerium.' τοῦτο μὲν — τοῦτ' ἄλλ'. 'In the first place — then this.' Strictly speaking, τοῦτο δέ should follow, but this is varied by τοῦτ' ἄλλο. So Ant. 165, τοῦτο μὲν — τοῦτ'

αἰθῆς. 61, τοῦτο μὲν — ἔπειτα δέ. Phil. 1345, τοῦτο μὲν — εἶτα. Aj. 670, τοῦτο μὲν — ἐν δ' (εἶθ'?). Herod. iii. 108, τοῦτο μὲν —.

604. πεύθου. πύθου F. and v. r. in B. πυθοῦ P. Cf. Tr. 387, πεύθου μολοῦσα τάνδρος. From this present is formed the future πείσομαι. σοι | τοῦτ' ἄλλ' Musgr. Brunck, &c. σοι | ταῦτ'. ἄλλ' edd. vett.

605. τοῦτ' (ταῦτ' M. Ald. &c.) ἄλλ' (ἄλλ' A. L. M. N. P. Laud. Bodl. Ald. Elmsl.). 'This also (do).' Gl. N: τοῦτο δέ. Perhaps τοῦτ' αἰθῆς, ἦν με —, as in Ant. 167, τοῦτ' αἰθῆς. ἦνικ' —. Understand some such verb as δρᾶ or ποίει. Cf. Phil. 310, ἐκεῖν' οὐδεὶς θέλει | σῶσαί μ'. Arist. Ran. 1368, εἴπερ γε δεῖ καὶ τοῦτό με | ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην. Incert. ap. Lycurg. c. Leocr. p. 213, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν | τὸν νοῦν τὸν ἐσθλὸν &c. τῷ τερασκόπῳ — κοινῇ. 'In common with this soothsayer.' V. Matth. § 385.

608. γνώμη δ' ἀδήλω. 'On an uncertain suspicion.' Cf. 657. χωρίς. 'Apart from' other proof or evidence.

609. μάτην. Gl: ἀνεξετάστως. 'Without good grounds, hastily, rashly.'

611. 'For to lose a good friend I consider the same as to lose one's own life, which one cherishes above all things.' Similarly 1187, ἴσα καὶ τὸ μηδέν.

612. τὸν παρ' (αὐτῷ P. &c. αὐτοῦ Pal. 356) αὐτῷ βίοντον. 'One's own life.' Compare the expression ἐκπεσεῖν φίλας καρδίας in Eur. Hec. 1028, and the φίλον ἦτορ of Homer. Dem. p. 318, εἰ δ' οὖν ἔστι καὶ παρ' ἐμοί τις ἐμπειρία &c. Instead of τὸν αὐτοῦ βίοντον, as Schneid.



ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ  
χρόνος δίκαιον ἄνδρα δείκνυσιν ὁμόνος,  
κακὸν δὲ καὶ ἐν ἡμέρᾳ γνοίης μῖα.

615

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ" πεσεῖν,  
ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρα  
χωρῇ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.  
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν  
πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.

620

ΚΡ. τί δῆτα χρήξεις ; ἦ μέ" γῆς ἔξω βαλεῖν ;

observes, because of the comparison with the ἐκβαλλόμενος φίλος. Oed. C. 7, *χῶ χρόνος ξυνῶν | μακρός*.

614. Why does it take so much longer time to discern the bad than the good man? Because, says Hermann, the opportunities for manifesting a bad disposition are far more numerous and striking than those for displaying a good one. As the Attic comedian truly observes Eccl. 177, *καὶ τις ἡμέραν μίαν | χρηστὸς γένηται, δέκα πονηρὸς γίγνεται*. Cf. Simonides Epigr. 156, *οὐκ ἔστιν μείζων βᾶσανος χρόνον οὐδενὸς ἔργου, | ὅς καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον*. Theognis 961, *τούτων δ' ἐκφαίνει πάντων χρόνος ἥθος ἐκάστου*. Philemon, *χρόνος δίκαιον ἄνδρα μηνύει ποτέ (ἢ ὁμόνος)*.

616. Translate, 'He has spoken well for (or, in the judgment of) one who is careful not to fall' (or, take a false step). Gl. B: *εὐλαβουμένῳ. φοβουμένῳ*. So Ant. 904, *καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν ἐδ'*. 1161. Tr. 296, *ὅμως δ' ἔνεστι τοῖσιν ἐδ' σκοπουμένοις | ταρβεῖν &c.* For πεσεῖν Elmsley compares El. 398, *ἐξ ἀβουλίας πεσεῖν*. 429, *ἀβουλίᾳ πεσεῖν*. Heath's ingenious conjecture is not unworthy of mention, *καλῶς ἔλεξεν· εὐλαβοῦ μένει (i. q. θυμῷ, 'ira.'* Eur. Hipp. 996. Hom. Il. α'. 103. 207) πεσεῖν. Perhaps *εὐλαβοῦ θυμῷ* (or *ἔξ ὀργῆς*) πεσεῖν (coll. El. 398).

617. *φρονεῖν γὰρ* —. 'For those who form hasty opinions are not sure' (safe). Publ. Syr. Sent. 5, 'Ad poenitendum properat, cito qui judicat.' Eur. Ph. 617, *ἐπίσχες· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει*. James Ep. i. 19, *ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι*. Compare also our own proverb, 'slow and sure.'

618. Construe, *ὅταν οὐπιβουλεύων ταχύς τις λάθρα χωρῇ*, 'when the plotter

advances stealthily with a degree of quickness, quick also must I be in counsel.' So Shakspeare, Richard III. (iv. 3): 'So, muster men; my council is my shield; | We must be brief, when traitors take the field.' Perhaps *ὅταν ταχύς τις οὐπιβουλεύων (ὁ ἐπιβουλεύων τις)* —. But *τις* is often added after adjectives. So Ant. 252, *ἄσημος οὐργάτης τις ἦν*. 951, *τις—δεινά*. Tr. 309, *γενναῖα—τις*. Aj. 1266, *ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ*. Ph. 965, *οἶκτος δεινὸς—τις*. Aesch. Prom. 695, *φόβου πλέα τις εἴ*. Sept. 473, *ὁ σηματουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν*. 989, *ἡ μεγασθενὴς τις εἴ*. Ag. 1111, *φρενομανὴς τις εἴ*. Eur. Iph. A. 1012, *κακὸς τις ἐστὶ &c.* Arist. Th. 646, *ὡς καὶ στιβαρά τις φαίνεται καὶ καρτερὰ*. Pl. 726, *ὡς φιλόπολις τις ἔσθ' ὁ δαίμων καὶ σοφός*. V. Matth. § 487, 5. For *ταχύς*, where we should rather expect *ταχέως*, cf. Phil. 526, *ὀρμάσθω ταχύς*. 1080, *ὀρμαῖσθαι ταχεῖς*. 1223, *ἔρπεις—ταχύς*. 808, *ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται*. Oed. C. 306, *βραδὺς ἔρπει*. Ant. 1215, *ἵτ' ἄσσον ὥκεις*. Fr. 708, *ταχύς—ἐπεστάθη*. Arist. Nub. 703, *ταχύς δ'—ἐπ' ἄλλο πῆδα*. Hor. Sat. i. 10. 92, 'I, puer, atque meo citus haec subscribe libello.' For *οὐπιβουλεύων* Hartung reads *μοι 'πιβουλεύων (μοῦπιβ.?)*.

619. *χωρῇ. χωρεῖ P. πάλιν*, 'in opposition, in reply.'

621. *τὰμὰ. Sc. βουλευματα*. Cf. 619. *ἡμαρτημένα*. 'Vain, badly carried out.' Or we may translate in a general sense, 'His will be the actions, mine the mistakes, or errors of judgment.'

622. *ἡ M. P. Br. Wund. Dind. ἡ vulg. Herm. Ebn. Schn. Hart. Cf. 532*. Oed. C. 643, *τί δῆτα χρήξεις; ἡ δόμους στείχειν ἑμούς;* For *ἡ με qu. ἡ μέ*.

ΟΙ. ἥκιστα· θνήσκειν, οὐ φυγεῖν σε βούλομαι.

ΚΡ. ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν."

ΟΙ. ὥς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις.† 625

ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.

ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καμόν". ΟΙ. ἀλλ' ἔφυς κακός.

ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὁμως.

623. θνήσκειν, οὐ φυγεῖν σε βούλομαι. Such unions of different tenses are of very rare occurrence in Sophocles. Qu. ἥκιστ' ἀποθανεῖν, οὐ φυγεῖν —. The aorist βαλεῖν also has just preceded. But cf. Ant. 204, μήτε κτερίζειν μήτε κωκυσαί (-βειν?) τινα. Trach. 191, ὅπως — τι κερδάναιμι καὶ κτάρην χάριν (qu. κερδαίνομι, or else θείμην).

624. For ὅταν προδείξῃς I should prefer ὅταν προδείξῃς γ' —, 'Yes (I shall be prepared to die), when first you shall have shown' &c. (Cf. 680, . . μαθοῦσά γ' ἥτις ἡ τύχη, 'Yes, when I have learnt' &c.). Schol. rec: ὅταν ἀποδείξῃς, ὃ λέγεις δηλονότι, τότε τεθνήξομαι. εἰτα ἐπάγει σχετλιάζων. οἷόν ἐστι τὸ φθονεῖν. Gl. B: ὅταν. τότε φονεύσεις με. Dobree conjectures, ὦ τάν, προδείξεις (1145. Phil. 1387). οἷόν ἐστι τὸ φθονεῖν. Gl. B: οἷός ἐστιν ὃ ἐμὸς πρὸς σὲ φθόνος. These words, as usually read, can hardly mean anything else than, 'what a thing envy is,' how great is the power of envy. Creon attributes Oedipus' otherwise inexplicable conduct and language to envy. Perhaps the writer of the gloss above read, οἷός ἐστιν ὃ (or ἐστ' ἐμὸς) φθόνος. We might also conjecture, οἷόν ἐστιν ὃ φθονῶ, 'what sort of a thing it is, wherein I envy you' (or which I refuse to tell you). In these words Creon repudiates the idea of entertaining any selfish views prejudicial to Oedipus. Muserave justly observes on this passage, "Nihil unquam frigidius vidi," and conjectures, ὅταν προδείξῃς μ' οἷον ἐντίμω φθονεῖν. Hartung reads, οἷόν ἐστι τὸ φθάνειν. Elmsley and Dind. put no stop at all after προδείξῃς. Perhaps, οἷον ὄντα με φθονεῖν ('a likely person to feel envy'), or μ' οἷον ὄντα σοι φθονεῖν. For φθονεῖν we find a noticeable variant φρονεῖν (γρ. φονεῖν) in F. Hence I suspect the true reading to be, οἷόν ἐστι μὴ φρονεῖν, 'Yes, when first you have shown what a thing it is to be unwise.'

625. ὥς οὐχ ὑπείξων —. Cf. Trach. 1232, ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.

πιστεύσων. Πιστεύειν here signifies 'to obey,' as elsewhere ἀπιστεῖν 'to disobey.' So also πίστις 'obedience,' ἀπιστία 'disobedience.' The matter wherein Oedipus challenges Creon to obey him, is for him to confess his guilt in having suborned Teiresias to utter this false calumny. The note of interrogation at the end of the line I have removed. Cf. Trach. 1232.

626. The violence and impetuosity of the altercation is now aptly described by the language being broken up into hemistichs, which answer one another in rapid succession. τὸ γοῦν (τό γ' οὖν L. τό γ' G. M.) ἐμόν. Sub. εὖ φρονῶ. 'I do so (do judge right) as regards my own interest at least.' Cf. on 570. Gl. B: τὸ ἐμὸ λυσιτελοῦν φρονῶ.

628—30. A striking picture of the sentiments and language of despotic tyrants in all ages. ἀλλ'—καμόν. 'But it behoves you also (to judge right) as regards me.' But Creon could hardly expect Oedipus to care for him as much as (ἐξ ἴσου) for himself; besides, instead of καμόν we require καὶ τοῦμόν. I consider therefore the true reading to be ἀλλ' ἐξ ἴσου δεῖ καμέ γ' (sub. εὖ φρονεῖν τοῦμόν), 'but I too must claim the same privilege for myself.' Cf. 619.

628. εἰ δὲ ξυνίης μηδέν; 'But if you understand nothing' of those things you suspect? ξυνίης D. T. Aug. b. Dresdd. Turn. Erf. ξυνίεις four of Brunck's mss. P. Laud. Bodl. Mosq. Schol. Ald. Schn. ξυνίεις (gl. νοεῖς) B. Cf. on Ant. 403. El. 1347. Pors. ad Orest. 141.

Schol: ἀρκτέον γ' ὁμως: ἀλλὰ χρὴ βασιλεύειν. Gl. B: κυριεντέον ἐμοί σου. 'Still rule' over you (τὸ ἄρχειν) must be exercised by me.' Ἀρκτέον in an active sense (χρὴ ἄρχειν) occurs also Isocr. Plat. c. 6, οὐ τῶν ἄλλων αὐτοῖς ἀρκτέον. (So Aj. 668, ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. In Latin, 'parendum est.') In a middle sense it is found Aj. 853, ἀρκτέον τὸ πρᾶγμα (i. e. δεῖ ἄρχεσθαι τοῦ



KP. οὔτοι κακῶς γ' ἄρχοντος." ΟΙ. ὦ πόλις πόλις.

KP. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630

XO. παύσασθ', ἀνακτες· καιρίαν δ' ἡμῖν\* ὀρώ

πράγματος, 'the matter must be begun'). Similarly *πειστέον* (δεῖ πείθεσθαι, 'you must obey') Oed. R. 1516. Phil. 994. Schaefer, Dindorf, and Wunder prefer to take *ἀρκτέον* in its passive signification, *ἀρκτέον σοι*, 'you must be governed' (δεῖ σε ἄρχεσθαι), as *ἡσσητέον σοι*, 'you must be defeated' (δεῖ σε ἡσσησθαι). So Ant. 678, *κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα*. Dinarch. c. Dem. p. 103, *οὐ καταπληκτέον ἐστί* (i. e. οὐ καταπλαγῆναι δεῖ, 'you must not be cowed'). But, I think, wrongly. The context clearly shows that *μοι* is to be understood after *ἀρκτέον*, not *σοι*. 'But if you understand nought?' says Creon. 'Still,' replies Oedipus, 'must I exercise rule' (*ἀρκτέον μοι*). Whereas the answer, 'Still must you be governed' (*ἀρκτέον σοι*), would not agree so well with the question. Hermann's conjecture *ἀρκτέος*, approved by Wunder, is open to the same objection that it would appear to refer to the same person as *ἐννίης*, which would be absurd. Hartung gives *εἰκτέον*.

629. *οὔτοι κακῶς γ' ἄρχοντος*. 'Not so by a bad ruler' (*ἄρχεσθαι με δεῖ*). For, as Schaefer observes, *ἄρχεσθαι τινος* is good Greek no less than *ἄρχεσθαι ὑπὸ τινος*. If the usual reading be correct, we must suppose *ἀρκτέον* to be now understood in a different sense from that intended by Oedipus, viz. in the sense of *ἄρχεσθαι δεῖ*, 'one must be governed.' And the word is capable of both acceptations. See note on v. prec. Musgrave's conjecture however, *ἄρχοντας* (approved of formerly by Hermann), obviating as it does the difficulty arising from the supposed double acceptation (active and passive) of the verbal *ἀρκτέον*, deserves consideration. The sense of the passage would then be plain enough. 'Still must rule be kept up,' says the haughty monarch. 'Not at least by bad rulers,' retorts the indignant prince. We can well understand how *ἄρχοντας* might have been changed into *ἄρχοντος* by copyists ignorant of this peculiar and idiomatic construction, on which v. Matth. § 447, 4. I feel also rather uncertain as to the propriety of the construction *ἄρχεσθαι τινος* 'to be ruled by any one,' which cannot exactly be compared with *ἡσσησθαι τινος*

(Ant. 678, *γυναικὸς — ἡσσητέα*). Still we find in Phil. 3, *κρατίστου πατρὸς Ἑλλήνων τραφεῖς*. Wunder takes *ἄρχοντος* to be the genitive absolute. Musgrave's conjecture might perhaps be improved upon thus, *οὔτοι κακῶς ἄρχοντά γ' (or ἄρχοντί γ')*, 'not, if you rule badly at least.' Or another easy emendation might be applied, *οὐκ ἦν κακῶς γ' ἄρχη τις*. Some correction certainly appears necessary, in order to clear up the sense.

ὦ πόλις, πόλις. 'O Thebes, Thebes! The same indignant exclamation is met with in Eupolis ap. Athen. p. 425 E. Arist. Ach. 27. Cf. below 1403, ὦ γάμοι γάμοι. El. 1410, ὦ τέκνον, τέκνον. Oedipus appeals to the state, by which he had been raised to the sovereignty, against the insubordinate language of Creon. Creon, in reply, claims an equal right with the stranger king to be heard, as being a member of the same. Ant. 737. This expostulation of Creon, who in other plays is represented as the *beau ideal* of a despotic tyrant, recalls to one's mind the 'Gracchos de seditione querentes.'

630. *κάμοι πόλεως μέτεστιν*. 'I too have a share in the state.' Eur. Ion. 1297, *τοῖς Αἰόλου δὲ πῶς μετὴν τῆς Παλλάδος*; Arist. Ran. 1163, *ἐλθεῖν μὲν εἰς γῆν ἔσθ' ὅτῳ μετῇ πάτρας*. Thuc. i. 28, *ὡς οὐ μετὰν αὐτοῖς Ἐπιδάμνον*. *μέτεστιν οὐχὶ* T. Dresd. a. Br. edd. recc. *μέτεστ'*, οὐχὶ M. pr. *μέτεστι τῆσδ'*, οὐχὶ F. G. L. N. P. Bar. Laud. Aug. b. and three of Brunck's. *μέτεστι τῆσδ'*, οὐ Ald. H. Bodl. Mosq. Dresd. b. The cause of the disturbance is to be found in the insertion of *τῆσδε* by some officious hand. The pronoun, observes Ebner, may be easily omitted; whereas the strengthened negative *οὐχὶ* well suits the excited state of Creon's mind.

631. *παύσασθ', ἀνακτες*. This use of the imperative does not imply any disrespect. In similar language in Eur. Andr. 631 the Chorus address Menelaus and Peleus, *παύσασθον ἤδη — λόγων ματαίων*. Cf. also Aj. 1353. Perhaps *σπέσασθ'* 'make a truce.' *καιρίαν* the Tricl. mss. *κυρίαν* B. v. r. M. N. P. L. sec. *ὑμῖν*. *ἡμῖν* G. N. P. Tricl. Herm. prob. Elmsl. Which reading I have adopted. A similar passage in Aj. 1316.

τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς  
τὸ νῦν παρεστὸς νεῖκος εὔθεςθαι χρεών.

### ΙΟΚΑΣΤΗ.

τί τήν' ἄβουλον, ὦ ταλαίπωροι, στάσιν  
γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς 635  
οὕτω νοσοῦσης ἴδια κινοῦντες κακά ;  
οὐκ εἰ σύ τ' εἴσω,† σύ τε, Κρέων,\* κατὰ στέγας,

632. Ἰοκάστην. Called Ἐπικάστη by Hom. Od. xi. 270, μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην. For in ancient times it was common for persons to have several names. So Ἰφιγένεια and Ἰφιάνασσα, Ἥλέκτρα and Λαοδίκη, Πάρις and Ἀλέξανδρος, Οἰδίπους and Οἰδιπόδης &c.

633. παρεστὸς L. pr. P. pr. Aug. b. (supr.). Herm. Dind. Wund. Schn. παρ-εστὼς vulg. Br. Hart. The form παρεστὸς is usually considered more Attic. See Buttm. Gr. § 114. Cf. Arist. Eq. 564, πρὸς τὸ παρεστὸς (so R. παρ-εστὼς vulg.). We meet with a similar abbreviation in ἐστᾶμεν (from ἐστήκαμεν), δεδείπνᾶμεν &c. The other form παρ-εστὼς, which analogy might appear to support, as being contracted from παρ-εστῆς, found favour with Elmsley. εὔθεςθαι. 'To arrange, settle.' Gl. B: διαλύσαι. Cf. El. 1434, τὰ πρὶν εὔθεςμενοι. Eur. Creus. Fr. 321, ταῦτ' ἐστὶν ἄλγιστ', ἣν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσ-θῇ φέρων. Compare the Latin, 'tantas componere lites.'

634. τήν mss. τήνδ' Doederl. Wund. Hart. Perhaps rightly. Cf. on 572. But Phil. 327, τὸν μέγαν χρόνον. Aj. 312, τὰ δέιν' ἐπηπείλησ' ἔπη. στάσιν γλώσσης. 'Strife of tongue.' Trach. 1179, ταρβῶ μὲν ἐς λόγου στάσιν τοιάνδ' ἐπελθών.

635. ἐπήρασθ' (or ἐπήρασθ') F. L. pr. M. N. P. Aug. b. Tricl. ἐπήρατ' vulg. As the action implied by the verb is of a reciprocal character, the middle is evidently preferable. Translate: 'Have raised against each other.' Cf. Oed. C. 424, ἀπαναίρονται δόρυ. So Arist. Nub. 66, ἐκρινόμεθα 'we quarrelled between ourselves.' 62, ἐλοιδορούμεθα. 1375, ἡρειδόμεσθ'. Eq. 900, βδεόμενοι. Dem. de Cor. p. 302, πολλοὺς καὶ θρασεῖς — τῇ πόλει ἐπαίρομενος λόγους. 449, ἐπαρεῖ τὴν φωνήν.

635—6. Compare the language of Othello, 'What! in a town of war, | Yet wild, the people's hearts brim-full of fear, | To manage private and domestic quarrel! | 'Tis monstrous!'

636. Eur. Ph. 867, νοσεῖ γὰρ ἥδε γῆ πάλαι. ἴδια κινοῦντες κακά. 'Stirring up (fomenting) private quarrels or grievances.'

637. σύ τ' οἴκους Ald. Laud. Bodl. and 'codices opt. et vetustiss.' of Brunck. σύ τ' ἐς οἴκους B. F. G. L. pr. N. P. Bar. σύ τ' εἰς οἴκους M. Turn. Then Κρέων, σύ τε στέγας (γρ. κατὰ στέγας) B. Construe: οὐκ εἰ σύ τε, σύ τε, Κρέων, οἴκους κατὰ στέγας. Cf. El. 1308, Ἀγισθος μὲν οὐ κατὰ στέγας, | μήτηρ δ' ἐν οἴκοις. Trach. 689, κατ' οἶκον ἐν δόμοις. Eur. Tro. 645, ἔμιμνον ἐν δόμοις | εἴσω μελάθρων. With εἰ οἴκους cf. Trach. 329, πορευέσθω στέγας —. Above 533, τὰς ἐμὰς στέγας ἵκου. For κατὰ στέγας cf. Oed. C. 339. El. 282. 1308. The objection however to κατὰ στέγας here is that it seems hardly to accord with the required idea of motion. So El. 282, κατὰ στέγας κλαίω. Oed. C. 339. Qu. οὐκ εἰ σύ τ' εἰς οἴκους, σύ τ' αὖ, Κρέων, ἔσω. (Perhaps κατὰ στέγας was a gloss on ἔσω, and so crept into the text.) Or οὐκ εἰ σύ τ' εἴσω, σύ τε, Κρέων, κατὰ στέγας; Or οὐκ εἰ σύ τ', ὦνερ (or ὠναξ, 852), σύ τε, Κρέων, εἴσω στέγας. The two clauses (σύ τ', ὦνερ, and σύ τε, Κρέων) thus harmonize well. For εἴσω στέγας cf. Tr. 492, εἴσω στέγας χωρῶμεν. Below 1515, ἀλλ' ἴθι στέγας ἔσω. El. 1392, παράγεται — εἴσω στέγας. Κρέων vulg. Κρέον Elmsl. Dind.

οὐκ εἰ — καὶ μὴ — οἴσετε; Eur. Hipp. 498, οὐχὶ συγκλήσεις στόμα, | καὶ μὴ μεθήσεις αἰθῆς αἰσχίστους λόγους; Hel. 437, οὐκ ἀπαλλάξει δόμων | καὶ μὴ — ὄχλον παρέξεις δεσπότης; Arist. Eccl. 1144, οὐκ οὐν ἅπασι δῆτα γενναίως ἐρεῖς | καὶ μὴ παραλείψεις μηδέ —; Elsewhere μηδὲ takes the place of καὶ μὴ, Aj. 75, οὐ



καὶ μὴ τὸ μηδὲν ἄλγος ἐς μέγ' οἴσετε ;

KP. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις  
δρᾶσαι δικαιοῦ, δυοῖν ἀποκρίνας κακοῖν," 640

ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτείνειν λαβών.

OI. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς  
εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.

σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; Tr. 1183, οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί; Wunder is certainly mistaken in supposing that οὐ is not to be repeated before μὴ in such passages. The negative οὐ pervades the entire sentence, though not actually repeated in the latter clause.

638. καὶ μὴ —; 'And not raise a trouble of no importance to a serious one?' So Schol. rec: καὶ μὴ τὴν οὐ-δαμνὴν λύπην εἰς μέγα κομίζετε. After μέγα of course ἄλγος must be supplied. Wunder with Doederlein prefers (with less probability, I think,) to construe, καὶ μὴ οἴσετε τὸ μηδὲν (i. e. rem nullius momenti) εἰς μέγ' ἄλγος. For in that case it is reasonable to suppose the poet would have written rather τὸ μηδὲν ἐς μέγ' ἄλγος οἴσετε. Mitchell wrongly understands μέγα (ἄλγος) of the present affliction of the state. ἐς for εἰς Dind.

640. δυοῖν ἀποκρίνας κακοῖν. 'Having chosen (one) of two evils.' Schol: ἀποκρίνας· ἐν τῶν δύο ποιήσας. Gl. B: ἀποκρίνας· διελόμενος. To this reading, however, there is a twofold objection. In the first place it renders necessary rather an awkward synzesis in δυοῖν; and in the next place an equally awkward lengthening of the second syllable in ἀποκρίνας. For the former Hermann (El. D. M. p. 53) compares the synzesis in νεκύεσσιν (Od. λ'. 568), γενύνων (Pind. P. iv. 225), ἐρινύων (Eur. Iph. T. 931. 970. 1456), &c. The Latin poets, as Dindorf remarks, made use of the same contraction. So 'duas' is pronounced as a monosyllable Plaut. Rud. i. 2. 41. ii. 2. 14; 'duarum' as a disyllable Plaut. Trin. iv. 3. 46. Ter. Heaut. ii. 3. 85. With which compare the English 'two,' and the German 'zwei.' So also 'bellum' (contr. from 'duellum'). For the latter compare Phil. 30, ὅρα καθ' ἕκτον μὴ κατακλιθεῖς (f. κατακλιθεῖς που) κυρῇ. El. 1193, τίς γάρ σ' ἀνάγκη τῇδε προτρέπει (f. προστρέπει) βροτῶν; These, with other examples (Aesch. Pr. 24, ἀποκρύψει. Pers. 217, ἀποτροπήν. Eur. Ph. 589, ἀποτροποι. Hipp. 715, προτρέπουσ'. Iph. T. 51, ἐπικρανῶν. Tro. 995, κατὰ κλύσειν. Hel. 411, ἐπιδρομάς. Herc.

821, ἀποτροπος. Suppl. 278. 315, Ἄμφιτρύων. Fr. Inc. 166, περιπλάκηθι, and in anapaestic verses Aesch. 1086, ἀντίπνουν. Theb. 1068, ἀποτρέπομαι) are given by Elmsley on Suppl. 296, ἐπικρύπτειν. See also Porson ad Orest. 64, who observes that though the Tragedians often enough lengthen a short syllable in simple words, as τέκνον, πατὴρ, &c., this license is far less often allowed in compounds, if the syllable thus lengthened falls upon the seat of union, as in πολυχρυσος (Andr. 2), or on the augment, as in ἐπέκλωσεν (Or. 12), κέκλησθαι (Soph. El. 366), and even still less often, where it falls on a preposition joined to a verb, as in ἀποτροποι (Ph. 600). But it is more than probable the passage requires the friendly hand of the critical operator. I therefore present for the reader's consideration and choice the following proposed corrections. Elmsley conjectures, τοῖνδ' ἀποκρίνας κακοῖν, or τοῖνδ' ἄποκρίνας κακοῖν (Quart. Rev. xiv. p. 449). Hermann, τοῖνδ' ἐν ἀποκρίνας (to avoid the lengthening of the second syllable in ἀποκρίνας). Reisig (ad Oed. C. 485, and Conj. p. 70), τοῖν δυοῖν κρίνας κακοῖν. Schneidewin, δυοῖν ἐν ἀποκρίνας κακοῖν. Hartung, κατὰ δυοῖν κρίνας κακοῖν. Qu. τοῖν δυοῖν κρίνας κακοῖν, or δυοῖν ἐν ἀποκρίνας κακοῖν, or θάτερον κρίνας κακόν. Or δὸς δυοῖν κρίναι κακοῖν. Or θάτερον δυοῖν κακοῖν. Or perhaps δεινά γ' — δρᾶσαι δικαιοῦ μ', ἐν δυοῖν κρίνας κακοῖν. For this sense of κρίνειν, 'to choose, select,' cf. Oed. C. 640, τούτων (τούτων;) — δίδωμί σοι | κρίναντι χρῆσθαι.

642. According to the principle, τὸν κακῶς τι δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς, as Archilochus says, quoted by Schneid.

643. τοῦμὸν σῶμα. 'My person, me.' Cf. Oed. C. 355. El. 1233. 1333. Eur. Alc. 647, οὐκ ἦσθ' ἄρ' ὀρθῶς τούδε σῶματος πατήρ. Her. 90, οὐ γὰρ σῶμ' ἀκήρυκτον τόδε. 529, ἡγείσθ' ἕπου δει σῶμα καταναεῖν τόδε. Arist. Th. 895, βάύζε, τοῦμὸν σῶμα βάλλουσα ψόγῃ. Virg. Aen. vii. 650, 'Excepto Laurentis corpore Turni.' Soph. Fr. 650 τοιοῦτος ἂν ἄρ

- KP. μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι  
δέδρακ', ὀλοίμην, ὦν ἐπαιτιᾷ με δρᾶν. 645
- IO. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους," τάδε,  
μάλιστα μὲν τόνδ'" ὄρκον αἰδεσθεὶς θεῶν,  
ἔπειτα καμὲ τούσδε θ' οἱ πάρεισί σοι.
- XO. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι στρ. α.
- OI. τί σοι θέλεις δῆτ' εἰκάθω ; 651
- XO. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὄρκῳ μέγαν καταί-  
δεσαι.
- OI. οἶσθ' οὖν ἂν χρήζεις ; XO. οἶδα. OI. φράζε  
δὴ τί φῆς.†
- XO. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 656

ξιε [ἄρξεις σὺ Br.] τοῦδε τοῦ κρέως ;  
σὺν τέχνῃ κακῇ. 'With wicked  
craft.' Cf. 124, ξὺν ἀργύρῳ. Oed. C.  
817, ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας  
ἔχεις ;

644. μή νυν Elmsl. Dind. Wund. Schn.  
μή νυν vulg. μή νυν ὀναίμην (γρ. ὀνοί-  
μην F.). 'May I then derive no benefit  
therefrom,' or simply, 'may I not prosper.'  
Schol: τοῦ βίου δηλονότι. Gl. B:  
ἀπολαύσασαι τοῦ ζῆν. I would rather ex-  
plain, 'May I then benefit nought by the  
act.' ἀλλ' ἀραῖος —. Observe the  
detached position of ὀλοίμην in the second  
clause of the sentence. So 1251, χῶπως  
μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται. Aj.  
723, στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν  
κύκλῳ | μαθόντες ἀμφέστησαν. Eur. Ph.  
383, ὅπως δ' ἔρωμαι, μή τί σῆν δάκω  
φρένα, | δέδοιχ' ἂν χρήζω. Med. 460, ἐγώ  
τε γὰρ λέξασα κουφισθήσομαι | ψυχὴν  
κακῶς σε, καὶ σὺ λυπήσει κλύων. Or.  
509, ἀλλ' ὥς μὲν οὐκ εἴ μὴ λέγ' εἴργασται  
τάδε, | ἡμῖν δὲ τοῖς δράσασιν οὐκ εὐδαι-  
μόνως. Hor. Ser. ii. 1. 60, 'Quisquis  
erit vitae scribam color.'

646. ὦ (not ὦ) Bodl. and no doubt  
others. Perhaps it would be better to con-  
nect ὦ — πίστευσον Οἰδίπους τάδε (with-  
out any stop), as elsewhere we find ὦ  
χαῖρε Σώκρατες, and like phrases.

647. ὄρκον — θεῶν. 'Oath by (appeal  
to) the gods.' Hom. Od. β'. 377, γρη῏ς  
δὲ θεῶν μέγαν ὄρκον ἀπώμνυ. Pind. Ol.  
vi. 119, θεῶν δ' ὄρκον μέγαν μὴ παρφάμεν.  
Eur. Hipp. 653. 1040. Schneid. com-  
pares the Homeric Διὸς (or θεῶν) ὄρκια  
πιστά. Xen. Anab. ii. 5. 7, οἱ θεῶν ὄρκοι.  
The invocation just uttered by Creon,  
ἀραῖος ὀλοίμην, εἰ &c., is meant. For  
τόνδ' ὄρκον qu. τὸν γ' ὄρκον.

648. καμὲ τούσδε θ'. 'Also me (not,  
both me) and these.' Cf. on 347.

τοὺς δέ θ' P. μοι (γρ. σοι) B.

649. θελήσας φρονήσας τ'. 'With  
goodwill, and with prudence.' For θελή-  
σας cf. Oed. C. 757, κρύψον [στρέψον ?]  
θελήσας. Wunder refers to Aj. 371,  
ὑπείκει καὶ φρόνησον εἰ. Phil. 1343, συγ-  
χώρει θέλων. Matthiae (in Class. Journ.  
x. 12) conjectures πιθοῦ 'λεήσας (cf. 671  
f.). For φρονήσας τ' perhaps φρόνησόν  
τ' would be preferable.

651. θέλεις — εἰκάθω ; So El. 80, θέ-  
λεις μέινωμεν — ;

652. οὔτε L. M. N. P. &c. οὔποτε  
Ald. L. sec. m. Bar. Laud. μέγαν. Cf.  
772, τῷ γὰρ ἂν καὶ μείζονι — ; Ant. 182.

653. ἐν ὄρκῳ μέγαν. 'Strong in virtue  
of his oath' (644 f.), and therefore worthy  
of being believed. I. e. μέγαν τῷ ὄρκῳ,  
ἐν ᾧ ἔστι. Cf. on v. 17. Phil. 185, ἐν  
τ' ὀδύναῖς ὁμοῦ λιμῷ τ' οἰκτρός.

654. For μέγας cf. 871, μέγας ἐν τού-  
τοις θεοῖς. On the sanctity of an oath  
Brunck refers to Eur. Hipp. 1047.

καταίδεσαι. 'Respect.'

655. οἶσθ' οὖν ἂν χρήζεις ; Oedipus by  
these words implies that by their inju-  
dicious advice they will bring about his  
death or banishment. Cf. 658 — 9.

φράζε δὴ τί φῆς. 'Explain then what  
thou meanest.' Cf. Phil. 559, φράσον δ'  
ἄπερ. Aj. 794, ὥστε μ' ὠδίνειν τί φῆς.  
Xen. An. ii. 1. 15, σὺ δ' ἡμῖν εἰπέ τί λέ-  
γεις. For φῆς I have given φῆς.

656. Schol: γρ. φίλον ἐναγῇ. — ὁ δὲ  
νοῦς τὸν μηδέποτε ὑπὸ φίλων ἐν ἀφανεί  
αἰτία γενόμενον, ἀλλὰ καθαρὸν ὄντα δεό-  
μεθα μὴ λόγων ἔτιμον ἐκβαλεῖν (βαλεῖν  
Suid. v. ἐναγῇ φίλων), ἀλλὰ προσδέξασθαι  
αὐτοῦ τὴν ἀπολογίαν. ἡ ἐναγῇ τὸν ἐν.



σὺν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν."

ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ  
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

ερχόμενον μύσει, οὐτῶ· δεόμεθα τὸν μηδέποτε ἐναγῇ γενόμενον εἰς φίλους μὴ ἐν ἀφανεῖ αἰτία ἄτιμον ποιήσης τῶν λόγων. This very perplexing passage, the exact reading and interpretation of which seems from an early age to have been considered doubtful, after mature consideration I feel disposed to read thus: τὸν ἐναγῇ φίλων μηδέποτε αἰτία σ' | ἐν ἀφανεῖ λόγων (or αἰτία | σὺν ἀφανεῖ λόγῳ σ') ἄτιμον βαλεῖν. Or perhaps μὴ δίχα γ' αἰτίας | ἐν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν. Translate: 'That you should never upon an uncertain charge (αἰτία ἐν ἀφανεῖ) refuse to hear the defence of any friend who binds himself by an oath' (to speak the truth). Or else: 'That you should never upon uncertain evidence (σὺν ἀφανεῖ λόγῳ) dishonour with an accusation' (αἰτία ἄτιμον βαλεῖν), &c. The latter method I think is the more probable one. Elmsley proposes μηδέποτε αἰτία, who likewise approves of ἐν ἀφανεῖ λόγων ἄτιμον βαλεῖν. Benedict: τὸν ἐναγῇ φίλον μὴ ποτ' ἐν αἰτία | σὺν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν. I prefer with Elmsley μηδέποτε αἰτία, or else (if we retain φίλον) μηκέτ' αἰτία. Possibly ἐν may have slipped in here from the various reading σ' ἐν affixed to σὺν in next verse. τὸν ἐναγῇ. τὸν εὐαγῇ Dresd. a. Gl. B: τὸν καθαρόν. The allusion is to Creon's oath 644—5. ἐναγῇ is explained by Heath and Elmsley to mean ἔνορκον, 'sacramenti religione in-nexum.' Hermann similarly explains it in the sense of ἀρᾷ ἐνοχον, as in Aesch. adv. Ctes. p. 502. 512. 515. Musgrave proposes τὸν ἀναγῇ φίλον, adducing Hesych. ἀναγῆς, καθαρός. Dobree proposes ἐναγῇ for ἐναγῇ (om. τόν). φίλον. φίλων P. (supr. o). Schol. Suid. v. ἐναγῇ φίλων. Zonar. p. 714. Cf. 611. Translate: τὸν ἐναγῇ φίλων, 'whosoever of your friends binds himself under a curse.' The force of the article is thus explained. The plural φίλων appears to me also confirmed by the indefinite μὴ ποτε or μηδέποτε.

657. σὺν ἀφανεῖ λόγῳ. Perhaps σ' ἐν ἀφανεῖ λόγων—. They compare Antiphon, p. 136, ἐγὼ μὲν γάρ σοι φανεράν τῇν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι. σὺν. σὺν γ' Turn. Herm. Triclinius' needless conjecture, to equalize the metre

of this verse with v. antistr. 686.

λόγῳ most mss. and vulg. λόγων F. M. P. Schol. λόγον (γῶ supr. m. rec.) L. λόγῳ σ' Herm. Wund. Hart. λόγῳ πότιμον (!) Schneid. Translate: 'On an uncertain charge.' Gl: σὺν ἀνεξετάστῳ ὑπολήψει. Cf. 608, γνώμη δ' ἀδήλω μὴ με χωρὶς αἰτιῶ. βαλεῖν Aug. c. Liv. a. Schol. rec. Suid. and perhaps G. Corrected by Brunck from Suidas. ἐκβαλεῖν B. P. Bodl. Bar. Laud. Trin. &c. Ald. and most mss. Correct ἄτιμον βαλεῖν, 'reject dishonoured.' Schol. rec: βαλεῖν. ἐκβαλεῖν, ἀπάσασθαι. So Phil. 1028, ἐμὲ δὲ τὸν πανάθλιον — ἄτιμον ἔβαλον (gl: ἐξέβαλον. Tricl: ἐκβαλον). Aj. 1333, ἔθαπτον — βαλεῖν (coll. 1388, λαβητὸν αὐτὸν ἐκβαλεῖν). Cf. 670, γῆς ἄτιμον τῆσδ' ἀπωσθῆναι. Perhaps ἔ ἄτιμον βαλεῖν (i. e. ἐκβ. ἄτ.). Others connect βαλεῖν with ἐν αἰτία or αἰτία. In illustration of the phrase αἰτία βάλλειν Musgrave adduces Trach. 940, ὡς νιν ματαίως αἰτία βάλοι κακῇ. Plat. Epist. vii. 341 A. ὡς μηδέποτε βαλεῖν ἐν αἰτία τὸν δεικνύντα, ἀλλ' αὐτὸν αὐτὸν, μὴ δυνάμενον, &c. [Which passage seems evidently to refer to the present one.] Add Arist. Thesm. 895, βάῦζε, τοῦμὲν σῶμα βάλλουσα ψόγῳ. Compare also the Latin phrase 'verberare conviciis,' and the English 'to load with abuse.' It may be a question also, as some copies give λόγων, whether we should not connect λόγων ἄτιμον, i. e. 'without his having the privilege of replying, or without your condescending to advance proof.' 789, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην | ἄτιμον ἐξέπεμψεν. Oed. C. 49, μὴ μ' ἀτιμάσης — ὦν σε προστρέπω φράσαι. But it does not appear that Oedipus had refused to hear Creon's defence (see 583—615); and it may be doubted whether the words can fairly yield the latter sense.

658. εὖ νυν Elmsl. Dind. Wund. Schn. εὖ νυν vulg. Herm. Hart. 'Know then well, that in seeking this thou seekest for me death or banishment from this land,' in supporting this man thou destroyest me. ἐπίστω. ἐποίησα F. Whence one might conjecture κάτισθι. ζητῆς. ζητεῖς Bar. χρήσεις F.

659. φυγὴν. φυγεῖν F. G. L. pr. N. τῆσδε γῆς L. M. N. &c. τῆσδε τῆς γῆς Ald. Perhaps, ζητῶν ὄλεθρον, ἢ κ τῆσδε τῆς χθονὸς (or χώρας) φυγὴν.

ΧΟ. οὐ τὸν πάντων θεῶν θεὸν'' πρόμον στρ. β'. 660  
 Ἄλιον· ἐπεὶ ἄθεος ἄφίλος ὃ τι πύματον  
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.  
 ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα\* 665  
 τρύχει ψυχὰν, τὰδ' εἰ κακοῖς κακὰ  
 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

660. οὐ τὸν B. vulg. οὐ μὰ τὸν A. C. F. G. Trin. οὐ (supr. μὰ) τὸν Dresd. b. Cf. on 1088. μὰ τὸν Hart. Which Elmsley also would have preferred. Οὐ is occasionally put alone for οὐ μὰ, as below 1088. Ant. 758. El. 1063. 1239. Eur. Ion. 888, ἀλλ' οὐ τὸ Διὸς πολύαστρον ἔδος, | οὐκ ἔτι κρύψω λέχος. Ph. 1023, οὐ τὸν μετ' ἄστρων Ζήνα. Arist. Lys. 1171, οὐ τῷ σιῷ. θεῶν θεὸν F. G. L. pr. θεῖον θεὸν P. θεὸν M. N. θεῶν Ald. H. Bodl. Bar. Laud. Cf. on 215.

661. πρόμον. "A prince. Cf. Oed. C. 884. Aesch. Ag. 193. 398. Eum. 377. Eur. Ph. 1259. Iph. A. 699. Tro. 31." MITCH. Arist. Thesm. 50, πρόμος ἡμέτερος. The Chorus swears by the Sun, as the great searching eye of heaven, that sees and knows all things. Hom. Od. λ'. 108, ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. Hence that great luminary is often invoked as a witness in oaths and solemn asseverations. Hom. Il. iii. 277. Hymn. Merc. 381. Oed. C. 868. The sun is styled ἄγνων θεὸν Pind. Ol. vii. 109. Cf. 1426, ἄνακτος Ἡλίου. Reisig proposes πρόμον θεόν. Qu. μέγαν πρόμον.

662. ἄθεος, ἄφίλος. 'Godless, friendless,' i. e. 'deserted by gods and friends' (men). Cf. 254. ἀθέως ἐφθαρμένης El. 1181. The metre is dochmiac. For the shortening of the second syllable in ἐπεὶ cf. on Ant. 1310.

663. ὃ τι πύματον ὀλοίμαν (ὀλοίμην P.). 'May I perish in the most extreme manner, utterly.' Schol: ἐσχάτως ἀπολοίμην. Schol. Lips: ὃ τι πύματον ὀλοίμαν φθαρείην ὑπερ ἔσχατον, ἡγουν ἀπώλειαν ἥτις ἐσχάτη· τουτέστι φθαρείην ἐσχάτην ἀπώλειαν. Arist. Ran. 588, κάκιστ' ἀπολοίμην. Herod. vii. 229, ἐς τὸ ἔσχατον. Where see Valck.

664. τάνδ'. τήνδ' supr. in B.

665. Schol. rec: ἀλλὰ μοι τοῦ δυστυχούς λυπεῖ τὴν ψυχὴν ἢ γῇ φθειρομένη. Hermann conjectures: ἀλλὰ μ' ἃ δύσμορος γὰ φθίνουσα τρύχει, omitting ψυχὰν, which does not seem to have been read by the Schol.

666. γὰ (γῇ Bodl.) φθίνουσα. Cf. 25

sq. φθίνουσα. Gl. B: φθειρομένη. Dind. has ventured to give φθινὰς, of which he supposes φθίνουσα to be a mere interpretation. For he considers it unlikely that πόνοιςιν for πόνοις is to be written in v. antistr. 695. Mitchell proposes γὰς φθίσις, coll. Pind. P. iv. 471. Hyporch. iv. 8. Kayser γὰς πόνος. Schneidewin γὰς νόσος. Perhaps φθίνουσ' (with some verb instead of τρύχει, beginning with a vowel). τρύχει ψυχὰν, καὶ τὰδ' vulg. τρύχει ψυχὰν, τὰδ' Dind. Schn. Hart. τρύχει, καὶ τὰδ' Herm. (who read formerly τρύχει καρδίαν, τὰδ'). Qu. — τρύχει | κέαρ, τὰδ' εἰ κακοῖς κακὰ προσάψει | τοῖς πάλαι τὰ πρὸς σφῶν. And in the antistrophe 694 f. ἐν πόνοις ἀλύου- | σαν εἷ κατ' ὀρθὸν (or τότ' ὀρθάν) οὐ- | ρισας, τὰ νῦν τ' εἷ- | πομπος ἂν γένοιτο. Arndt had already suspected that in καὶ there lay concealed κέαρ.

667. καὶ τὰδ' the mss. καὶ om. Schn. Hart. Dind. Schol. rec: καὶ τὰδε. λυπεῖ δηλονότι τὴν ψυχὴν μου. Gl. B: καὶ τὰδ'. τοῦτο τρύχει με.

668. προσάψει, with Erfurdt and Schneidewin, I take to be intransitive, as elsewhere συνάπτειν (Aesch. Pers. 883. Eur. Hipp. 187, &c. Ph. 714. Her. 811). Construe, εἰ τὰδε κακὰ, τὰ πρὸς σφῶν, προσάψει ('shall join themselves to, be added to') κακοῖς τοῖς πάλαι. Elmsley, Dindorf, and Wunder, on the other hand, consider it to be transitive, the subject being γὰ ('addita habeat'); and they compare Eur. Herc. 1213, κακὰ θέλων κακοῖς συνάψαι, τέκνον. Med. 78. Iph. T. 487. Add Oed. C. 236, μή τι πέρα χρέος ἐμὰ πόλει προσάψης. El. 356, τῷ τεθνηκότι | τιμὰς προσάπτειν. Fr. 514, ὅστις — μείζον προσάπτει τῆς νόσου τὸ φάρμακον. Eur. Herc. 831, Ἥρα προσάψαι· καινὸν αἷμ' αὐτῷ θέλει. Med. 1348, γῇ δὲ τῇδε — τέλη προσάψομεν. As the verb may be either transitive or intransitive, the real question here is which signification agrees best with the context. I have no hesitation myself in preferring the latter. Schol. rec: συναφθήσεται. Gl: συναφθήσεται, συνελεύσεται. Gl. B:



- ΟΙ. ὁ δ' οὖν ἴτω, κεῖ χρεῖ με παντελῶς θανεῖν,  
ἢ γῆς ἄτιμον τῇσδ' ἀπωσθῆναι βία. 670  
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα  
ἐλεινόν· οὗτος δ', ἐνθ' ἂν ᾗ, στυγῆσεται.
- ΚΡ. στυγνὸς μὲν εἰκὼν δῆλος εἶ, βαρὺς δ', ὅταν"  
θυμοῦ περάσῃς." αἱ δὲ τοιαῦται φύσεις  
αὐταῖς δικαίως εἰσὶν ἄλγισταί φέρειν. 675
- ΟΙ. οὐκ οὖν μ' ἐάσεις κακτὸς εἶ; ΚΡ. πορεύσομαι,  
σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος."

συνέλθῃ. Triclinius recommends προσ-  
ψάσσει. Cf. Phil. 1265, μῶν τί μοι μέγα  
| πάρεστε πρὸς κακοῖσι πέμποντες κακόν;

669. ὁ δ' Elmsl. Dind. Schn. and so  
Schol. ὅδ' vulg. Herm. Wund. Hart.  
ὁ δ' οὖν ἴτω. 'Well then let him  
go' with impunity. So Aj. 961, οἱ δ' οὖν  
γελώντων. 114, σὺ δ' οὖν — χρῶ χειρί.  
Tr. 329, ἡ δ' οὖν ἐάσθω. 1157, σὺ δ' οὖν  
ἔκουε. El. 891, σὺ δ' οὖν λέγ' —. Oed.  
C. 1205, ἔστω δ' οὖν ὥπως ὑμῖν φίλον.  
Aesch. Pr. 935, ὁ δ' οὖν ποιείτω. Arist.  
Ach. 186, οἱ δ' οὖν βοώντων. Lys. 491,  
οἱ δ' οὖν — δρώντων ὅ τι βούλονται.

672. ἐλεινόν Both. Elmsl. &c. ἐλεεινόν  
the mss. See Porson Praef. p. 7. ἐνθ'  
ἂν ᾗ. 'Wherever he may be.' Cf. 1461,  
ἐνθ' ἂν ᾧσι. Schneid. needlessly conjectures  
ἔστ' ἂν ᾗ. στυγῆσεται. On this future  
thus used see Monk on Hippol. 1458.

673. Construe στυγνὸς μὲν δῆλος εἶ  
εἰκὼν. 'Sullen art thou, it is clear, in  
yielding.' Schol: δῆλος εἶ ἀηδῶς εἰκὼν.  
Schol. rec: ἀηδῶς ἐνδιδοῦς. στυγνὸς  
(taken up from στυγῆσεται prec. v.), 'sad,  
sullen, peevish,' the opposite of φαιδρός.  
Aesch. Ag. 639, στυγνὸν πρόσωπον.  
Eur. Hipp. 173, στυγνὸν ὀφρύων νέφος.  
Schneid. compares Diog. L. vii. 16,  
στυγνὸς καὶ πικρὸς (of Zeno). βαρὺς —.  
βραδὺς C. pr. 'But heavy (burdensome,  
insupportable to thyself, wilt thou be),  
when thou hast got over thy anger.'  
Brunck: 'ubi vero ira deferbuerit, tu te  
ipsum oderis.' Schol. rec: βαρὺς. δύσ-  
κολος καὶ ἀγανάκτησιν ἔχων. Gl. B:  
σκυθρωπός. Ant. 767, νοῦς δ' ἐστὶ τη-  
λικούτος ἀλγίστας βαρὺς. Musgrave com-  
pares 546, βαρύν σ' εὐρηκ' ἐμοί. Eur.  
Med. 38, βαρεῖα γὰρ φρήν. Wunder  
approves of the Scholiast's explanation:  
ὅταν δὲ ἐπὶ τὸ πέρας ἔλθῃς τῆς ὀργῆς, τότε  
βαρέως οἴσεις τὸ πρᾶγμα, οἷον μετανοήσεις  
καὶ ἄδικα ἐνθυμηθήσῃ. According to this

view βαρὺς will mean 'annoyed, morti-  
fied,' and so 'revengeful.' But after  
anger has cooled down, people are sup-  
posed to relent rather than the opposite.  
The ellipse of ἔσει is harsh and inelegant,  
and the construction περᾶν τινος (instead  
of τι) is by no means free from suspicion.  
Perhaps therefore we should read, βαρὺς  
δ' ἔσει, | ὅταν περάσῃς (or rather πε-  
πανθῇς, cf. Eur. Her. 159. Meleag. 55.  
Arist. Vesp. 646. Xen. Cyr. iv. 5. 21).  
Perhaps θυμοῦ is a gloss, which has crept  
into the text. Or βαρὺς δ' ἔσει,—θυμοῦ  
'κπεράσας (or θυμὸν πεπανθείς). Or at  
least, βαρὺς δ' ὅταν | θυμοῦ 'κπεράσῃς (or  
πέρα'λθῃς). Dindorf explains the use of  
the genitive θυμοῦ περάσῃς, by supposing  
περάσῃς here to mean πέραν ἧς [γένῃ].  
Gl. B: εἰς πέρας ἔλθῃς. Musgrave had  
proposed θυμὸν or θυμούς.

674. αἱ δὲ τοιαῦται —. 'For such dis-  
positions (such as are obstinately per-  
verse, and yield only with an ill grace to  
good advice) are justly most painful to  
themselves to bear.'

675. αὐταῖς P.

676. οὐκ οὖν μ' ἐάσεις. In L. these  
words are written on an erasure by the  
hand of a corrector. It is probable there-  
fore the original reading was different.

677. Schol: σοῦ μὲν μὴ ἐπισταμένου  
τὴν ἐμὴν προαίρεσιν (οἷον ἡγνοσηκότος με),  
παρὰ δὲ τούτοις τῆς ὁμοίας δόξης ἦν καὶ  
πρώην εἶχον περὶ ἐμέ. 'Having found  
you undiscerning, but in the opinion of  
these being esteemed the same I ever  
was.' Ἀγνῶς thus used actively is of  
rare occurrence. Cf. 681. 1133, ἀγνῶτ'  
ἀναμνήσω νιν. As our poet is fond of  
using words in their non-usual sense,  
ἀγνῶς may here be taken, I think, rather  
as synonymous with ἀγνώμων, 'unreason-  
able, ungracious.' And so it is explained by  
Schol. rec: ἀγνώτος. ἀγνώμονος. Hesych:

ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω ; ἀντ. α'.

ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη. 680

ΧΟ. δόκησις ἀγνώως λόγων ἦλθε, δάπτει" δὲ καὶ" τὸ μὴ  
"νδικον.

ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς  
ὁ λόγος ἦν\* ;

ΧΟ. ἄλις ἔμοιγ', ἄλις, γὰς προπονουμένας," 685

Ἄγνώτας φίλους, ἀγνώμονας. Oed. C. 86, ἐμοὶ μὴ γένησθ' ἀγνώμονες. Tr. 473. Compare Phil. 320, συντυχῶν κακῶν | ἀνδρῶν Ἀτρειδῶν. Gl. B: ἴσος. ὑπάρχων οἶος καὶ πρῶν. Others translate ἴσος 'just.' Cf. on Phil. 685. Schol. rec: ἴσος. δίκαιος. So in Latin, 'aequus.' Qu. σοῦ μὲν τυχῶν ἀγνώμονος, τούτων δ' ἴσων.

678. The Chorus, fearing lest the quarrel should lead to serious consequences, entreat that Oedipus may be conducted to his palace, as Jocasta had already persuaded 637. Creon however alone retires; for Oedipus does not leave the stage till 861. κομίζειν δόμων τόνδ' (τῶνδ' Laud.) ἔσω. Burton supposes these words to be addressed to Jocasta apart, Oedipus having perhaps stepped aside, wrapt in deep thought. On the genitive cf. below 1515, ἀλλ' ἴθι στέγης ἔσω. Tr. 492, εἴσω στέγης χωρῶμεν. Hom. Od. θ'. 290, εἴσω δώματος ἦει. Eur. Ph. 454, τόνδ' εἰσεδέξω τειχεῶν.

680. μαθοῦσά γ' —. 'Yes, when I have learnt the nature of this occurrence.' Jocasta is here led to inquire into the cause of the dispute, and thus the way is prepared for the unravelling of the plot. A writer in the Class. Journ. vi. 342, injudiciously proposes ἀθροῦσά γ'.

681. δόκησις ἀγνώως λόγων ἦλθε. 'An uncertain suspicion expressed in words came,' i. e. a certain groundless insinuation was made. Two out of three of the following explanations offered by Schneidewin appear to me decidedly erroneous: 'An empty suspicion without clear proof resulted from the speeches' (ἦλθε λόγων), or, '— that sees no reasons' (ἀγνώως λόγων), or finally, '— in respect of words.' Schol. rec: ὑπόληψις ἀδηλος, οὐ γνωσκομένη. So γνώμη ἀδηλος 608. ἀφανὴς λόγος 657. δόκησις, 'a mere opinion or suspicion,' as in Trach. 426, ταῦτό δ' οὐχὶ γίγνεται | δόκησιν εἰπεῖν καὶ ξακριβῶσαι λόγον. ἀγνώως lit. 'not knowing,' and so uncertain. Cf. 677. 1133. On ἦλθε cf. 523, ἀλλ' ἦλθε μὲν δὴ

τοῦτο τοῦνειδος &c. Tr. 769. The Chorus alludes on the one hand to the apparently groundless insinuations of Oedipus against Creon, as having suborned Teiresias; on the other to the keen resentment naturally felt and expressed by Creon at such an unjust aspersion. Schneidewin however, perhaps with more probability (cf. on 684), thinks the allusion is rather to the mysterious disclosures of Teiresias, and the accusations thrown out by Oedipus against Creon.

δάπτει δὲ καὶ τὸ μὴ "νδικον. 'And even the unjust (undeserved) imputation is cutting.' But surely an unjust (untrue, 1158) accusation must be more cutting than a just one. I think therefore it would be better to read, δάπτει δέ τοι τὸ μὴ "νδικον, 'and surely an unjust accusation stings.' Unless we explain καὶ to mean 'also, besides.' For δάπτει (βλάπτει N.) I would read, with a slight change, δάκνει, 'stings, cuts.' Cf. Aj. 1119, τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ἦ, δάκνει.

684. ἀμφοῖν ἀπ' (ὕπ v. r. in B.) αὐτοῖν ; Sub. ἦλθε. 'Came it from both of them,' were both the cause of the quarrel? Schol: ἐκινήθησαν οἱ λόγοι; ἀμφότεροι τῆς διαφορᾶς αἰτιοὶ εἰσι; We must therefore consider the preceding words of the Chorus (ἀγνώως δόκησις &c.) to be meant to apply to both the disputants, Creon (through the instrumentality of Teiresias, 703—6) charging Oedipus with the murder of Laius, and Oedipus in return accusing Creon of the design to usurp the sovereignty himself: both apparently without sufficient grounds.

ναίχι. ναίχι (as οὐχί) Turn. καὶ τίς ὁ λόγος ἦν D. Dresd. b. Br. Ebn. καὶ (om. Trin.) τίς ἦν ὁ λόγος Bodl. Laud. Trin. Aug. b. Ald. καὶ τίς ἦν λόγος L. M. N. P. Livv. Mosq. Dresd. a. Turn. Erf. and all the recent editors. In two copies (D. Dresd. b.?) ἦν is, I believe, not found. As the article here seems indispensable, I have restored the reading which supplies it.



φαίνεται ἐνθ' ἔληξεν, αὐτοῦ" μένειν.

ΟΙ. ὄρᾳς ἴν' ἤκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,  
τοῦμὸν παριεῖς" καὶ καταμβλύνων" κέαρ ;

ΧΟ. ὧναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689  
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα  
πεφάνθαι μ' ἂν, εἴ σ' ἐνοσφίζομαν†,

685. 'Sufficient to me, sufficient does it appear, as the land is thus already afflicted, that the dispute should remain, where it dropped.'

προπονουμένας. προπονουμένη G. προπονουμένης (i. e. —αι) F. This is perhaps the correct reading, ἔμοιγ' — γὰς προπονουμένη, 'to me at least, anxious as I am about my country.' (So προτιμᾶν τινος, προκήδεσθαι τινος, and the like). Or γὰς προπονουμένη. Alexis Athen. 431 E, τῶν ὠνουμένων προπονούμενοι. But cf. 666, γὰ φθίνουσα. Schneid. explains προπονουμένας, 'being far gone in trouble,' as stronger than the simple verb.

686. φαίνεται Dresd. a. Aug. b. Mosq. Ald. &c. φαίνεται D. G. H. Dresd. b. Bar. Bodl. Br. μένειν. Sc. τὸν λόγον, or τὸ πρᾶγμα. Cf. Oed. C. 510. Perhaps for αὐτοῦ we should read αὐτὸν (τὸν λόγον).

687. ὄρᾳς ἴν' ἤκεις; 'Seest thou to what thou art come?' How, in supporting or not condemning Creon, thou neglectest me, thy sovereign? Oedipus is by no means satisfied with the calm and impartial conduct of the Chorus. The same expression occurs Oed. C. 937. Cf. 953, σκόπει — τὰ σέμν' ἴν' ἤκει τοῦ θεοῦ μαντεύματα. 1515. 947. Arist. Nub. 662, ὄρᾳς ὃ πάσχεις; ἀγαθὸς ὢν γνώμην ἀνὴρ. 'Though a well-intentioned person. El. 546, ἀβούλου καὶ κακοῦ γνώμην. Phil. 910, εἰ μὴ γὰρ κακὸς γνώμην ἔφυν.

688. τοῦμὸν παριεῖς —. 'Lowering and deadening my spirit,' is the usual translation. Gl. B: παριεῖς. ἐκλύων πρὸς λύπην. Παριέναι means 'to let go, relax;' καταμβλύνειν, 'to blunt.' For παριεῖς it is probable we should substitute πραῖνων 'softening.' Others, as Jacobs and Wunder, connect τοῦμὸν παριεῖς, 'neglecting my interest' (626—7), καὶ καταμβλύνων κέαρ, 'and blunting (deadening) your feelings towards me.' The reason assigned for which explanation is that παριέναι is used always of what one does 'to or for oneself.' But I am loath to believe for several reasons that τοῦμὸν and κέαρ are to be separated. Hartung reads, παρίης

καὶ καταμβλύνεις. Upon which conjecture I had myself previously fallen. The error probably arose from writing παριεῖς for παρίης. Cf. on 628. Possibly the poet wrote σὸν τ' ἀπαμβλύνων κέαρ ('and deadening your feelings against me').

καταμβλύνων. 'Blunting' (the edge of my wrath against Creon). Fr. 762, ὄργῃ γέροντος, ὥστε μαλθακὴ κοπὶς | ἐν χειρὶ θήγῃ, σὸν τάχει δ' ἀμβλύνεται. Aesch. Pr. 866, ἀπαμβλυνθήσεται | γνώμην. Suppl. 697, τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. Herod. iii. 134, γηράσκοντι δὲ — ἀπαμβλύνονται (αἱ φρένες). Plat. Rep. 442 D, μή πῃ ἡμῖν ἀπαμβλύνεται — δικαιοσύνη. Pind. P. i. 160, ἀπὸ γὰρ κόρος ἀμβλύνει — ἐλπιδας. Hom. Epigr. xii. 4.

689. ὧναξ Dresd. a. Erf. Vulgo ἄναξ. οὐχ ἅπαξ μόνον. Cf. 660 f. Οὐχ ἅπαξ μόνον occurs also Aesch. Pr. 209. Eur. Andr. 81.

691. ἄπορον —. Ant. 360, παντοπόρος, ἄπορος ἐπ' οὐδέν.

692. ἐπὶ φρόνιμα. ἐπὶ φρόνημα L. pr. and so Suid. v. παραφρόνιμον. πεφάνθαι μ' ἂν. 'That I should have appeared (been).' The perfect infinitive with ἂν, as a conditional pluperfect, is seldom found, as Ellendt remarks i. 121.

693. εἴ σε νοσφίζομαι. Schol. rec: εἰ παραλογίζομαι σε. I think most scholars must have felt a difficulty in the present tense here. This will be removed by correcting εἴ σ' ἐνοσφίζομαι (or εἴ σε νοσφίζομαι). Translate, 'Know that I should have appeared beside myself, incapable of any prudent thing, if I had deserted thee (not, were I to desert thee, εἴ σε νοσφισαίμην) to side with Creon.' Hartung, I now find, reads εἴ σ' ἐνοσφίζομην. The verb νοσφίζομαι in the sense of 'to separate oneself from, to leave,' is frequent in Homer. Il. β'. 83, ψεῦδος κεν φαίμεν, καὶ νοσφίζοίμεθα μάλλον. With an accusative Od. τ'. 339, ὅτε πρῶτον Κρήτης ὄρεα νιφόμεντα | νοσφισάμην. τ'. 579, τῷ κεν ἄμ' ἐσποίμην (ἄμα σποίμην?), νοσφισαμένη τότε δῶμα | κουρίδιον. With a genitive ψ'. 98, τίφθ' οὕτω πατρὸς νοσφί-

ὅς γ' \* ἐμὰν γὰν φίλαν ἐν πόνοις  
ἀλύουσαν" κατ' ὀρθὸν οὔρισας,  
τανῦν δ' \* εὐπομπὸς ἂν γένοιο†."

695

ΙΟ. πρὸς θεῶν δίδαξον καμ', ἄναξ, ὅτου ποτὲ  
μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω·

700

ζεαί — ; Theogn. 1291, πατρὸς νοσφισθεῖσα δόμων ξανθὴ Ἀταλάντη.

694. ὅς τ' — τανῦν τ' —. On the construction cf. vv. 52—3 and 35. Aesch. Suppl. 216, ἀλλ' εὖ τ' ἐπεμψεν, εὖ τε δεξιᾶσθω χθονί. Schol. rec: ὅστε τὴν ἐμὴν φίλην γῆν ἐν πόνοις ἀμηχανοῦσαν εὐώδωσας. Turnebus gives ὅς γ', which appears to me far preferable. The epic form ὅς τε occurs occasionally in the tragedians; seldom however, if at all, in iambic trimeters. V. Aesch. Pers. 16. 41. 303. Theb. 751. Ag. 360. Eum. 1024. Eur. Alc. 453. Blomf. ad Pers. 302. But I do not think the present an instance of such usage. ἐμὰν γὰν. Oed. C. 842, πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.

695. Gl. B: ἀλύουσαν. ἀδημονοῦσαν. 'Dejected, downcast.' I feel much inclined to adopt Dobree's ingenious conjecture, ἐν πόνοις σαλεύουσαν ('tossed, agitated'), especially as the rest of the imagery in this passage is borrowed from the sea (οὔρισας, εὐπομπος). Cf. El. 1074, πρόδοτος δὲ μόνα σαλεύει Ἥλέκτρα. Ant. 163, and on 24 above. On the confusion of ἀλύειν and σαλεύειν v. Musgr. ad Eur. Cycl. 433. But cf. Phil. 1194, ἀλύοντα χειμερίφ' λύπη. 174, νοσεῖ — ἀλύει δ' ἐπὶ παντὶ &c. The second syllable in ἀλύειν is short in Homer (Il. α'. 352. ω'. 12. Od. ι'. 398. σ'. 332. 392), but long in the dramatic writers. For ἐν πόνοις we should probably read ἐν πόνοις τότ' (cf. 52) or ἐν πόνοισιν, to equalize the verse with the strophic 665. The troubles alluded to are those caused by the visit of the Sphinx.

696. κατ' ὀρθὸν οὔρισας (οὔρησας P. Bodl. &c. Ald. Schol. Suid. h. v.). 'Didst direct aright,' in a straight course, with a fair wind. Gl. B: εὐνδρομῆσαι ἐποίησας. Schol: ἔστησας, ἔσωσας. A metaphor, like εὐπομπός in next verse, taken from steering a ship. Cf. Trach. 827, καὶ τὰδ' ὀρθῶς ἐμπεδα κατουρίζει. Aesch. Cho. 319. Pers. 602. Eur. Andr. 611. Pind. P. i. 65, ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον. Ol. xiii. 36, Ζεῦ πάτερ — Ξενοφῶντος εὐθυνη δαίμονος οὖρον. For

κατ' ὀρθὸν (cf. 88, κατ' ὀρθὸν ἐξελθόντα) perhaps τότ' ὀρθάν. Seidler, for the sake of the metre, proposes ὀρθὸν κατούρισας (de V. D. p. 131). Cf. also on 1316.

697. τανῦν τ' (δ' F. G. L. pr. M. N. P. &c.) εὐπομπος, εἰ δύναιο (δύναι L. pr.), γίγνου (γενοῦ L. pr. P. Bodl. Laud. Trin. Ald. γίγνου T. Schol.) vulg. γίγνου or γενοῦ is ejected by Herm. Dind. Wund. Cf. 52—3. Elmsley conjectures εἰ δύναι, γενοῦ μοι (or γένοιο). I would read, τανῦν δ' εὐπομπος αὖ (or ἂν) γένοιο (or γενοῦ μοι). Or τανῦν δ' αὖ πομπός (so B., it seems) ἂν γένοιο. Cf. 35. 52. The vulgar reading may have sprung from δύναι (δύναιο) being written as a v. r. over γένοιο. Schol. rec: εὐπομπος. ἀγαθὸς ὁδηγός, ἡγουν κυβερνήτης. Gl. B: πομπός. ὁδηγός πρὸς εὐτυχίαν. Mitchell cites Eur. Ph. 1726, πομπίμαν ἔχων ξιμ', ὥστε ναυσίπομπον αἶραν. Pind. N. ii. 10, εὐθυπομπὸς αἶών.

698. ὅτου ποτὲ μῆνιν —. 'On account of what thing (wherefore) thou hast conceived (lit. set up) so great wrath.' The genitive depends on μῆνιν. Cf. Phil. 327, τίνος γὰρ ὧδε τὸν μέγαν | χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας; 1308, κοῦκ ἔσθ' ὅτου | ὀργὴν ἔχεις ἂν. 752, τί δ' ἔστιν — ὅτου — στόνον σαυτοῦ ποιεῖς. Aj. 41, χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὕπλων. 180, μομφὰν ἔχων ξυνοῦ δορός. Tr. 122, ὦν ἐπιμεμφομένα σ' —. Oed. C. 1177, πατρὶ μηνίσας φόνου (coll. Tr. 274, ἔργου ἑκατὶ τοῦδε μηνίσας ἄναξ). Tr. 269, ὦν ἔχων χόλον —. Ant. 1177, πατρὶ μηνίσας φόνου. Eur. Alc. 5, οὐ δὴ χολωθεῖς. (Where Monk compares Orest. 741. Herc. 528. 1114. Hom. Il. α'. 429. π'. 320. φ'. 457.) Arist. Pac. 659, ὀργὴν γὰρ αὐτοῖς ὦν ἔπαθε πολλὴν ἔχει. Hom. Od. α'. 70, Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάσσειν.

699. μῆνιν — στήσας. Μῆνιν ἰστάναι 'to display (set on foot) anger,' a poetic periphrasis for μηνίειν, as elsewhere we have ἰστάναι with ὀργὴν, βοήν, κραυγὴν, χορὸν &c. Wunder refers to Phil. 1235. (Eur. Or. 1522.) Eur. Iph. A. 789, ἐλπὶς, οἶαν — στήσουσι.



Κρέοντος, οἷά μοι βεβουλευκῶς ἔχει.

ΙΟ. λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν ἐρεῖς.

ΟΙ. φονέα μέ'' φησὶ Λαΐου καθεστάναι.

ΙΟ. αὐτὸς ξυνειδῶς, ἢ μαθὼν ἄλλου πάρα ;

ΟΙ. μάντιν μὲν οὖν κακοῦργον ἐσπέμψας, ἐπεὶ 705  
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῖ στόμα."

700. σὲ γὰρ —. Wunder understands the passage thus: 'For I respect you more than I do these,' i. e. I more readily comply with your wish that I should explain the whole matter, than with that of these (the Chorus), who are anxious to keep the truth from you, and would let the matter drop. Cf. 671. Burton and others explain thus: 'For I respect you more than these do,' who refuse to accede to your desire (685), τῶνδε being equivalent to ἡ οἷδε. Cf. on Ant. 75. The only objection to this explanation is the emphatic σὲ being placed at the beginning of the clause. τῶνδ' ἐς πλεόν.

τῶνδε πλεόν Bar. τοῦδε πλεόν F. 'In a greater degree than these.' Cf. Oed. C. 739, ἐς πλεῖστον πόλεως. Thuc. ii. 51, ἐπὶ πλεόν — φκτίζοντο. Unless indeed we should read, τῶνδε πλεόν (cf. on Oed. C. l. l.), or σὲ γὰρ τῶνδ', ὧ γύναι, πλεόν σέβω, or πλεόν γὰρ τῶνδ' ἐσ', ὧ γύναι, σέβω. γύναι, σέβω. σέβω, γύναι  
Dresd. a. Aug. b.

701. Κρέοντος, οἷα —. '(I am angry) because of Creon, that he should have thus plotted against me.' The genitive Κρέοντος, answering to οὔτου (698), depends upon μῆνιν ἔστησα, which is to be supplied from what has preceded. So Herm. and Dind. Others (as Elmsl. Schneid.), with less probability, connect Κρέοντος with ἐρῶ, 'I will declare as regards Creon, what things &c.' So Tr. 1123, τῆς μητρὸς ἦκω τῆς ἐμῆς φράσεων ἐν οἷς | νῦν ἐστὶν &c. Aj. 335, ἢ οὐκ ἠκούσατε | Αἴαντος οἷαν τήνδε θωύσσει βοήν; 1236, ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα —; Ph. 439, ἀναξίου μὲν φωτὸς ἐξερέσομαι. El. 317, τοῦ κασιγνήτου τί φῆς —; Cf. on Oed. C. 307. 385. 436. 1412. Matth. § 342. And so Schol. rec: ἐρῶ ἔνεκα τοῦ Κρέοντος, οἷά μοι ἐπιβεβούλευκε. σὲ γὰρ, ὧ γύναι, τιμῶ ἐπὶ πλεόν τῶνδε. Or lastly we may suppose a confusion of two constructions here, Κρέοντος τὰ βουλευμάτα, and οἷα Κρέων βεβουλευκῶς ἔχει. Xen. Mem. i. 6. 1, ἄξιον δ' αὐτοῦ καὶ ἂ πρὸς Ἀντιφῶντα — διελέχθη μὴ παραλιπεῖν. Arist. Eq.

803, ἵνα — ἡ πανουργεῖς μὴ καθορᾷ σου (καθορᾷ σὲ, or καθορᾷται?). Above 60 f. The simple βεβουλευκῶς here seems used for the compound ἐπιβεβουλευκῶς. Cf. on Aj. 764.

702. 'Speak, if so be that, in charging him with the cause of this quarrel, thou wilt speak clearly.' Cf. Phil. 326, χόλον κατ' αὐτῶν ἐγκαλῶν (f. ἐκχέων) ἐλήλυθας. Schol: λέγε, εἰ σαφῆ ἐστὶν ἡ μέλλεις ἐγκαλεῖν. Whence for ἐγκαλῶν we perhaps should read οὐγκαλεῖς (ὃ ἐγκαλεῖς).

σαφῶς (σαφῇ Schol. Elmsl.). Clearly, not in the obscure language of the Chorus.

703. For φονέα με I prefer φονέα 'μέ.

704. Similarly Herod. ii. 104, νοήσας δὲ πρότερον αὐτὸς, ἢ ἀκούσας ἄλλων λέγω. Aesch. Pers. 266, καὶ μὴν παρῶν γε κοῦ λόγους ἄλλων κλύων — φράσαιμ' ἂν.

705. ἐσπέμψας for εἰσπέμψας Dind. Cf. 387, ὑφεῖς μάγον τοιόνδε μηχανορράφον.

706. ἐπεὶ | τό γ' (τόδ' Bar.) εἰς ἑαυτὸν πᾶν ἐλευθεροῖ — εἰ Trin.) στόμα. The sense of this passage has been in general greatly misunderstood, owing no doubt to the phrase ἐλευθεροῦν (ἐλεύθερον ἔχειν) στόμα being used here in a different sense to what it generally is, that of 'speaking freely or boldly.' In which sense ἐξελευθεροστομεῖν occurs Aj. 1258, ἐλευθεροστομεῖν Aesch. Prom. 180. Eur. Andr. 153. Cf. El. 1256, μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα. Aesch. Pers. 593, οὐδ' ἔτι γλῶσσα βροτοῖσιν | ἐν φυλακαῖς λέλυται γὰρ | λαὸς ἐλεύθερα βάζειν. Musgrave accordingly translates: 'omnium ora in me laxat.' Markland (ad Suppl. p. 259) proposes πάντ' ἐλευθεροστομῇ ('let him speak freely what he pleases'). But the context evidently requires us to explain the passage in a very different sense, that which had been already given by Triclinius, who correctly interprets: αὐτὸς γὰρ περὶ τούτου καθάπαξ σιγᾷ. — τὸ οἰκεῖον πᾶν στόμα ἐλευθεροῖ καὶ ἀφίστησι τούτου τοῦ λόγου. This mode of explanation is embraced by Erf. Herm. Schneid. &c. Translate therefore: 'Since as far as he himself is concerned, he keeps his mouth (tongue, speech) altogether clear'

10. σύ νυν ἀφείς σεαυτὸν ὦν λέγεις πέρι,  
 ἐμοῦ ᾗ πάκουσον καὶ μάθ' οὐνεκ' ἐστί σοί'  
 βρότειον οὐδὲν μαντικῆς ἔχον' τέχνης.  
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710  
 χρησμός γὰρ ἦλθε Λαίῳ ποτ', οὐκ ἐρῶ  
 Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν' ἄπο,  
 ὥς αὐτὸν ἔξοιτ' μοῖρα πρὸς παιδὸς θανείν,  
 ὅστις γένοιτ' ἐμοῦ τε κακείνου πάρα.  
 καὶ τὸν μὲν', ὥσπερ γ' ἡ φάτις, ξένοι ποτέ 715

(from any such insinuation, or from blame). For this sense of ἐλεύθερος Erfurdt aptly compares Ant. 395, ἐγὼ δ' ἐλεύθερος | δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνων. For πᾶν thus used cf. 823, πᾶς ἀναγνος. Aj. 275. There still however, I think, remains a difficulty about the phrase τό γ' εἰς ἑαυτὸν (expl. by Tricl.: ὅσον τὸ καθ' αὐτόν). Perhaps we should read: ἐπεὶ | τὸ γούν ἑαυτοῦ —, or εἰσπέψας λάθρα, | ἐπεὶ τό γ' αὐτοῦ πᾶν ἐλευθεροῖ στόμα, or ἐπεὶ | ἔχει τό γ' αὐτοῦ πᾶν ἐλευθερον στόμα. (The cause of the disturbance probably arose from ἔχει being omitted after ἐπεὶ, when the ingenuity of some copyist would find a substitute for the lost verb, by changing ἐλευθερον into ἐλευθεροῖ.) Cf. El. 1256, μόλις γὰρ ἔσχον νῦν ἐλευθερον στόμα. Eur. Iph. A. 983, ἥξει δι' αἰδοῦς ὅμμ' ἔχουσ' ἐλευθερον. And for the general structure of the sentence, Oed. C. 966, ἐπεὶ καθ' αὐτόν γ' ('as far as concerns myself') οὐκ ἂν ἐξεύροισ ἐμοὶ | ἀμαρτίας ὕνειδος οὐδέν.

707. σύ νυν Elmsl. Wund. Dind. σύ νυν vulg. ἀφείς σεαυτὸν (i. q. ἀφ-έμενος) ὦν (i. e. τούτων, ὦν) λέγεις πέρι. 'Turning your attention from the matters about which you are speaking.' σεαυ-τόν. ἑαυτὸν L. pr. P.

708. σοι (γρ. μοι) B. 'To your comfort, if that is any comfort to you.' Or it may mean, 'To your prejudice, or harm.' Cf. Ant. 37, οὕτως ἔχει σοι ταῦτα (for your information). Perhaps ἐστί πω.

709. μαντικῆς ἔχον τέχνης. Sub. τι. 'Partaking of (as if μετέχον) the prophetic art or divination.' Some understand ἔχον in the sense of ἐχόμενον, 'depending on.' Cf. on Oed. C. 134. Schol. rec: ἐχόμενον — ἡγουν ἀπτόμενον. So Dind. and Schneid. explain it, 'that human affairs have nothing to do with (do not depend on) divination.' But I much

doubt whether ἔχον could be used for ἐχόμενον in this sense. Certainly the passage in Arist. Lys. 173, οὐχ ἄς σποδάν κ' ἔχωνται ται τριήρεις (so I read), ought not to have been compared with the present one. Gl. B. directs us to connect οὐδὲν with τέχνης. Perhaps therefore the true construction is, τὸ (not σοὶ) βρότειον ἔχον οὐδὲν μαντικῆς τέχνης. For ἔχον Hartung reads τυχόν, perhaps rightly.

710. The poet, as Wunder observes, shows consummate skill in making Jocasta, while she is using arguments to allay the apprehensions of Oedipus, utter precisely those things which will presently tend to confirm and verify them, while at the same time they demonstrate the truth of the soothsayer's art.

712. τῶν δ' ὑπηρετῶν τ' Trin. Perhaps τῶν δ' ὑπηρετῶν γ', or τῶν ὑπηρετῶν δ'. For τῶν δ' perhaps τοῦ δ'.

713. ἥξει L. M. N. P. Trin. Erf. Elmsl. edd. recc. Conf. on 526. ἥξει L. corr. vulg. Br. But I doubt not the true reading is ἔξοι, as Wunder also suspects. Canter had long since proposed ἔξει. So Phil. 331, ἔσχε μοῖρ' Ἀχιλλέα θανείν. Cf. Oed. C. 300, φροντίδ' ἔξειν (ἥξειν V.). 386, ὦραν τιν' ἔξειν (ἥξειν V.). παιδός. παίδων Aug. b. "Perhaps from Oed. C. 970. Cf. 722," says Dind.

714. ὅστις γένοιτ'. 'Who had been born,' not 'who should be born,' which would be ὅστις γενήσοιτο. For ὅστις after παίδων Elmsley compares Eur. Hel. 947. El. 934. And for ἐμοῦ τε he inclines to ἐμοῦ γε, because of ὅστις, referring to El. 1506. Cf. on Ant. 456.

715. καί. I. q. καίτοι, 'and yet, however.' The true reading is, I suspect, καίτοι νιν —. Cf. 855. ὥσπερ γ' (γ' om. Dresd. a.) ἡ φάτις. Ant. 829, ὥς φάτις ἀνδρῶν. Aj. 978, ὥσπερ ἡ φάτις κρατεῖ. ξένοι ποτέ. ποτέ ξένοι F.



λησταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·  
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι  
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν,  
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον\* ὄρος.

716. φονεύουσ'. The historical present, as λαμβάνεις 1031, λῶ 1034, ἀπόλλυται 1251. ἐν τριπλαῖς (διπλαῖς Laud. Bodl. Trin. Liv. b. Dresd. b. Mosq. Cf. on 730) ἀμαξ. 'At the junction of the three roads.' The τριπλαῖ ἀμαξιτοὶ are mentioned again 730. 800. 1399. ἀμαξιτοῖς (sub. ὁδοῖς), 'carriage-roads, high-roads.' Gl. B: ὁδοῖς κατημαξευμένας. Pind. N. vi. 87, καὶ ταύταν μὲν παλαιότεροι | ὁδὸν ἀμαξιτὸν εὖρον.

717. παιδὸς δὲ βλάστας. I. e. τὸν δὲ βλαστόντα παῖδα. 'And as to the birth of the child.' Brunck translates, 'quod ad puerum attinet.' Schol. rec: τὸν γεννηθέντα παῖδα. Gl. B: γονάς. Compare the use of τροφή in v. 1.<sup>3</sup> Βλάστας is really the accusative after ἔρριψεν or ἐνζεύξας, but on account of the intervening words οὐ διέσχον &c., the pronoun νιν is repeated for the sake of greater force and perspicuity, as in Trach. 289, αὐτὸν δ' ἐκείνον, εἴτ' ἂν —, φρόνει νιν ὡς ἥξοντα. As examples of the 'accusativus pendens' Mitchell compares 302. 706. Oed. C. 518. 583. El. 92. 924. 1290. Tr. 350. Add El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, | πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι, | αἱ ταυτὰ σοι δείξουσιν, Ἥλέκτρα, σαφῇ. 1071, τὰ δὲ πρὸς τέκνων &c. But it may be doubted whether παιδὸς βλάστας can mean any thing but 'the birth of the child,' in which sense the word is found Oed. C. 972, ὅς οὔτε βλάστας πῶ γενεθλίου πατρὸς, | οὐ μητρὸς εἶχον. Tr. 381, τῆς ἐκείνος οὐδαμὰ | βλάστας ἐφώνει. According to this sense we should translate: 'And from the birth of the child three days did not intervene, before' &c. So Matthiae explains: "'Natales pueri non distinuerunt tres dies' ab eo, quod postea factum est; i. e. tres dies inde a nato puero non elapsi sunt." And Wunder approves of this method. Gl. B: διέσχον. διέλιπον. Elmsley explains it by διήλθον. I. e. 'intervened.' Perhaps οὐκ ἐπέσχον ἡμέρας. Phil. 348, οὐ πολλὸν | χρόνον μ' ἐπέσχον μή με (μὴ οὐχὶ;) ναυστολεῖν ταχύ. Thuc. iv. 31, μίαν μὲν ἡμέραν ἐπέσχον. 124, δύο μὲν ἢ τρεῖς ἡμέρας ἐπέσχον. Eur. Ph. 789, οὐ πολλὸν σχήσω χρόνον, | τὸν δ' ὄρκον — ἐμπεδώσομεν. Burges also on Phil. 349 proposes ἡμέρας.

For the shortening of the syllable before βλ. cf. El. 400, πασῶν ἐβλαστε. Fr. 124, ἐπεὶ δὲ βλάστοι —. Brunck on Phil. 222. Aesch. Suppl. 768, εἶναι. βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν. Similarly before γλ. Aesch. Ag. 1638, Ὀρφεὶ δὲ γλώσσαν τὴν ἐναντίαν ἔχεις. Fr. 155, κέντημα γλώσσης, σκορπίου βέλος λέγω. Eur. El. 1014, γυναῖκα, γλώσση πικρότης ἐνεστί τις.

718. καί. The particle καὶ in such passages corresponds with our 'when.' Schneid. cites Phil. 354 f. Ant. 1187. Thuc. i. 50, ἥδη ἦν ὥπὲ καὶ οἱ Κορίνθιοι ἐξαπλῆς πρύμναν ἐκρούοντο. See Matth. § 620. καὶ νιν. I. e. αὐτὸν, agreeing in sense with παιδὸς βλάστας. Schol. rec: πρὸς τὸ σημαινόμενον. For the addition of the pronoun cf. on 248. Νιν is repeated because of the intervening words οὐ διέσχον — καί, as in v. 248. For the double accusative νιν and ἄρθρα cf. Phil. 1301, μέθες με, πρὸς θεῶν χεῖρα. Oed. C. 113, καὶ σύ μ' ἐξ ὁδοῦ πόδα | κρύψον κατ' ἄλσος. Matth. § 421, 5. κείνος. His father Laius. Schol. rec: τὰ σφυρὰ περόνη συνάψας. Gl. B: ἐνζεύξας. ἐναρμόσας. Cf. 1034 f. Eur. Ph. 24, λειμῶν' ἐς Ἥρας καὶ Κιθαιρώνας λέπας | δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, | σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον. Qu. καί (or χῶ) πατήρ νιν ἄρθρα συζεύξας (Schol: συνάψας) ποδοῖν.

719. εἰς ἄβατον ὄρος the mss. Br. Elmsl. Herm. Wund. Schn. ἄβατον εἰς ὄρος is preferred, as more harmonious, by Musgr. Erf. Both. Dind. Hart. Seidl. (de V. D. p. 389) &c. Dindorf thinks it altogether unlikely that Sophocles should have written εἰς ἄβατον ὄρος, when the metre will equally allow ἄβατον εἰς, as in Aesch. Pr. 2, Σκύθην εἰς οἶμον, ἄβατον εἰς ἐρημίαν. Schneid. on the other hand considers that the abrupt ending of the verse εἰς ἄβατον ὄρος more strikingly depicts the coldness of the mother's heart. No doubt instances are scarce, where a tribrach consisting, as here, of an entire word is found in the fifth foot; but unless we have some authority or good reason for transposing, it would be hardly in accordance with the rules of sound criticism to resort to such a practice. We

κάνταυθ' Ἀπόλλων οὐτ' ἐκείνον ἤνυσεν 720

φονέα γενέσθαι πατρός, οὔτε Λαΐον  
τὸ δεινὸν οὐφοβεῖτο πρὸς παιδὸς παθεῖν.

τοιαῦτα φῆμαι μαντικά διώρισαν

ὦν ἐντρέπου σὺ μηδέν ὦν γὰρ ἂν θεὸς

χρεῖαν ἐρευνᾷ, ῥαδίως αὐτὸς φανεῖ. 725

OI. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,

ψυχῆς πλάνημα κἀνακίνησις φρενῶν.

IO. ποίας μερίμνης τοῦθ' ὑποστραφεῖς ἴσως ;

may well compare 1496, τί γὰρ κακῶν ἄπεισι; τὸν πατέρα πατὴρ | ὑμῶν ἔπεφνε. Aj. 459, ἔχθει δὲ Τροία πάντα καὶ πεδία (where there is no need to transpose πεδία καὶ) τάδε. El. 142, ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν. 326, Χρυσόθεμιν, ἔκ τε μητρὸς ἐντάφια χεροῖν. Ant. 418, οὐράνιον ἄχος. Phil. 1302, φεῦ τί μ' ἄνδρα πολέμιον &c. Eur. Cycl. 593, χῶρεϊ δ' ἐς οἴκους, πρὶν τι τὸν πατέρα παθεῖν. Aesch. Suppl. 389, νόμφ πόλεως φάσκοντες ἐγγύτατα γένους. Eum. 783, ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν. Fr. 288, τὸ γὰρ βρότειον σπέρμ' ἐφημέρια φρονεῖ. Other instances of a senarius are collected by Seidler, V. D. p. 380—93.

720. κἀνταῦθα. 'And here, so.' ἤνυσεν φονέα γενέσθαι. 'Accomplished (perfectit) that he should be the murderer.' Wunder compares Aesch. Pers. 718, στρατὸς ἤνυσεν περᾶν. Cf. 167. 156 above. Gl. B: ἤνυσε, ἐτέλεσε. ἤνυσεν (sic) P. ἤνυσε vulg. ἤνυσε Elmsl.

722. παθεῖν A. supr. L. sec. m. N. Br. Erf. Dind. Wund. Hart. θανεῖν P. &c. vulg. Elmsl. Herm. Schn. Brunck supposes θανεῖν to have found its way here from 713. Wunder considers it to be an interpretation for παθεῖν. If we read θανεῖν, we must with Elmsley consider as διὰ μέσου the words τὸ δεινὸν οὐφοβεῖτο. But it is more probable παθεῖν is the true reading: otherwise this clause would be little more than a mere repetition of the preceding one: for to say that Oedipus did not murder Laius, and that Laius was not murdered by Oedipus, is but to say one and the same thing in different ways.

723. τοιαῦτα —. 'Such things,' so utterly untrue. φῆμαι μαντικά. 'Prophetic responses.' Cf. 86. Compare the words θέσφατον (from θεὸς φημί), and

ὁμφῇ (Oed. C. 102, κατ' ὁμφὰς τὰς Ἀπόλλωνος). Perhaps τοιαῦτά γ' ὁμφαί —.

724. ὦν ἐντρέπου —. See φημῶν. 'But to these pay no regard.' Schol. rec: ἐπιστρέφον. I. q. φρόντιζε. Cf. 1056, μηδέν ἐντραπῆς. 1226, εἴπερ — τῶν Λαβδακείων ἐντρέπεσθε δωμάτων. El. 519, οὐδὲν ἐντρέπει | ἐμοῦ γε. Oed. C. 1541, μηδέν ἐντραπώμεθα. Aj. 90, τί βαῖον οὕτως ἐντρέπει τῆς συμμάχου; Alc. Fr. xiv, τί τοῦ τεκόντος οὐδὲν ἐντρέπει πατρός; Cf. on 728. Hom. Il. xii. 238, τύνη δ' οἰωνοῖσι τανυπετέρυγεσσι κελεύεις | πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω. ὦν γὰρ —. Lit. For whatever things the god may seek the need of, he will himself (of his own accord, by his own power) bring to light (bring to pass).

Schol. rec: ἂ γὰρ ἂν ὁ θεὸς ζητῇ, πρέποντα κρίνας ζητεῖσθαι, ῥαδίως αὐτὸς δειξεῖ. Musgrave would prefer ἦν γὰρ — χρεῖαν, 'for whatever matter' (πρᾶξιν, 'rem, negotium'). On which signification of the word he refers to his note on Eur. Suppl. 20. Cf. 1435. Aj. 740.

725. Elmsley confesses himself unable to discern the meaning of χρεῖαν ἐρευνᾶν. Schneid. explains ὦν χρεῖαν by ἂ χρήσιμα ὄντα, 'what the god once thinks worth while to find out.' The passage certainly does not appear sound. Qu. ὦν (or ὅσα, or ὅ τι) γὰρ ἂν θεὸς | χρήζη ἔρευνᾶν (or χρήζων ἐρευνᾶ). Or — χρήζη, ἔρευνῶν —. Or — ἐρευνᾶν ἴσχη (cf. 566, ἀλλ' οὐκ ἐρευνᾶν τοῦ θανόντος ἔσχετε;). Or — ἐρευνᾶν ἰστῇ &c. This observation of Jocasta will shortly be exemplified only too truly in the case of herself and her husband. αὐτὸ γὰρ αὐτὸς Trin. Perhaps αὐτ' ἐκφανεῖ.

727. ψυχῆς πλάνημα —. 'Wandering (distraction) of soul and perturbation of mind.' Cf. 67, φροντίδος πλάνοις.

728. I. e. ποία ἐστὶν ἡ μερίμνα, ἧς ὑπο-



- ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ" τόδ', ὡς ὁ Λαΐος  
κατασφαγεῖν πρὸς τριπλαῖς ἀμαξιτοῖς. 730
- ΙΟ. ἡνδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
- ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος," οὐ τόδ' ἦν πάθος ;
- ΙΟ. Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς  
ἐς ταὐτὸ Δελφῶν καπὸ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὕξεληλυθώς ; 735

στραφεῖς τοῦτο λέγεις ; The simple form occurs Aj. 1117, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφεῖν, in the same sense, 'to turn in order to take notice of' (φροντίζειν). So ἐντρέπεσθαί τινας. Cf. on 724. ὑποστραφεῖς most mss. ὑποστραφεῖς Aug. b. and Tricl. ὑπὸ, στραφεῖς (sic) P. Which reading (ὑπο στρ.) Kayser is inclined with some reason to approve of, comparing El. 871, ὑφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι. None of the editors however have ventured to adopt it. Perhaps τοῦτ' ἐπιστραφεῖς. Cf. 134, ἀξίως — | πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν.

729. ἔδοξ' —. 'I fancied I heard this from you' &c. El. 78, ἔδοξα — τινὸς — αἰσθέσθαι. ἀκοῦσαί σου P. Bodl. Herm. Schn. Ebn. Dind. (in annot.) ἀκοῦσαι σοῦ vulg. Dind. Wund. Hart.

730. τριπλαῖς P. &c. διπλαῖς F. H. L. M. Bar. Laud. Bodl. Cf. on 716, also below 800, τριπλῆς κελεύθου. 1399, τριπλαῖς ὁδοῖς, and Aeschylus Oedip. ar. Schol : ἐπῆμεν τῆς ὁδοῦ τροχῆλατον | σχιστῆς κελεύθου τρίδοον, ἔνθα συμβολὰς | τριῶν κελεύθων Ποτνιαδῶν ἡμέιβομεν.

731. ἡνδᾶτο γὰρ —. 'You are right, these things were said.' For γὰρ cf. 1117, ἔγνωκα γάρ. Tr. 409, λέγεις | δέσποιναν εἶναι τήνδε σὴν ; — Δίκαια γάρ. Arist. Nub. 679, τὴν καρδόπην θήλειαν ; — Ὀρθῶς γὰρ λέγεις. With λήξαντ' ἔχει (ἔληξε) supply αὐδῶμενα.

732. καὶ ποῦ 'σθ'. καὶ τίς ποθ' F. Whence I would read, καὶ τίς ποτ' ἔσθ' ὁ χῶρος — ; Οὔτος would be better away, in my opinion. It probably crept in owing to the similarity of οὐ τόδ', and then to preserve the metre the former part of the verse was altered. Schol. rec : πάθος. τὸ συμβεβηκὸς πρᾶγμα. Cf. 840.

733. κλήζεται (κλήζεται P.). 'Is called.' Cf. 1451. Fr. 360. σχιστὴ δ' ὁδὸς —. 'And (at this point) the dissected road unites (the two branch roads unite) that leads from Delphi and Daulia.' Eur. Ph. 37, καὶ ξυνάπτετον πόδα | εἰς

ταὐτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ. Paus. x. 5. 2, προῖων δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξη καλουμένην Σχιστήν· ἐπὶ ταύτῃ τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ πατρὸς Οἰδίποδι εἰργάσθη. Where see Valck. The place described is where the road from Daulis fell into the road that led from Thebes to Delphi ; and where accordingly there would be a junction of three roads, at a distance of some twenty miles east of Delphi. The spot where the three roads met, is still pointed out, and called τὸ σταυροδρόμ τῆς Μπαράνας.

734. ἐς ταὐτό. 'To the same spot' or point. I do not think Corinth is meant with the annotator on this play in Class. Journ. xxxv. 238, who refers to Schol. on Eur. Ph. 38. Elmsley observes that ταὐτὸ for ταὐτὸν is not often found in the tragedians. He instances Trach. 425. Aesch. Cho. 208. Eur. Or. 654. Med. 564. Iph. T. 658. Hel. 764. Add Soph. Fr. 735. Δελφῶν καπὸ Δαυλίας. I. e. ἀπὸ τε Δελφῶν καὶ ἀπὸ Δαυλίας. Cf. 761, ἀγροῦς σφε πέμψαι καπὶ ποιμνίων νομάς. El. 780, ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας. Aesch. Sept. 1032, μητρὸς ταλαίνης καπὸ δυστήνου πατρός. Eur. Ph. 291, μαντεῖα σεμνὰ Λοξίου τ' ἐπ' ἐσχάρας. 361, οὔτω δὲ τάρβος ἐς φόβον τ' ἀφικόμεν. Hec. 143, ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς. Her. 755, μέλλω τὰς πατριωτίδος γᾶς, | μέλλω περὶ τῶν δόμων —. Hor. Od. iii. 25. 2, 'Quae nemora, aut quos agor in specus?' V. Monk ad Alc. 114. Matth. § 595, 4. καπὸ. καπὶ B. v. r. G. M. P. For Δαυλίας perhaps Δαυλίδος. Strabo, p. 423 B, ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφῶν ὡς πρὸς τὴν ἑὼ Δαυλὶς πολίχνην. Though the district may have been called Δαυλία.

735. 'And what length of time has elapsed since these events took place.' Erfurdt quotes Thuc. i. 13, ἔτη δὲ μάλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἐξηκόσια καὶ διακόσια ἐστὶ μέχρι τοῦ νῦν χρόνου. Add Eur. Ion. 368, τίς χρόνος τῷ παιδὶ διαπεπραγμένῳ ;

- IO. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς  
ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
- OI. ὦ Ζεῦ, τί μου δρᾶσαι" βεβούλευσαι πέρι ;
- IO. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;
- OI. μήπω μ' ἐρώτα· τὸν δὲ Λαῖον φύσιν 740  
τὶν' εἶρπετ' φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων.
- IO. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,  
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.

736. σχεδόν τι. 'Somewhere about, almost.' Used ironically. El. 609, σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν. Ant. 470, σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

737. τοῦτ' B. L. M. N. P. Bar. Laud. Bodl. and probably all the mss. ταῦτ' Ald. Br. (who is silent as to his mss.). Ταῦτ' would certainly agree better with ταῦτα 731, and τοῖσδε 735.

738. The absence of caesura in this verse may be remedied by reading τί δρᾶσαι μου for τί μου δρᾶσαι. Cf. on 598 and on Phil. 1369. Compare Arist. Pac. 62, ὦ Ζεῦ, τί δρασείεις ποθ' ἡμῶν τὸν λεόν; Δρασείειν occurs again Aj. 326. Ph. 1245.

739. 'But what is this that is a matter of such alarm to you?' ἐνθύμιον. 'An object of dread, scruple.' Lat. 'terriculamentum.' See Musgrave on Eur. Herc. 724, ἐπειδὴ σοι τόδ' ἐστ' ἐνθύμιον. So Thuc. vii. 50, ἐνθύμιον ποιεῖσθε. Ammon. p. 52, τὸ δ' ἐνθύμιον ἐτίθετο ἐπὶ τοῦ προστροπαίου. — Who quotes Antiphon, Τεθνεὼς οἶτος ὕμιν ἐνθύμιος γενήσεται. σοι τοῦτ'. σοι διὰ τοῦτ' F. τοῦτ' (om. σοι) N. ἐστί (sic) Aug. b. Erf. Vulgo ἔστι.

740. τὸν δὲ Λαῖον. τὴν δὲ Λαῖον G. Construe, τὸν δὲ Λαῖον φράζε τίνα φύσιν ἔχων εἶρπε (for εἶχε), τίνα δ' ἀκμὴν ἤβης. φύσιν. 'Bulk, size, stature, height.' Gl. B: τὸν τοῦ σώματος ὕγκον. Φύσις often denotes the general mien or appearance of a person, as in Arist. Nub. 503, οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν ('in appearance'). The answer to this question is μέγας, 'he was large of stature, tall.'

741. τὶν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων. G. B: ἔχων. ἦν. The repetition of ἔχων after εἶχε, as if ἦν were to be understood from the preceding words φύσιν τίνα εἶχε (= τίς ἦν τὴν φύσιν) though defended by many (Herm. Dind.

&c.), is by no means elegant. Yet we cannot approve of Brunck's temerity in venturing to substitute τότε for ἔχων. A better correction than which would be, τὸν δὲ Λαῖον τότε | φύσιν τὶν' εἶχε φράζε, τίνα δ' ἤβης ἀκμὴν. For τὶν' εἶχε Hartung reads τὶν' ἔτυχε (ἐτύγχανε rather would be required). The simplest mode of correcting the passage will be to substitute εἶρπε (i. e. ἔστειχε, 'incedebat') for εἶχε, a conjecture I had long since hit upon, and which I now find is advanced also by Schneidewin. This use of ἔρπειν in the Tragedians is very common. So 83, οὐ γὰρ ἂν κάρα | πολυστεφῆς ὦδ' εἶρπε. Oed. C. 1587, ὡς μὲν γὰρ ἐνθένδ' εἶρπε καὶ σὺ που παρὼν | ἔξοισθα. Another conjecture that has occurred to me is τὶν' εἶχε — κυρῶν (for τίνα ἔχων ἐκύρει, as in Phil. 544, ποῦ κυρῶν εἶης). ἀκμὴν ἤβης. 'Period of age' in general, as in Tr. 547. Usually however ἤβη means the age of puberty or youth in particular. Schol. rec: κατάστασιν ἡλικίας.

742. μέγας. μέλας G. P. A manifest error. Cf. Dind. on Arist. Thesm. 31. Translate: 'He was tall of stature,' as if ποῖός τις ἦν τὴν φύσιν had preceded. χνοάζων ἄρτι λευκανθὲς κάρα. 'Just beginning to be downy on his hoary head.' Mitchell: 'having the first down (or growth) of grey hair.' Hartung reads: χνοάζων ἄρτι λευκανθὲς κάρα. But in this case Sophocles, I imagine, would have written rather ἄρτι λευκαίνόμενος. Χνοάζειν, 'to be downy,' is generally used of the downy hair that marks the age of puberty. The verb however is not inappropriate as used of the soft hoary hair of an advanced age. Arist. Ach. 791, ἀναχνοιανθῇ τριχί. λευκανθὲς. λευκανθὲς F. λευκανθὲν G. Pind. Nem. ix. 55, λευκανθέα σώματ' ἐπῆναν καπνόν. El. 43, ὦδ' ἡνθισμένον (thus hoary). Erinna, τοῦ γήραος ἐνθεα θνατοῖς. Aj. 624, λευκῶ — γήρα. Eur. Ph. 333, λευκοχρῶα κόμαν.



- ΟΙ. οἶμοι τάλας· ἔοικ' ἑμαυτὸν εἰς ἀράς  
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
- ΙΟ. πῶς φῆς ; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
- ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.  
δείξεις' δὲ μᾶλλον, ἦν ἐν ἐξείπῃς ἔτι.
- ΙΟ. καὶ μὴν ὁκνῶ μὲν, ἃ δ' ἂν\* ἔρη μαθοῦσ' ἐρῶ.
- ΟΙ. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων 750  
ἄνδρας λοχίτας, οἳ ἀνὴρ ἀρχηγέτης ;

743. μορφῆς δὲ —. 'And as for figure, he differed not much from yours,' i. e. his was not much different from yours (cf. 1507). Gl. B: ἀπεστάτει. ἀπείχε. Ant. 993.

745. προβάλλων — οὐκ εἰδέναι. For προβάλλειν οὐκ εἰδῶς. And οὐκ εἰδέναι is equivalent to λεληθέναι.

746. φῆς P. φῆς vulg. Dind. &c. πρὸς σ' ἀποσκοποῦσ'. 'When I look at you,' i. e. when I consider these your words. πρὸς σ' vulg. Herm. Ebn. Wund. Schneid. πρὸς σ' Elmsl. Dind. πρόσ' L. P. Ald. προσσ' N.

747. δεινῶς. 'Greatly.' Gl. B. μεγάλως. Cf. Ant. 1113, δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους | ἄριστον ἦ σώζοντα τὸν βίον τελεῖν, and on Tr. 551.

μὴ βλέπων —. 'Lest the prophet be one that sees only too well.' In allusion no doubt to the reproach of blindness he had cast upon the seer 371. βλέπων ἦ differs but little from βλέπει. Cf. on 580.

748. δείξεις. Perhaps δείξει, 'it will be evident.' ἐξείπῃς. ἐξείποις F. L. N. P.

749. ὁκνῶ μὲν. ὁκνῶμεν L. Whence Schneid. gives ὁκνῶ μὲν, coll. Ant. 1105, οἶμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι | τὸ δρᾶν. Trach. 122. Lucian. D. D. 8, ἄκων μὲν, κατοίσω δέ. ἃ δ' ἂν ἔρη edd. vett. B. (for v. r.), and probably most mss. Br. Ebn. Schn. ἃ δ' ἀνέρρη P. ἂν δ' ἔρη Laud. ἃ\*ν δ' ἔρη Dresd. a. Herm. Erf. Schaefer. Wund. Dind. Hart. In favour of which reading, as being softer, Schaefer and Erfurdt compare 1492, ἡνίκ' ἂν δῆ. Arist. Nub. 1127, ἡνίκ' ἂν γάρ. Eur. El. 1136, ἡνίκ' ἂν δ'. Arist. Pl. 107. Pac. 1179. Aesch. Ag. 749, εὖτ' ἂν δέ. Arist. Eccl. 829, ἄττ' ἂν δὲ δόξῃ. Herod. vii. 8, ὅς ἂν δὲ — ἦκη. ii. 63, εὖτ' ἂν δὲ γίνηται. Either reading is good, but, as the metre will admit of either, I prefer that which is the more natural and usual

one. I do not think Sophocles would have written ἂν (ἃ ἂν) δέ, except the metre absolutely required it. Thus we find Phil. 574, ἂν λέγῃς δὲ μὴ φῶναι μέγα. 1431, ἃ δ' ἂν λάβῃς σὺ σκυῖλα &c. Schneidewin likewise considers ἂν δ' an unnecessary alteration. Cf. on Oed. C. 13. μαθοῦσ'. 'If I have heard of them' (know them).

750. βαιὸς. 'With a small retinue, with few attendants.' Lat. 'tenuis.' Contrariwise μέγας 'in force.' Schol. rec: βαιὸς, ὁ μικρός — ἀντὶ τοῦ μικροπρεπῶς, εὐτελῶς, ἡγουν μετ' ὀλίγων. Aj. 160, μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν | καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων. Fr. 255, ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνὴρ. On the contrary μέγας 'powerful,' as in the passage from Ajax just quoted, where βαιὸς and μέγας are opposed. Herod. vii. 14, ὥς καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω &c. Arist. Av. 488, οὕτω — μέγας ἦν τότε καὶ πολὺς. Or perhaps βαιὸς, which properly speaking means 'small,' may by a peculiar use of the word (ἰδίως) partake of the signification of the plural βαιοὶ 'few,' just as we find μυρίος occasionally used in the sense of μυρίοι, and may mean 'few' (with a small retinue). Its exact meaning here will best be determined by its contrary πολλοὺς ἔχων.

751. ἄνδρας λοχίτας. So presently ἀνὴρ ἀρχηγέτης. Cf. 257, ἀνδρὸς — βασιλέως. 763, ἀνὴρ δοῦλος. 1118, νομεὺς ἀνὴρ. 842, ληστὰς — ἄνδρας. Pind. P. i. 134, ἀγητὴρ ἀνὴρ. 176, κυβερνάτας ἀνὴρ. Ol. vi. 30, ἀνδρὶ δεσπότη. Isthm. vi. 105, ἀνδράσιν ἀθληταῖσιν. οἳ. 'As,' equivalent to ὥς, as ὅποι' to ὅπως 916. Phil. 584, οἳ ἀνὴρ πένης. Phil. 293, οἷα χεῖματι. Tr. 105, οἷά τιν' ἄθλιον ὄρνιν. ἀνὴρ ἀρχηγέτης. 'A ruler or prince.' Pind. Ol. vii. 143, Τυρυνθίων ἀρχαγέτα.

- ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν  
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μία.
- ΟΙ. αἰαῖ, τάδ' ἦδη διαφανῇ. τίς ἦν ποτὲ  
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
- ΙΟ. οἰκέυς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
- ΟΙ. ἦ καὶν δόμοισι τυγχάνει τανῦν παρών;
- ΙΟ. οὐ δῆτ'. ἀφ' οὗ γὰρ κείμεν ἦλθε καὶ κράτη  
σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,  
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760  
ἀγροὺς σφεπέμψαι καπὶ ποιμνίων νομάς,  
ὥς πλείστον εἶη τοῦδ' ἄποπτος ἄστεως.  
κάπεμψ' ἐγὼ νιν· ἄξιός γάρ οἱ'' ἀνὴρ

752. οἱ ξύμπαντες. 'The whole of them together, or in all.' Tr. 761, τὰ πάνθ' ὁμοῦ | ἑκατὸν προσῆγε συμμιγῇ βοσκήματα. Act. Apost. xix. 7, ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. ἐν δ' αὐτοῖσιν ἦν. The repetition of the verb substantive seems needless. Perhaps ἐν δ' αὐτοῖσιν εἰς (or —σί τις), or ἐν δ' αὐτοῖς ὁμοῦ (or ἅμα). Elmsley understands that there were five retainers, besides Laius himself, and the herald. But the κῆρυξ was evidently one of the five: otherwise how could she have said that they were five in all (οἱ ξύμπαντες)? Cf. Oed. C. 479, τρισσάς γε πηγὰς τὸν τελευταῖον δ' (i. e. the 'third' pitcher, not a fourth) ὄλον.

753. Schol. rec: κῆρυξ. ἡγεμὼν ὁδοῦ. The person of heralds being formerly held sacred and inviolable, kings and generals were wont to have such in their retinue for the sake of security. V. Eust. on Hom. Il. α'. 334. So Menelaus appears attended by one or more heralds Aj. 1115. The name of the herald was Polyphontes, according to Apollodor. iii. 5. 7. ἀπήνη — μία. 'And there was a single chariot which conveyed Laius.'

754. αἰαῖ Dind. αἰ αἰ vulg. αἰ αἰ P.

756. οἰκέυς. An uncommon form for οἰκέτης. So κλοπεύς, σφαγεύς &c. ἵκετ'. 'Returned.' See 118 f. Perhaps ἦκεν. But cf. 1491.

760. The second syllable in ἐξικέτευσε is lengthened, I need hardly observe, by the augment. This request he made, not because he had any suspicion that Oedipus was the son of Laius; but because he recognized in the exalted person of the present ruler the slayer of his late lord;

and perhaps too he might fear the possibility of being recognized by Oedipus, and thus bringing both him and himself into trouble. τῆς ἐμῆς χειρὸς θιγὼν. Cf. 1510, ξύννευσον, ᾧ γενναῖε, σῇ ψαύσας χερί.

761. I. e. ἐπ' ἀγροὺς καὶ ποιμνίων νομάς. Cf. on 734. Schol. rec: ἡ ἐπὶ ἀπὸ κοινοῦ. So Ant. 367, ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει. 1176, πότερα πατρώας ἢ πρὸς οἰκείας χερὸς; Tr. 765, σεμνῶν ὀργίων — καπὶ πιείρας δρυός. Oed. C. 1561, ἐπιπὼν μῆτ' ἐπὶ βαρναχεῖ — μόρῳ. Eur. Ph. 361, οὕτω δὲ τάρβος ἐς φόβον τ' ἀφικόμεν &c. El. 162 f. Iph. A. 209. Arist. Eq. 567, πεζαῖς μάχαισιν ἐν τε ναυφάρκτῳ στρατῷ. 610, μῆτε γῇ μῆτ' ἐν θαλάττῃ. Matth. § 595, 3.

762. τοῦδ' ἄποπτος ἄστεως. 'Out of sight of this city,' actively. Schol. rec: ἔξω τῆς θέας. Gl. B: ἀθέατος. So ἐξ ἀπόπτου, contrasted with ἐγγύθεν, Phil. 467. Elsewhere ἀποπτος is used in a passive sense, as El. 1489, ἀποπτον ἡμῶν. Aj. 15. ἄστεως L. Wund. Dind. &c. ἄστεος Ald. P. Bodl. Br. Elmsley prefers ἄστεως (which occurs before a vowel Eur. Or. 759. Ph. 849. El. 246) in all instances, except where metrical considerations require ἄστεος, as πόλεος; or in choral odes. Ἄστεως is a disyllable Eur. Bacch. 838. El. 298.

763. οἶ Elmsl. Herm. Dind. Wund. Schn. Hart. Ebn. ὅγ' L. M. P. ὅ γ' Schol. ὅδ' C. D. F. G. N. Dresd. b. ὅδε γ' A. B. E. T. Aug. Liv. b. Bar. Laud. Dresd. a. Lips. a. b. Br. ὁ δέ γ' Bodl. Mosq. a. ὅδ' Ald. ὅδ' Turn. The reading ὅγ' seems to have originated in the easy corruption of °ΟΓ' into °ΟΓ'. Cf. on



δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν.

ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν ; 765

ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι ;

ΟΙ. δέδοικ' ἑμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν  
εἰρημέν' ἦ μοί' δι' ἃ νιν εἰσιδεῖν θέλω.

ΙΟ. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν  
κάγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770

ΟΙ. κοῦ μὴ στερηθῆς γ' ἐς τοσοῦτον ἐλπίδων  
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι  
λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦσδ' ἰών ;

751, οἶ' ἀνὴρ λοχαγέτης. Translate : 'for a servant.' Schol : οἶον, τὸ αἶτημα οὐχ ὑπερέβαλε δοῦλον. Cf. Phil. 583, πόλλ' ἐγὼ κείνων ὑπο | δρῶν ἀντιπάσχω χρηστά θ', οἶ' ἀνὴρ πένης. Below 916, ὅποι' ἀνὴρ ἐννοῦς. Eur. Or. 32, κάγὼ μετέσχον, οἶα δὴ γυνή, φόνον. Musgrave conjectures ὥς γ', but I think ὥς (without γ') is preferable. Cf. on 1118, εἴπερ τις ἄλλος πιστὸς ὥς νομεὺς ἀνὴρ. 1078, φρονεῖ γὰρ ὥς γυνή μέγα. Oed. C. 20, μακρὰν γὰρ ὥς γέροντι προὔσταλῃς ὁδόν. 1124, καὶ σοι θεοὶ πόροισιν ὥς (οἶ' ?) ἐγὼ φρονῶ.

764. φέρειν. 'To receive.' Gl. B : λαμβάνειν. Aj. 1371, ὥς ἐγὼ | σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριν.

765. πῶς ἂν μόλοι —. 'Would that he might come !' Cf. Aj. 388. Phil. 794. 1214. Schneid. compares the Latin 'qui,' as in Plaut. Trin. 923, 'Qui istum di perdant !' Casin. ii. 4. 1, 'Qui illum di deaeque perdant !' πῶς ἂν is seldom found in this sense in Sophocles ; perhaps never in Aeschylus ; but frequently in Euripides. Cf. Phil. 794. Aj. 388.

766. πάρεστιν. 'It is possible, that can soon be done.' Gl. B : δυνατόν ἐστι τοῦτο. Perhaps ἀλλ' ἔστιν, 'well, that is possible.' The Schol. explains it otherwise, νόμιζε αὐτὸν παρῆναι. Schol. rec : ὥς παρόντα νόμιζε αὐτόν· οὕτως ἔχει εὐκόλως ἀφίξεσθαι (ἀφικ.). But in this sense we should expect to find rather καὶ δὴ πάρεστιν. τοῦτ' ἐφίεσαι ; 'Dost thou desire this ?' Qu. τοῦδ' ἐφίεσαι ; The writer of Gl. B. explains ἐφίεσαι by ἐπιθυμεῖς ἢ προστάττεις, but prefers the latter sense. Another Gl : ἐντέλλῃ. 'Dost thou enjoin ?' The sense of 'desiring' appears to me preferable, because of πῶς ἂν &c.

767. δέδοικ' ἑμαυτὸν —. 'I fear as

regards myself, lest' &c. According to the usual Attic idiom (v. 224), we should expect to follow μὴ λέξω &c. ; but instead of that we have its equivalent μὴ εἰρημέν' ἦ μοι &c. This he says with reference to the question πρὸς τί &c. He replies that he has already said more than enough, for him to wish to see this man.

768. εἰρημέν' ἦ μοι. 'Have been said by me,' or perhaps 'to me' by the seer (so Gl. B : παρὰ τοῦ μάντεως), as it was the seer's observations that raised this alarm in the mind of Oedipus. Perhaps σοι 'by thee,' or ἤδη, or δεδραμέν' ἦ μοι, or εἰρημέν' ἦ, δι' ἃ νιν ἐγὼ 'σιδεῖν θέλω. I need hardly observe that θέλω is the subjunctive.

770. ἐν σοί. 'In you,' i.e. in your mind or thoughts.

771. κοῦ μὴ στερηθῆς γ' —. οὐ μὴ στερηθῆς F. 'And you shall not be disappointed, seeing I am come to this pitch of apprehension.' After στερηθῆς supply τοῦ μαθεῖν. Cf. 836, καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος.

772. Gl. B : βεβῶτος. ἐστῶτος. Cf. Oed. C. 217, ἐπ' ἔσχατα βαίνεις ('ad ultimam necessitatem redactus es'). Cf. Arist. Nub. 841, σὺ δ' εἰς τοσοῦτον τῶν (l. τοσοῦτον) μανιῶν ἐλήλυθας | ὥστ' — ; τῷ γὰρ ἂν καὶ —. 'For besides this to what more worthy person could I open my mind than to thee, in the critical position in which I now stand ?' On this sense of μέγας ('important, of account, worthy') they compare Demosth. c. Lept. p. 461, 15 (coll. 462, 2), de F. L. 419, 12. Cf. also above 652, ἐν ὄρκῳ μέγαν. Ant. 182.

773. διὰ τύχης τοιαῦσδ' ἰών. So Oed. C. 905, εἰ μὲν δι' ὀργῆς ἦκον. 975, εἰς χεῖρας ἦλθον πατρί. Ant. 742, διὰ δίκης ἰών

ἔμοι πατήρ μὲν Πόλυβος ἦν Κορίνθιος,  
 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775  
 ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη  
 τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,  
 σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.  
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθῃ''  
 καλεῖ'' παρ' οἴνῳ πλαστὸς ὡς εἶην πατρί. 780  
 κἀγὼ βαρυνθεὶς τὴν μὲν οὔσαν'' ἡμέραν  
 μόλις κατέσχον, θάτέρα δ' ἰὼν πέλας  
 μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφύρως

πατρί. Eur. Ph. 20, καὶ πᾶς σὸς οἶκος  
 βήσεται δι' αἵματος. 387, διὰ πόθου δ'  
 ἐλήλυθα. 1554, δι' ὀδύνας ἂν ἔβας. Alc.  
 874, δι' ὀδύνας ἔβας. El. 1210. See  
 Monk ad Hipp. 1159.

775. Μερόπη. According to Phere-  
 cydes mentioned by the Scholiast, the  
 wife of Polybus was named Medusa; ac-  
 cording to others Antiochis. Δωρίς.  
 From Doris, near Mount Oeta. Schol:  
 Πελοποννησιακή. ἡγόμην. 'I was  
 esteemed.' So in Latin 'ducebar.' Cf.  
 Ant. 34, τὸ πρῶγμ' ἄγειν (Schol: ἡγεῖσ-  
 θαι) | οὐχ ὡς παρ' οὐδέν. Some poet ap.  
 Schol. Eur. Med. 1016, ἐν πρώτοις σ'  
 ἄγω. Cf. 784. Oed. C. 205.

776. πρίν — ἐπέστη. 'Before that,  
 until.' Aesch. Pr. 478, οὐκ ἦν ἀλέξῃμ'  
 οὐδέν — πρίν γ' ἐγὼ σφίσιν | ἔδειξα κρά-  
 σεις &c. Eur. Med. 1142. Hec. 133.

777. ἐπέστη. 'Befell me, occurred to  
 me.' Gl. B: ἐπήλθε. Elmsley com-  
 pares Eur. Hipp. 818, ὦ τύχα, | ὡς μοι  
 βαρεῖα καὶ δόμοις ἐπεστάθης. θαυμάσαι  
 μὲν ἀξία. Oed. C. 461, ἐπάξιος — κατοι-  
 κτίσαι. Matth. § 535, n. b.

778. σπουδῆς —. 'Yet not deserving  
 of the importance I attached to it.' The  
 particles μέντοι and γε μέντοι are occa-  
 sionally used in place of δὲ, after μέν.

779. In this verse after δείπνοις μ' we  
 have what Porson calls the 'quasi-caesura.'  
 Such are of frequent occurrence, e. g.  
 Ph. 276, σὺ δὴ, τέκνον, ποίαν μ' ἀνάστα-  
 σιν δοκεῖς. Aj. 435, τὰ πρῶτα καλλιστεῖ'  
 ἀριστεύσας στρατοῦ. Eur. Hec. 355. 387.

ἐν δείπνοις. 'At a supper, an enter-  
 tainment.' Trach. 268, δείπνοις δ' ἡνίκ'  
 ἦν ὤνωμένος. Wunder needlessly takes  
 offence at the tautology ἐν δείπνοις — παρ'  
 οἴνῳ. μ' om. F. μέθης P. vulg.  
 Herm. Wund. Hart. (Perhaps rightly, cf.  
 874.) μέθῃ L. μέθῃ F. μέθῃ Dind. Schn.

780. καλεῖ — ὡς εἶην. Equivalent to  
 καλεῖ με πλαστὸν, 'calls me a bastard.'  
 Cf. 842 f. The optative is correctly  
 put, the historic present καλεῖ being  
 equivalent in sense to a past. Cf. 1174,  
 δίδωσιν — ὡς ἀναλώσαιμί νιν. Perhaps  
 however, if we compare the imperfects  
 that follow, ἤλεγχον, ἦγον, ἐτερπόμην,  
 ἔκνιζε, ὑφείρπε, we may entertain a suspi-  
 cion that the poet here wrote ἐκάλει.  
 Hartung reads καλεῖ 'μπόλητον. παρ'  
 οἴνῳ. 'Over our wine or cups.' Lat.  
 'inter pocula.' Whence παροίνιος, παρ-  
 οινικός. Schol. rec: πλαστὸς. πεπλα-  
 σμένος υἱός, ἦγουν ὑποβολιμαῖος.

781. βαρυνθεὶς. Sc. χόλῳ. 'Being  
 aggravated, annoyed.' Gl. B: χολωθεὶς.  
 Schol. rec: ἀγανακτήσας. Cf. Aj. 41.  
 This passage Aristophanes seems to have  
 had in view, where he puts these words  
 in the mouth of Strepsiades, Nub. 1363,  
 κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ  
 πρῶτον | ἐπειτα δ' —. τὴν μὲν οὔσαν  
 ἡμέραν. Perhaps τὴν μὲν αὐτίχ' ἡμέραν  
 (as in Oed. C. 433), or τὴν τότε οὔσαν, or  
 τὴν παροῦσαν —.

782. κατέσχον. 'Restrained myself.'  
 Gl. B: ἐμαντόν. Cf. El. 223, οὐ σχήσω  
 ταύτας ἄτας (sc. ἐμαντήν), 'I will not  
 cease from this subject of grief.' So σχῆς  
 (sub. σεαυτὸν) Oed. C. 1169. Cf. El.  
 1011, κατάσχευ ὀργήν. 1283, ἔσχον ὀρ-  
 γάν. Or perhaps, 'Bore, put up with'  
 (the affront). So Phil. 690, πῶς ἄρα παν-  
 δάκρυτον οὕτω βιοτὰν κατέσχευ (tulit);  
 θάτέρα (θ' ἡτέρα P. θ' ἡτέρα F. θ' ἡτέ-  
 ραι L.). 'On the next day.' Schol: τῇ  
 ἐξῆς. Schol. rec: τῇ ἐφεξῆς δὲ ἡμέρᾳ.  
 An unusual expression. Cf. on Oed. C.  
 497. Tr. 272.

783. ἤλεγχον. 'Closely questioned  
 them.' δυσφύρως τοῦναιδος ἦγον.  
 'Were much displeased because of (as re-



τοῦννιδος ἦγον' τῷ μεθέντι τὸν λόγον.  
 καὶ γὰρ τὰ μὲν κείνῳιν ἑτερπόμην, ὅμως δ'  
 ἔκνιζέ μ' αἰεὶ τοῦθ'. ὑφείρπε γὰρ πολὺ.  
 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι  
 Πυθῶδε, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην  
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια  
 καὶ δεινὰ καὶ δύστηνα προῦφηνεν λέγων,  
 ὥς μητρὶ μὲν χρεῖή με μιχθῆναι, γένος δ'

785

790

gards) the affront with him who let slip the observation.' Δυσφόρως ἦγον (perhaps εἶχον, cf. 770) is here equivalent to ἐδυσφόρουν, 'ill brooked,' which verb governs a dative of the thing Aesch. Suppl. 513. Eur. Andr. 1234. Similarly δυσχεραίνειν τινὶ Dem. p. 1274, 24. Hence the dative in the present passage. With δυσφόρως ἄγειν Neue compares Plato Rep. vii. 528 C., εἰ πόλις ὅλη ξυνεπιστατοῖ ἐντίμως ἄγουσα αὐτά. Cf. also 775. Ant. 34, τὸ πρῶγμ' ἄγειν | οὐχ ὥς παρ' οὐδέν.

785. τὰ μὲν κείνῳιν ἑτερπόμην. 'As far as their account or explanation went, was well pleased or satisfied.' So τὰ μητρὸς for ἡ μήτηρ El. 261. For the accusative after τέρπεσθαι cf. 936, τὸ δ' ἔπος — ἡδοιο. Phil. 131, ἥσθην — σε &c. 906, τοῦτ' ἀνιῶμαι πάλοι. 1021, ἐγὼ δ' ἀλγύνομαι τοῦτ' αὐθ'. 1314, ἥσθην πατέρα τὸν αὐτὸν εὐλογοῦντά σε. Aj. 136, σὲ μὲν εὖ πρᾶσσαντ' ἐπιχαίρω. 790, πρᾶξιν ἦν ἡλγησ' ἐγώ. Eur. Ion. 555, τερφθεὶς τοῦτο κείν' οὐκ ἠρόμην. Arist. Ach. 2, ἥσθην δὲ βαιά. 4, φέρ' ἴδω, τί δ' ἥσθην — ; Matth. § 414. Hartung reads, τὰ κείνῳιν γνούς. There is no caesura in the line. Cf. on Phil. 1369. ὅμως δ'. For the elision at the end of the line cf. 791, and on Oed. C. 17.

786. ἔκνιζέ μ'. 'Stung me.' Schol: ἐλύπει. κυρίως δὲ ἐρωτικῶς λυπεῖν. Compare the similar use of δάκνειν. "Pind. N. v. 58, τοῦ δέ τ' ὄργαν | κνίζον αἰπεινοὶ λόγοι. P. xi. 36, ἔκνισε βαρυπάλαμον ὄρσαι χόλον." MITCH. αἰεὶ F. G. H. L. P. Bodl. Trin. Laud. Bar. Dresd. a. b. Dind. αἰεὶ vulg. Brunn offers no remark as to his mss. ὑφείρπε γὰρ πολὺ. 'For it sunk deep (or ran deep) in my mind, it took deep hold of me.' Musgrave compares Liban. i. 784 A., πολλὸς τοιοῦτος ὑφείρπε λόγος. Wunder Sallust. Jug. c. 11, 'Quod verbum in pectus Jugurthae altius quam quisquam ratus descendit.' Cf. also Fr. 786, χαρά μ' ὑφέρει. Oed. C. 305, πολὺ γὰρ τὸ σὸν ὄνομα

δίηκει πάντας. 517. Aesch. Sept. 6, 'Ετεοκλῆς ἂν εἰς πολλὸς κατὰ πτόλιν | ὑμνοῖθ' ὑπ' ἄστῶν. Eur. Hipp. 1219, ἰππικοῖς ἐν (ἰππικοῖσιν?) ἤθεσι | πολλὸς ξυνοικῶν. So in Latin 'multus.'

788. ὦν μὲν ἰκόμην —. I. e. ἐκείνων μὲν ἃ (δὲ) ἰκόμην, ἄτιμον ἐξέπεμψεν, 'As to the things about which I had come, sent me away without the honour of (without vouchsafing) a reply.'

789. ἄτιμον. Schol. rec: ἀνάξιον ἀποκρίσεως. Cf. Oed. C. 49, μὴ μ' ἀτιμάσης — ὦν σε προστρέπω φράσαι. 1273. 1278. Ant. 22. Aesch. Sept. 1024, ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὑπο. ἄθλια — δεινὰ — δύστηνα. Three epithets corresponding probably with the three answers given by the oracle (791—3). ἐξέπεμψεν, ἄλλα δ' ἄθλια —. Or πολλὰ δ' ἀθλίφ (sc. μοί) καὶ δεινὰ (f. πάνδεινα) —.

790. προῦφάνη λέγων the mss. and vulg. So above 395, ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων &c. ('thou wast clearly shown, or thou showedst thyself'). 'Volunteered this announcement,' as Schneid. explains. But as this sense is not very suitable in the passage before us, I have adopted, with Dind. and Hartung, Wunder's excellent emendation προῦφηνεν λέγων ('effatus est, edidit'); more especially as the examples he has adduced seem to confirm this sense of the verb προφαίνειν (to utter in an oracular manner). Trach. 324, ἥτις οὐδαμὰ | προῦφηνεν οὐτε μείζον' οὐτ' ἐλάσσονα. Plut. Dem. c. 19, ἐν οἷς ἡ τε Πυθία δεινὰ προῦφαινε μαντεύματα καὶ χρησμός ἦδετο. Id. Camill. c. 4, λόγια προῦφαινε ἀπόρρητα. So also πρόφαντον Trach. 1159, ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλοι. 1163, ὥς τὸ θεῖον ἦν πρόφαντον. 662, ἐπὶ προφάνσει θηρός. Add Demosth. p. 532, 2, θυσίας τοῖς ἐφ' ἐκάστης μαντείας προφαινομένοις θεοῖς προστάττουσι θύειν. S. John Apoc. i. 1, δεῖξαι — ἃ δεῖ γενέσθαι ἐν τάχει.

791. χρεῖη Dawes. χρεῖ' ἢ Ald. P. and most mss. χρεῖ' ἢ F. χρεῖ' ἢ G.

ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,  
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.  
 καὶ γὰρ 'πακούσας' ταῦτα τὴν Κορινθίαν  
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα  
 ἔφηνον, ἔνθα μήποτ' ὀψοίμην κακῶν'  
 χρησμῶν ὀνειδίη τῶν ἐμῶν τελούμενα.

795

Schol : *χρεῖν δέοι*. These verbs are often explained the one by the other. *μητρὶ — μιχθῆναι*. Cf. 995, *μιγῆναι μητρὶ — γένος δ'*. Observe the elision at the end of the line. Cf. on 785. Elmsley without cause would prefer *γένος τ'*.

792. Schol : *ἄτλητον* τὸ μὴ δυνάμενον ὑπὸ ἀνθρώπων ὀρᾶσθαι. Who no doubt connected *ἄτλητον* with *ὄραν* ('intolerable to behold,' therefore execrable). Others, as Matthiae, Gr. § 535, c. and Wunder, prefer to connect *ὄραν* with *δηλώσοιμι*. Cf. El. 1459. I prefer myself the former construction, *ἄτλητον ὄραν* (ὃ οὐκ ἂν τλαίη τις ὄραν) which gives a most excellent sense. Cf. 1375, *ὅψις ἦν ἐφίμερος — προσλεύσσειν ἐμοί*. 777, *ἀξία — θαυμάσαι*. Tr. 694, *φάτιν — ἀξύμβλητον ἀνθρώπῳ μαθεῖν*. Aj. 818, *ἐχθίστου — ὄραν*. El. 557, *λυπηρὰ κλύειν*. Phil. 1167, *οἰκτρὰ βόσκειν*. Aj. 223, *ἀγγελίαν ἄτλατον*. *δηλώσοιμ'* L. M. N. P. &c. *δηλώσοιμ'* Ald. &c.

793. τοῦ φυτ. πατρός. Cf. 436. 827. 1482, and on El. 341.

794. καὶ γὰρ 'πακούσας. Qu. καὶ γὰρ 'ξακούσας. τὴν Κορινθίαν —. 'Henceforth measuring (content to measure) the Corinthian land by the stars alone, I took my flight to where I never should behold the fulfilment of the scandals denounced against me by these evil oracles.' Schol. rec: τὴν Κορινθίαν γῆν κατὰ τὸ ἐπίλοιπον δι' ἄστρων μετρούμενος, ἡγουν μακρόθεν βλέπων, καὶ δι' ἄστρων συμβάλλων αὐτὴν, ἀπεδήμουν, ἐκεῖσε δηλονότι, ἔνθα &c. A mode of speech borrowed from navigation. V. Wessel. ad Diodor. Sic. ii. 54. Toup ad Suid. ii. 387. Schneid. illustrates from Lucian. Icar. l, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαίρου τὴν ὁδόν. Aelian. H. A. vii. 48, 'Ἀνδροκλῆς ἦκεν ἐς Λιβύην καὶ τὰς μὲν πόλεις ἀπελίμπανε καὶ τοῦτο δὴ τὸ λεγόμενον ἄστροις αὐτὰς ἐσημαίνετο, προῆει δὲ ἐς τὴν ἔρημον. Aesch. Suppl. 388, ὑπαστρον μῆχαρ ὀρίζομαι γάμον δύσφρονος φυγῆ (allusively). Cf. Phil. 454. We meet with a similar sentiment in Phil.

454, ἐγὼ μὲν — τὸ λοιπὸν ἤδη τηλόθεν τὸ τ' Ἴλιον | καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι. The same idea is also found in the words of Medea in Val. Flacc. vii. 478, 'Quando hinc aberis, dic, quaeso profundum | Quod coeli spectabo latum?' Virg. Aen. v. 25, 'Si modo rite memor servata remetior astra.'

795. ἄστροις, 'by the stars or the heavens,' i. e. by the sun by day, and by the moon and the stars by night. Ἄστρον, as Mitchell remarks, is sometimes used of the 'sun' (Pind. Ol. i. 9. Hyporch. iv. 2), and the full 'moon' is called *πρέσβιστον ἄστρον* Aesch. Sept. 386. The entire heavens are also sometimes styled *ἄστρα* (as in Latin, 'astra, sidera'). El. 19. There is therefore no occasion to suppose with Mitchell that Oedipus' wanderings, as regulated by the stars, were confined to the night.

796. ἔφηνον, ἔνθα —. I. e. ἐκεῖσε ἔνθα. Phil. 1465, καὶ μ' εὐπλοῖα πέμψον — ἐνθ' &c. El. 436, κρύψον νιν ἔνθα μήποτ' — πρόσσεισι μῆδεν. 1099, ὁδοιποροῦμεν ἔνθα χρῆζομεν. Oed. C. 168. 188. 900. Eur. Her. 1050, κομίζετ' αὐτὸν δμῶες, εἴτα (read ἔνθα) χρὴ κυσὶν | δοῦναι κτανόντας. Ion. 1125, Ξοῦθος μὲν ὥχετ' ἔνθα πῦρ πηδᾷ θεοῦ. Xen. Anab. vii. 6. 37, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι. For ἔνθα μὴ (not οὐ) cf. below 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι. 1436, ῥῖψόν με — ὅπου | θνητῶν φανοῦμαι μηδενὸς προσήγορος. El. 380. 436. Tr. 800. 903. On the optative ὀψοίμην see Matth. § 529, 4. For κακῶν we should probably read κακά. Ph. 477, ὀνειδὸς οὐ καλόν.

797. χρησμῶν — τῶν ἐμῶν. 'Of the oracles delivered to, or relating to me.' See Matth. § 466, 2. Cf. 907, Λαῖου θέσφατα. χρησμῶν L. P. &c. χρησμῶν γ' Ald. Trin. and some other inferior mss.

800. καὶ σοι. Perhaps καὶ σοὶ would be preferable. τᾶλθηθες ἐξερω. Under the pressure of the present emergency Oedipus is led to disclose the circumstances of a murder he had in bygone years committed, and which he had no



στείχων δ' ἰκνοῦμαι τούσδε τοὺς χώρους, ἐν οἷς  
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.  
 καί σοι, γύναι, τάληθές ἐξερῶ. τριπλῆς 800  
 ὅτ' ἦν" κελεύθου τῆσδ' ὁδοιπορῶν πελας,  
 ἐνταῦθά μοι κῆρυξ τε καπὶ πωλικῆς  
 ἀνὴρ ἀπήνης ἐμβεβώς, οἶον σὺ φῆς,  
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὁ θ' ἡγεμὼν  
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἡλαυνέτην. 805  
 καγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,  
 παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὀράῃ  
 ὄχους παραστείχοντα τηρήσας μέσον

doubt from a feeling of fear hitherto kept secret in his own bosom, having little idea that any of the party in question had escaped from the scene of the assault.

τριπλῆς — κελεύθου. Cf. on 716.

801. ἦν. ἦ Elmsl. Whom see, Praef. p. x.

802. κῆρυξ vulg. The old and correct form κῆρυξ has been recalled. Schneid. supposes the κῆρυξ to have been seated on the pole of the chariot as driver: but I think v. 753 discountenances this opinion. It is more probable he ran by the side of the chariot, as the native drivers of vehicles do now-a-days in Malta.

πωλικῆς. Thus specified, because chariots were usually drawn by mules (ὄρεια).

803. καπὶ — ἀπήνης ἐμβεβώς. Oed. C. 924, σῆς ἐπεμβαίνων χθονός. But with the dative Fr. 599, ὄχοις Ἀκεσσαιόισιν ἐμβεβώς πόδα. Eur. Ph. 2.

804. ξυνηντίαζον F. G. L. M. N. P. συνηντίαζε Bodl. vulg. ξυνηντίαζε Suid. v. πωλικῆς. This meeting is thus alluded to by Pindar, quoted by Mitchell, Ol. ii. 70, ἐξ οὐπερ ἔκτεινε Δᾶον μόριμος νῆδος | συναντόμενος. ἡγεμὼν. 'The conductor or driver.' The same person, it would seem, as the κῆρυξ and τροχηλάτης. Gl. B: ὁ προοδοποιῶν κῆρυξ.

805. πρὸς βίαν ἡλυν. 'Attempted to drive me by force.' Cf. Eur. Ph. 39, καὶ νῦν κελεύει Λαῖου τροχηλάτης | ᾧ ξένη, τυράννοισ ἐκποδῶν μεθίστασο. Cf. El. 369, πρὸς ὀργὴν 'angrily.' 464, πρὸς εὐσέβειαν 'piously.'

806. τὸν τροχηλάτην. Gl: τὸν ἡνίοχον. Gl. B: τὸν ἡγεμόνα ἡνίοχον τοῦ ἄρματος. 'Namely the driver of the chariot, or the charioteer,' τροχοὶ being used by a met-

onym for any 'wheeled carriage.' Cf. El. 49, τροχηλάτων δίφρων. Eur. Andr. 399, σφαγαὶ Ἑκτορος τροχήλατοι. Literally the word means 'he that guides the wheels' (wheeled chariot, Arist. Nub. 1302), as ἱππηλάτης, βοηλάτης &c., and seems equivalent to διφρηλάτης. This appellation is added by way of explanation, that no mistake might exist as to the person meant. So 837, τὸν ἄνδρα τὸν βότῃρα. Arist. Nub. 186, τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς. Hermann's conjecture τῷ τροχηλάτῃ is worthless. I suppose the τροχηλάτης was the slave who ran as escort by the side of the carriage: for surely Laius, who held the goad or whip, was himself the 'driver.'

807. δι' ὀργῆς. 'In anger, angrily.' So Aj. 822, διὰ τάχους 'speedily.' El. 1024, δι' αἰῶνος. 685, διὰ τέλους. 705, διὰ παντός. Eur. Bacch. 441, καγὼ δι' αἰδοῦς εἶπον. 212, διὰ σπονδῆς. The comma usually placed after ὀργῆ I have removed.

808. ὄχου the mss. and so read the Schol., who interprets by ἄρματος. Hermann and Linwood explain: 'e curru — feriit me.' Schneid. connects ὄχου with παραστείχοντα (!). But I prefer, with Doed. Dind. Hart., to read ὄχους (ὄχον Schaeef.). Translate: 'And as the old man sees me passing by his chariot, having watched a favourable opportunity he dealt me a blow on the middle of my head with his double goad.' The plural ὄχοι is far more common of a single chariot, than ὄχος. Cf. El. 727, Βαρκαίοις ὄχοις. Fr. 599, ὄχοις Ἀκεσσαιόισιν ἐμβεβώς πόδα. Eur. El. 966, ὄχοις τε καὶ στολῇ λαμπρύνεται. Ph. 2, ᾧ χρυσοκλήτοις ἐμβεβώς δίφροις | ἥλιε —.

κάρα διπλοῖς κέντροισί μου'' καθίκετο.  
οὐ μὴν ἴσῃν γ' ἔτισεν, ἀλλὰ συντόνωσ'†  
σκήπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὕπτιος  
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται.  
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ

810

Cf. also Ant. 1255, δόμους παραστείχοντες. Wunder is disposed to condemn the line as a mere interpolation. τηρήσας. 'Having watched, waited for.' Thuc. iii. 22, τηρήσαντες νύκτα χειμέριον. i. 65, τηρήσασι ἄνεμον.

809. Construe, καθίκετό μου (κατὰ) μέσον κάρα —, 'He came down upon me (struck me) on the middle of the head with his double thong,' or (as explained by Schol.) 'with his thong twice.' So Lucian Symp. 16, καθίκεσθαι τινὸς τῇ βακτηρίᾳ. See Valck. ad Herod. vii. 35. Gl. B: καθήψατο. Cf. El. 98, ὃν — σχίζουσι κάρα φονίῳ πελέκει. Aesch. Pr. 183, ἐξευλαβοῦ δὲ μή σε προσβάλῃ στόμα | πέμφιξ. Eur. Cycl. 7, Ἐγκέλαδον, ἰτέαν μέσῃν θενῶν δορὶ | ἔκτεινα. μέσον κάρα. Gl: κατὰ τὸ μέσον τῆς κεφαλῆς. διπλοῖς κέντροισι. Schol: πληγαῖς. δις ἔπαισέ με τοῖς κέντροις, οἷς ἐκέντριξε τοὺς ἵππους. Schol. rec: ἤγουν μάστιγι — τῇ βακτηρίᾳ. Tricl: ἡ δύο πληγαῖς, ἡ μάστιγι δύο κέντρα ἐχούση. Neue explains it of a stick with a double prong. Wunder thinks the διπλῇ μάστιγι is meant. Cf. on Aj. 242. Fr. 137, μάσθλητα δίγονον (which Hesychius explains by διπλοῦν ἱμάντα). It appears to me more probable that the double-pronged goad that drivers used is here meant, rather than the whip. Arist. Nub. 1297, φέρε μοι τὸ κέντρον. 1299, κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον. Iliad ζ'. 134, ὑπ' ἀνδροφόνου Λυκούργου | θεινόμεναι βουπλήγι. If the poet had meant a whip, it is probable he would have adopted the usual expression διπλῇ μάστιγι, which would equally well suit the metre. Compare the proverbial expression πρὸς κέντρα (plural, as here) λακτίσειν Act. Apost. ix. 5. xxvi. 14. The verse will sound more harmonious if we transpose and read, κέντροις διπλοῖσί μου κάρα καθίκετο.

810. ἴσῃν. Sub. τιμωρίαν, or δίκην. Gl: ἴσῃν δίκην ἀπέδωκεν, ἀντέτισεν. Cf. El. 298, ἀλλ' ἴσθι τοι τίσουσά γ' ἄξιαν δίκην. Aj. 113, κείνος δὲ τίσει τήνδε, κοῦκ ἄλλην, δίκην. Fr. 94, 9. A simi-

lar ellipse occurs El. 1415, παῖσον διπλῇν (πληγὴν). συντόμως. Dobree's conjecture συντόνωσ ('with a smart rap,' Lat. 'vehementer'), which had also occurred to myself, is doubtless correct. He cites Trach. 923, συντόνω χειρὶ | λύει τὸν αὐτῆς πέπλον. Συντόμως would mean 'concisely' (Oed. C. 1579).

811. ὕπτιος. 'Backwards.' Lat. 'supinus.'

812. ἀπήνης — ἐκκυλίνδεται. Hom. Il. ψ'. 394. V. Elmsl. ad Med. 316.

813. Construe, εἰ δὲ τῷ ξένῳ τούτῳ προσήκει τι συγγενὲς Λαίῳ. Translate: 'Now if this same stranger is at all related to Laius' (i. e. is himself Laius, according to Gl. B., which explains συγγενὲς by κατὰ φύσιν συνάφεια, and Schol. rec: εἰ συγγενεῖά τίς ἐστι προσήκουσα τῷ Λαίῳ, ἤγουν εἰ ἐκείνος ἦν ὁ Λαῖος). Schol: τοῦ ὑπ' ἐμοῦ φονευθέντος εἰ ἦν τις πρὸς Λαῖον συγγένεια. Who perhaps read τοῦ ξένου τούτου. The dative τῷ ξένῳ belongs to προσήκει, the other dative Λαίῳ to συγγενὲς. But Bothe's emendation Λαῖου, approved by Elmsley, and adopted by Wund. Dind. Hart., is probably correct. Dindorf is of opinion that either might have been written by Sophocles, but he thinks the genitive preferable on account of the preceding dative τῷ ξένῳ τούτῳ [cf. on 353]. I venture to throw out another conjectural reading of my own, εἰ δέ τι ξένῳ — τούτῳ προσήκει Λαίῳ τε συγγενὲς, 'if there is any relationship between this stranger and Laius.' Cf. 487. Or else thus, τοῦ ξένου τούτου — Λαίῳ, as perhaps the Schol. read. Oedipus shrinks from the very thought of the stranger being Laius himself, as too horrible even to conceive. Hence he adopts the milder supposition of a possible relationship between the two. Cf. Plato Crat. 429 C. εἰ μὴ τι αὐτῷ Ἑρμοῦ γενέσεως προσήκει. Eur. Med. 1301, οἱ προσήκοντες γένει. Iph. T. 550, μὴν προσήκει σοι; Arist. Ran. 698, προσήκουσιν γένει. Elmsley also compares Eur. Iph. A. 494, τί δ' Ἑλένης παρθένῳ τῇ σῇ μέτα;



τούτῳ προσήκει Λαΐου τι συγγενές,"  
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ ; 815  
 τίς τοῦδε τάνδρός" ἐστ' ἔτ'† ἀθλιώτερος ;\*  
 ὃν μὴ ξένων ἔξεστι μῆδ'" ἀστῶν τινὶ†  
 δόμοις δέχεσθαι, μῆδὲ προσφωνεῖν τινά,"  
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν  
 ἢ 'γὼ 'π'" ἐμαντῷ τάσδ' ἀρὰς ὁ προστιθείς. 820  
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν  
 χραίνω, δι' ὧν περ" ὦλετ'. ἄρ' ἔφυν κακός ;

815. ἐχθροδαίμων equivalent to θεοῖς ἐχθρός.

816. τοῦδ' γ' ἀνδρός vulg. τοῦδ' ἀνδρός B. Read τοῦδε τάνδρός with Elmsley, who compares 534. 1018. Oed. C. 1618. Tr. 1177.

ἐστὶν vulg. Br. νῦν ἐστ' B. F. L. pr. M. N. P. Trin. νῦν ἔτ' Dind. Schn. μᾶλλον Herm. Elmsley conjectures ἐγένετ', as in Eur. Hel. 600, οἱ 'γὰρ, τίς ἡμῶν ἐγένετ' ἀθλιωτέρα ; I have given ἐστ' ἔτ'. I suspect that, when the latter word had slipped out, the verse was patched up by the insertion of νῦν. Or we might write τίς τοῦδ' ἔτ' ἀνδρός ἐστὶν ἀθλιώτερος ; Dindorf condemns the verse as a spurious interpolation of some grammarian, who wrote νῦν ἔτ'. So also Wund. But it will not do to reject the verse ; for in the absence of it, as Schneid. remarks, ἐμοῦ would be required for ἀνὴρ in the prec. v.

817. φ̄ vulg. φ̄ Bodl. ὃν N. supr. Erf. Dind. Wund. Hart. Schaef. Melet. p. 89. Schneid. in vain attempts to defend the vulgate φ̄ — τινά, on the ground of perspicuity. Dindorf (in Annot.) rightly prefers ὃν — τινί. Such inversions are frequently made by the copyists. (But cf. 993.) For the substance of the remark cf. 236—41.

μῆτ' ἀστῶν Br. (without comment). μῆδ' ἀστῶν P. Ald. and probably others. So also reads Elmsley, as μήτε after μῆ is ungrammatical. He however suspects the true reading to be, οὐ (!) μὲν ξένων ἔξεστι μῆτ' ἀστῶν τινα —, with the apodosis in v. 821, λέχη δὲ —, the words καὶ τὰδ' — ὁ προστιθείς being parenthetical. With ξένων (i. e. μήτε ξένων) he compares Phil. 771, ἐκόντα μῆτ' ἄκοντα. Eur. Hec. 373, λέγουσα μῆτε δρῶσα. I propose another emendation of my own, εἰ με ξένων ἔξεστι μῆτ' —. Cf. 823, ἄρ' οὐχὶ πᾶς ἀναγνος ; εἰ με χρὴ φυγεῖν &c.

818. μῆδέ. μῆτε F. The repetition

of τινά at the end of the line is rather inelegant. Cf. 42—3. Qu. ἔτι, or φίλως, or πάνυ. The first of these might pretty easily have passed into τινά, especially with τινά just above in the preceding line.

819. ὠθεῖν δ' —. Sub. δεῖ πάντας (cf. 241). Cf. Oed. C. 1404, οἶον οὐδὲ φωνῆσαι τινὶ | ἔξεσθ' ἐταίρων, — ἀλλ' ὄντ' ἀναυδον τῇδε συγκύρσαι τύχῃ (sub. δεῖ). El. 71—2, καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς, | ἀλλ' ἄρχεπλουτον καὶ καταστάτην δόμων (supply δέξασθε or the like). C. Nepos Con. iv. 'Id arbitrium Conon negavit sui esse consilium, sed ipsius (sub. dixit esse), qui optime suos nosse deberet.'

820. ἢ 'γὼ 'π' ἐμαντῷ. Qu. ἢ 'γὼ γ' ἐμαντῷ. But cf. Oed. C. 151, ἀλλ' οὐ μὲν ἔν γ' ἐμοὶ | προσθήσεις τάσδ' ἀρὰς. (Where however see note.) Whence perhaps we should read ἢ 'γὼ 'ν ἐμαντῷ. But ἐμαντῷ seems to me preferable without the addition of any other preposition, as in Fr. 321, ἦν — αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.

τάσδ' ἀρὰς. 'To wit, these imprecations' (744). Added in explanation of τὰδε. Cf. 806. Otherwise it were easy to correct, τάσδε δ' (corrupted into τάσδ' and so into καὶ τὰδ') — τὰς ἀρὰς. Schneid. compares El. 1364, τοὺς ἐν μέσῳ λόγους — ταῦτά σοι δείξουσιν — σαφῇ.

821. λέχη. I. e. 'the wife.' Gl. B: γυναῖκα. Phil. 677, τὸν πελάταν λέκτρων ποτὲ Διὸς Ἰξίονα. ἐν χεροῖν ἐμαῖν. 'With my hands.' ἐν frequently expresses the instrument whereby a thing is done. Cf. on Phil. 60.

822. δι' ὧν περ. Qu. δι' αἰνπερ, to agree with χεροῖν ἐμαῖν. Unless we read δι' οὐπερ (or ὅνπερ) ('I, by whom').

ἄρ' (ἄρ' οὐκ F.) —. 'Am I not a villain?' ἄρα is often thus put in the sense of Lat. 'nonne?', where an affirm-

ἄρ' οὐχί' πᾶς ἀναγνος ; εἴ με χρὴ φυγεῖν,  
καί μοι φυγόντι μὴ ᾔστι\* τοὺς ἐμοὺς ἰδεῖν  
μήδ' ἐμβατεύειν πατρίδος, ἣ γάμοις με δεῖ 825  
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν  
Πόλυβον, ὃς ἐξέφυσε καζέεθρεψέ με.\*  
ἄρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν  
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον ;'

ative answer is confidently expected. Οὐ is indifferently added or not; but the omission of it rather contributes to the emphasis and energy of the interrogation. Cf. Aj. 277, ἄρ' ἐστὶ ταῦτα δις τόσ' ἐξ ἀπλῶν κακά; Oed. C. 753, ἄρ' ἄθλιον τοῦνιδος — ὠνείδισ' ἐς σὲ καμὲ &c. Eur. Alc. 787, ἄρα τὸν ξένον στυγῶ;

823. ἄρ' οὐχί. As ἀρα in the sense of 'nonne' has preceded, perhaps we should read here ἄρ' εἰμὶ, as in Ant. 1212, ἄρ' εἰμὶ μάντις; ἀρα δυστυχιστάτην | κέλευθον ἔρπω —; Cf. El. 614, ἄρ' οὐ (ἀρά L. pr. M. P. rightly) σοὶ δοκεῖ | χωρεῖν ἂν εἰς πᾶν ἔργον —; πᾶς ἀναγνος. 'Utterly impure.' Cf. 1383, ἀνδρα καὶ πατροκτόνον | κᾶναγνον. Oed. C. 945. For πᾶς thus used cf. Aj. 275, κείνός τε λύπη πᾶς ἐλήλαται κακῇ. 519, ἐν σοὶ πᾶς ἔγωγε σώζομαι. 728, πᾶς — θανεῖν. Ant. 776, ὅπως μῖασμα πᾶσ' ὑπεκφύγη πόλις. El. 1497, πᾶσ' ἀνάγκη. Tr. 91, πᾶσαν — ἀλήθειαν.

824. καί μοι —. Qu. κᾶστιν φυγόντι μήτε — μήτ' ἐμβατεύειν. I suspect μοι crept in from a gloss, and when κᾶστιν had passed into καί μοι, μήτε then became altered to μὴ ᾔστι. φυγόντι. φ. . . τόντι L. μήτε P. vulg. Wund. prob. Elmsl. μήστι L. μῆστι N. Dind. Schn. μὴ ᾔστι B. F. T. (supr.). Aug. b. Br. Hart. Dobr. μὴ ᾔστι Herm. μὴ G. Elmsley is unwilling to alter the common reading, as he considers that after χρὴ we may understand ἐξεστὶ, just as χρὴ after ἐξεστὶ is understood 819.

825. μήτ' ἐμβατεύειν vulg. Br. (who makes no remark). Wund. Hart. μὴ μ' — B. v. r. L. pr. N. P. Herm. Schn. μὴ με βατεύειν F. μὴδ' ἐμβατεύειν Dind. And so we must read, if we retain μὴ ᾔστι in prec. v. ἐμβατεύειν πατρίδος. 'To set foot on my native land.' Oed. C. 400, γῆς δὲ μὴ μβαίνης ὄρων. 924, σῆς ἐπεμβαίνων χθονός. Matth. § 379, n. 2. πατρίδος. Corinth, his reputed country.

826. μητρὸς ζυγῆναι. 'I must be

forced to a marriage with my mother.' Cf. Phil. 1025, κλοπῇ τε κἀνάγκῃ ζυγείσ. Oed. C. 525, κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν | γάμων ἐνέδησεν ἄτα. 945, γάμοι — ἀνόσιοι τέκνων (read τοκέων).

827. ἐξέφυσε καζέεθρεψε. ἐξέθρεψε καζέεφυσε Dresd. b. Ven. and perhaps G. "Uterque ordo probus. V. Eur. Med. 1349. El. 969," says Elmsley. Similar instances of πρότερον ὕστερον are compared by the commentators, Eur. El. 969, ἢ μ' ἐθρεψε κάτεκεν. Hec. 756, τοῦτόν ποτ' ἔτεκον κάφερον ζώνης ὕπο. Suppl. 918, σ' ἔτρεφεν, ἔφερον ὕφ' ἥπατος. Hom. Od. iv. 723, ὅσσοι μοι ὁμοῦ τράφεν ἦδ' ἐγένοντο. x. 417, ἵνα τ' ἐτράφεν ἦδ' ἐγένοντο. Il. v. 118, δὲ δέ τέ μ' ἄνδρα ἐλείν καὶ ἐς ὀρμὴν ἐγχεος ἐλθεῖν &c. As the metre allows of either reading, the former one, as being the more natural, should be preferred. Cf. Eur. Hipp. 628, ὁ σπείρας τε κἀκθρέψας πατήρ. Arist. Pac. 629, ἦν ἐγὼ φύτευσα καζέεθρεψάμην. At the end of the line Schaefer (Melet. p. 89) would place a comma, instead of a full stop. This verse, rejected by Wund. and Dind., Schn. considers indispensable, "as giving marked expression once more to Oedipus' unshaken belief that Polybus is his real father (793): otherwise Oedipus' strange reflection might raise a doubt in the mind of the hearer."

828. 'Would not any one who judged that these things are brought upon me by a ruthless deity speak the truth?'

829. For ἐπ' ἀνδρὶ we might correct with advantage to the sense ἐπελθεῖν, 'have come upon' (or γενέσθαι, or κυρῆσαι). Perhaps ἀνδρὶ crept into the text from a gloss on τῷδε. ἀνδρὶ τῷδε. I. e. ἐμοί, as often elsewhere. ἂν ὀρθοίη Schaefer. Mel. Crit. p. 89. Vulgo ἀνορθοίη. ὀρθοίη λόγον. I. e. ὀρθῶς λέγοι, 'Be right in his assertion.' Perhaps ἂν ὀρθοῖτ' ἂν λέγων. Herod. vii. 103, καὶ οὕτω μὲν ὀρθοῖτ' ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος.



μὴ δῆτα, μὴ δῆτ', ὦ θεῶν ἀγνὸν σέβας,  
ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν  
βαίην ἄφαντος πρόσθεν ἢ' τοιάνδ' ἰδεῖν  
κηλίδ' ἐμαυτῷ συμφορᾶς ἀφειγμένην.

830

ΧΟ. ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'. ἕως δ' ἂν οὖν  
πρὸς τοῦ' παρόντος ἐκμάθης, ἔχ' ἐλπίδα.

835

ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς' ἐλπίδος,  
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι,† μόνον.

ΙΟ. πεφασμένου δὲ τίς ποθ' ἢ προθυμία ;

830. ὦ θεῶν ἀγνὸν σέβας. 'Ye holy and adorable gods.' Phil. 1289, ἀπάμοσ' ἀγνὸν Ζηνὸς ὑψίστου σέβας. Eur. Cycl. 580, τὸ πᾶν τε δαιμόνων ἀγνὸν σέβας. Med. 750, ὄμνυμι γαῖαν, ἥλιον θ' ἀγνὸν σέβας (so Pors.). Aesch. Eum. 888, ἀγνὸν — Πειθοῦς σέβας. Fr. 128, σέβας δὲ μὴρῶν ἀγνὸν οὐκ ἐπηδέσω.

831. ταύτην. Perhaps τήνδε γ'.

832. βαίην ἄφαντος. Cf. 560, ἄφαντος ἔρρει —. 959, θανάσιμον βεβηκότα. πρόσθεν ἢ. Qu. πρόσθε, πρὶν, as in El. 1131, ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον, | πρὶν εἰς ξένην σε γαῖαν ἐκπέμψαι. But cf. El. 82. 1333. Above 736.

τοιάνδ' — κηλίδ' — συμφορᾶς. 'Such a stain of calamity.' Cf. Oed. C. 1133, ὃ τίς οὐκ ἔνι | κηλὶς κακῶν ξύνοικος; Incert. ap. Clement. Strom. ii. 64, οὕτως πέπονθα καὶ με συμφορᾶς αἰὲ | βαθεῖα κηλὶς ἐκ βυθῶν ἀναστρέφει. Below 1384. Eur. Hipp. 820, κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός. Virg. Aen. ii. 97, 'Hinc mihi prima mali labes.' We should say, 'The stain of such a calamity.' Cf. 108, τόδ' — ἔχνος — αἰτίας. 533, τοσόνδε — τόλμης πρόσωπον. 1032, ποδῶν — ἄρθρα — τὰ σά. 1294, κληῖθρα — πυλῶν τάδε. 1313, σκότου νέφος ἐμόν. 1400, τοῦμιν αἶμα — πατρός. Ant. 793, νεῖκος ἀνδρῶν ξύναμιον. 863, ματρῶναι λέκτρων ἄται. 878, τόδε λαμπάδος ἱρὸν ὄμμα. El. 786, τοῦμιν — ψυχῆς ἄκρατον αἶμα. 1290, πατρῶν κτήσιν — δόμων. 1350, σῇ προμηθίᾳ χερσίν. Aj. 860, πατρῶν ἐστίας βάθρον. Phil. 663, ἥλιον τόδε — φάος. 952, ὦ σχῆμα πέτρας δίπυλον. 1000, γῆς τόδ' αἰπεινὸν βάθρον. Tr. 508, τετράρορον φάσμα ταύρου. 615, σφραγίδος ἔρκει τῷδ'. 670, προθυμίαν ἀδελφον ἔργου. 817, ὄγκον — ὀνόματος — μητρώον. 993, ὦ Κηναία κρηπὶς βωμῶν. 999, τόδ' ἀκήλητον μανίας ἄνθος. Aesch. Cho. 266, κηκίδι πισσῆρει φλογός. Eur. Med.

214, ἄλμυρὰν πόντου κληῖδ'. 1150, τέκνων — δίπτυχος γονή. Hipp. 335, σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 1381, ὦ θεῖον ὁδμῆς πνεῦμα. Hec. 250, φέγγος ἡλίου τόδε. Ph. 1563, τάδε σώματα νεκρῶν. Pind. P. i. 45, βαθεῖαν πόντου πλάκα.

834. ὀκνήρ'. 'Alarming.'

835. πρὸς τοῦ παρόντος. 'From the eye-witness,' who was present (παρῆν) at the time of the murder, mentioned 756. Tr. 422, τίς — σοι μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών; 431, ὅς σου παρὼν ἤκουσεν. Ant. 1192, παρὼν ἐρῶ. Oed. C. 1587, ὡς μὲν γὰρ ἐνθὲνδ' εἶρε καὶ σύ που παρὼν | ἔξοισθα. Gl. B: παρόντος. τοῦ ἀγρότου τοῦ ἐν τῷ φόνῳ παραγενομένου. Ellendt: 'oculato teste.' τοῦ παρόντος I take to be the participle of the imperfect, as in Ant. 1192. But I do not much like either the article or the preposition πρὸς thus used. Perhaps πρὸς τοῦ παρόντος, 'from some eye-witness,' or αὐτοῦ (or κείνου or τάνδρῳ) without the preposition. El. 424, τοιαῦτά του παρόντος — ἐκλυον ἐξηγουμένου. Tr. 422. 431. 896. The simple genitive is used after ἐκμανθάνειν above 117, ὅτου τις ἐκμαθὼν &c. 1439, τοῦ θεοῦ — ἐκμαθεῖν. With παρὰ 286, παρ' οὗ τις ἂν — τάδ' ἐκμάθοι.

836. τοσοῦτόν γ'. γ' om F. G. L. pr. P. 'So much only.' Aj. 748, τοσοῦτον οἶδα. Valck. ad Hipp. 804. I would however connect τοσοῦτον with μόνον in foll. v. Compare the position of πάλαι 1161. The stopping must be altered accordingly. ἐστὶ μοι τῆς ἐλπίδος. The article seems unnecessary. Perhaps ἐστὶ λοιπὸν ἐλπίδος.

837. τὸν ἄνδρα τὸν βοτῆρα. V. 761. Cf. 806, τὸν ἐκτρέποντα, τὸν τροχηλάτην.

838. πεφασμένου. Sub. αὐτοῦ or ἐκείνου, 'when he has made his appearance.' The participle is frequently used without

- ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῇ λέγων.  
 σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος." 840
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον ;
- ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν  
 ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι  
 λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ ἔκτανον·  
 οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς" πολλοῖς ἴσος· 845  
 εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς  
 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.
- ΙΟ. ἀλλ' ὥς φανέν γε τοῦπος ᾧδ' ἐπίστασο,"

its noun or pronoun, when the latter can readily be understood from the context. So in El. 1344, *τελουμένωνν εἴποιμ' ἂν*. τίς ποθ' ἢ προθυμία; 'Whatever is it you are so anxious for?' Schol: τίνα ἔξεις γνώμην;

839. ἦν. εἰ C. corr.

840. On σοὶ at the beginning of a line cf. on Oed. C. 1164. With σοὶ ταῦτ', 'the same as you,' cf. 579, *ἀρχεῖς δ' ἐκείνη ταῦτά*. 283. *πάθος*. 'The occurrence.' Cf. 732. This is hardly right, without the article. Perhaps *ἄγος* (402), or *κτανεῖν* (844), or *τὸ δρᾶν*, or *μύσος*, or *φόνον*.

841. *δέ μοι*. *δέ μοι* Dresd. a. Tricl. Elmsley refers to Aesch. Pr. 475, *τὰ λοιπά μοι* (so most mss.) *κλύουσα*. Cho. 154, *κλύε δέ μοι* (all the mss.), *κλύε*. *περισσόν*. 'Extraordinary, remarkable.' Eur. Hipp. 437, *οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου | πέπονθας*. Theognis 767, *χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, ἦν τι περισσὸν | εἰδείη σοφίης, μὴ φθονερόν τελέθειν*.

842. Construe, *ἔφασκες αὐτὸν (τὸν βοτῆρα) ἐννέπειν ληστὰς ἄνδρας, ὥς νιν κατακτείνειαν*, 'Thou saidst he made mention of freebooters as having murdered him.' For the construction cf. 224. 779. Eur. Hec. 976, *εἰπέ μοι τὸν Πολύδωρον εἰ ζῇ*. Quoted by Schol. *ληστὰς — ἄνδρας*. So Aj. 1071, *ἄνδρα δημότην*. Cf. on 257. Gl. B: *αὐτόν*. *τὸν ἀγρότην*.

843. *κατακτείνειαν* three of Brunck's mss. Trin. *κατακτείνειεν* P. L. pr. F. pr. (supr. a — αι). *κατακτείναιαν* L. corr. Dresd. a. b. Trin. Bodl. edd. vett. Perhaps *κατακτάνοιεν*.

845. *τοῖς πολλοῖς*. 'To those many persons' he mentioned. Such being the force of the article. Brunck's conjecture *εἷς γέ τις* is approved of by Reisig. Conj.

p. 34. Hart. Perhaps deservedly so, but it is observable that the usual meaning of *εἷς γέ τις* is 'some one at least, some one or other;' but that would be no reason, I presume, why the words should not also mean 'one individual at least.' For *εἷς τις* cf. 118. Ant. 262. *τις εἷς* Oed. R. 247. Ant. 269. The common reading is retained by Herm. Dind. Wund. Schn. Ebn. Cf. Arist. Nub. 1181, *οὐ γὰρ ἔσθ' ὅπως | μὴ ἡμέρα γένοιτ' [γένοιτ'] ἂν ἡμέραι δύο ἴσος*. Gl: *ισάριθμος*.

846. *οἰόζωνον*. 'Single.' Literally, 'Travelling by himself,' as *εἰζῶνος* is said of an expeditious traveller. Schol: *μονόζωνον, μόνον*. Hesych: *οἰόζωνον μονόστολον*. Gl. B: *μόνον*. In compound adjectives the latter part seems often rather loosely added more for the sake of poetic ornament, than to convey any definite idea. Thus *πυκνόπτεροι* — *ἡδόνες* (Oed. C. 17) means little more than *πυκναὶ ἡδόνες*. Eur. Alc. 440, *μονάμπυκας* ('single') *ἵππους*. Phoen. 742, *μονοστόλου δορός* (a single spear). Arist. Ach. 671, *Θασίαν (ἄλμην) — λιπαράμπυκα* (i. e. *λιπαράν*). So also *μονόζυξ*.

847. *τοῦτ' ἐστὶν* (not *ἐστὶν*) P. *ἐστὶν — εἰς ἐμὲ ῥέπον*. 'Inclines or looks to me.' Gl: *εἰς ἐμὲ ἀφορῶν*. Arist. Pl. 51, *οὐκ ἔσθ' ὅπως ὁ χρησμός εἰς τοῦτο ῥέπει*. A figure borrowed from the act of weighing, in which the falling scale is said *ῥέπειν*. For *ἐμὲ* (*ἐμοὶ* F.) Triclinius, on his own confession, substituted *ἡμᾶς*. For the lengthening of the short syllable before *ρ* cf. Ant. 708, *παρὰ ρείθροισι*. 318, *τί δὲ ῥυθμίζεις* — ; &c.

848. *ὥς φανέν γε τοῦπος*. 'That the tale was so reported rest assured.' Gl. B: *φανέν*. *δειχθὲν παρ' ἐκείνου*. Trach. 1, *λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς*.



κοῦκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν" πάλιν  
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850  
 εἰ δ' οὖν τι κακτρέποιτο τοῦ πρόσθεν λόγου,  
 οὔτοι ποτ', ὦναξ, τόν\* γε Λαῖου φόνον  
 φανεῖ δικαίως" ὀρθόν, ὃν γε Λοξίας  
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ" θανεῖν.  
 καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε" 855  
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.

289, φρόνει νιν ὡς ἤξοντα. For ὦδ' ἐπίστασο perhaps ἐξεπίστασο or εὖ ἔξεπίστασο. Oed. C. 1584, ὡς λελοιπότα | κείνον τὸν αἰεὶ βίοντον ἐξεπίστασο. For the construction cf. 253, ὡς μηδὲν εἰδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς. Phil. 415, ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. Cf. also on El. 882. Matth. § 569, 5.

849. τοῦτό γ'. τοῦτο P. τοῦτ' G. γ' M. ἐκβαλεῖν. 'To get rid of, deny, retract.' Gl: μεταβαλεῖν. Schol: ἀρνεῖσθαι. Usually ἔπος ἐκβάλλειν means 'to utter a word' (see on Arist. Ran. 595). Perhaps therefore Sophocles wrote τοῦτο μεταβαλεῖν.

851. ἐκτρέποιτο. 'Relinquish.' Gl. B: μεταβάλοιτο καὶ ἐκσταίη. Ἐκτρέπεσθαι is properly said of a person, who turns out of a road: whence ἐκτροπή, 'a bye-road,' met. 'a digression.'

852. οὐ τοί ποτ' P. τόν γε. τόνδε F. Which Hermann, who finds fault with the particle γε, has received in this sense: 'this murder, which you fear you may have committed.' Bothe's conjecture σὸν γε is adopted by Wund. Dind. Linw. Hart. Cf. 572, τὰς (τάσδ') ἐμὰς Λαῖου διαφθοράς. But, though specious, I much doubt if it is true. Indeed I think that τόν γε is absolutely required by the following ὀρθόν. Translate: 'Never can he show that this murder of Laius at least was properly (strictly, literally) fulfilled (according to the prediction of the god).' Jocasta's object is to tranquillise her husband's mind by endeavouring to prove the utter miscarriage of the oracle respecting Laius. Laius had indeed met with an untimely end, but as it was not in the manner the oracle had predicted, the only conclusion to be drawn was the bold one that the oracle was false, and that therefore Oedipus' fears on this point were altogether groundless. I am inclined therefore to acquiesce in the old reading. The irreverence of Jocasta towards the

gods is presently reprehended by the Chorus: but there could be nothing irreverent in her attempting merely to show that Oedipus could not have been the murderer, since the oracle had predicted that Laius should fall by the hands of his son, and that that son was Oedipus she as yet neither did nor could know. Her irreverence consists, not in her denying that Oedipus is the guilty one, but in her trying to bring discredit on the divine oracles (906 f.). And I find Schneidewin is of the same opinion, who explains thus: 'still he would not thereby make out the slaying of Laius, as were right, to have come about correctly.' I once thought of reading, τόν γε (or τόνδε) Λαῖου φόνον | φῆναι δικαίως ἂν σὸν: but then σὸν, being the emphatic word in the sentence, should stand first. Or σὸν γε — δίκης ἐς ὀρθόν (as in Trach. 347).

853. φανεῖ. Sc. ὁ θεράπων. φανεῖ — ὀρθόν. 'Will he show to be rightly verified, duly fulfilled.' Schol. rec: δικαίως ὀρθόν. δεῖξει ὁ βοτῆρ ἀσφαλῶς κατὰ τὴν πρόρρησιν ἀποβεβηκότα. On this meaning of ὀρθός ('verified') cf. 506, πρὶν ἴδοιμ' ὀρθὸν ἔπος. 88, κατ' ὀρθὸν ἐξεληθόντα. Ant. 1178, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας. With δικαίως ὀρθόν cf. Tr. 347, δίκης ἐς ὀρθόν. For δικαίως cf. 1283. Aj. 547. So δίκαιος, 'true,' 1158. Tr. 348. Ph. 83. ὃν γε. οὗ γε Dresd. b. Which Elmsley too hastily approves of. Cf. 148. 817. Translate: 'whom at least.' Lat. 'quippe quem.' Cf. 35.

854. διεῖπε. 'Distinctly declared.' παιδὸς ἐξ ἐμοῦ. Qu. παῖδός ἐξ αὐτοῦ, or παῖδός οὗ θανεῖν ὑπο. But cf. 714.

855. For ὁ δύστηνός ποτε perhaps ὁ δύστηνος, πόθεν; ('how could it have been so? far from it'). For the matter cf. 720 f.

856. No caesura in the line. Cf. on Phil. 1369.

ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ  
βλέψαιμ' ἂν εἵνεκ' ἣ οὔτε τῇδ' ἂν ὕστερον.

ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην  
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.

860

ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν ἐς δόμους.  
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὦν οὗ σοι φίλον.

ΧΟ. εἴ μοι ξυνείη τρέφοντι στρ. α'.

857. 'So that, as far as divination at least is concerned, I should henceforth look neither here nor there,' I should in no wise regard it. Similarly, when Teucer wishes to show his contempt of Menelaus (Aj. 1117), he says, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην. Similarly Cic. Fin. v. 31. 93, 'Ne manum quidem versare alicujus rei causa.' In like manner too we are accustomed to say, 'I will not stir a hand or foot.' "Cf. Phil. 204, ἥ που τῇδ' ἢ τῇδε τόπων. Apoll. Rh. i. 1287, οὐδέ τι τοῖον ἔπος μετεφώνεον οὐδέ τι τοῖον. With βλέψαιμι cf. Oed. C. 280. With the thought 723 f." SCHNEID. For μαντείας γ' — οὔνεκα cf. El. 387, ἀλλ' ἐξίκοιτο τοῦδ' γ' οὔνεκ' ἐν τάχει. 605, τοῦδ' γ' οὔνεκα. Arist. Eccl. 105, τοῦτον γέ τοι — τόλμημα πολμῶμεν τοσοῦτον οὔνεκα. Pind. Ol. i. 160, ἀέθλων γ' ἔνεκεν. The μαντεία or divination here spoken of refers to the denunciation of Teiresias that Oedipus is the murderer of Laius. Jocasta, having shown the non-fulfilment of the oracle that predicted the death of Laius by his son, proceeds to speak lightly of the art of divination. Since the declaration of a god had turned out false, it is absurd to regard the denunciation of a mere mortal.

858. οὔνεκ'. εἵνεκ' G. Which I prefer.

860. στελοῦντα. 'To fetch.' I. q. μεταστελοῦντα. μηδὲ τοῦτ' ἀφῆς. 'And do not let this matter drop' by neglect. Schol. rec: μηδὲ ἐάσης τοῦτο. Perhaps μηδ' ἀφῆς τὸ δρᾶν, or μηδὲ δρᾶν παρῆς.

861. ἐς Bodl. εἰς F.

862. πράξαιμ' ἂν. πράξαιμεν Hart. The particle ἂν is very frequently repeated after an optative, especially in negative sentences. ὦν οὗ σοι φίλον. I. e.

ἐκείνων, ἃ οὗ σοι φίλον ἐστὶν ἐμὲ πράξαι. Phil. 1227, ἔπραξας ἔργον ποῖον ὦν οὗ σοι πρέπον; V. Matth. § 473 b. οὗ σοι vulg. Br. Elmsl. &c. οὗ σοι Wund. Dind. as in Phil. 1. 1.

863—910. In this sublime but rather

obscure ode the Chorus, shocked at the remarks which had escaped the lips of Jocasta, as having a tendency to bring into disrepute the responses of the sacred oracles, and to inculcate a disregard of the gods and of divine things, advocates the observance of those eternal laws of right, of which the gods themselves were the authors, and boldly denounces those, who in defiance of these laws pursue a course of wickedness. In conclusion it calls upon Jove to vindicate his character as the sovereign ruler of the world, and to make clear to all men the truth of the oracle respecting the murder of Laius, which he had given by the mouth of his representative Apollo. It thus fulfils the high office attributed to the Chorus by Horace (A. P. 193), of advocating the cause of religion and morality, now placed in jeopardy. Schol. rec: τὸ τοῦ χοροῦ πᾶν δυσχεραίνοντός ἐστι κατὰ τῆς Ἰοκάστης, ὥς παρ' οὐδὲν τιθεμένης τοὺς χρησμούς τῶν θεῶν.

εἴ μοι ξυνείη τρέφοντι μοῖρα — 'Would that fate may be with me observing' (would that it may be my fate to observe) —. Schol: εἴθε μοι συνοικοῖη τὴν ἄχραντον καὶ σεβασμίαν ἀλήθειαν διασώζοντι. οἶον, εἴθε μοι συνείη εὐτυχία καὶ λόγων καὶ πραγμάτων ἀγνείαν φυλάττοντι. Musgrave well renders: 'Fatam utinam mihi contingat pietatem colere.' Linw.: 'Utinam adsit mihi servanti (Angl. assist me in supporting).' εἴ. I. q. εἴθε, 'would that;' Lat. 'utinam, si,' as in Il. ω'. 74, ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμεῖο. Eur. Hec. 836, εἴ μοι γένοιτο φθόγγος ἐν βραχίσιον &c. V. Valck. ad Phoen. 761. φέροντι. Schol: διασώζοντι, φυλάττοντι. But this use of φέρειν is strange. I have therefore ventured to give τρέφοντι. Cf. on Trach. 108. Had there been no article before ἀγνείαν, we might have supposed φέρειν ἀγνείαν to mean 'to have the credit of cultivating sanctity,' as we find δυσσέβειαν ὀφλισκάνειν &c. The dative thus put, where we should have expected to find



μοῖρα τὰν εὖσεπτον ἀγνείαν λόγων  
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται 865  
 ὑψίποδες, οὐρανίαν  
 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος  
 πατὴρ μόνος, οὐδέ νιν  
 θνατὰ φύσις ἀνέρων  
 ἔτικτεν, οὐδὲ μή ποτε\* λάθα κατακοιμάσῃ 870

the infinitive, is worthy of notice. Cf. 317. Phil. 477, σοὶ δ' ἐκλιπόντι τοῦτ' (τόνδ' ?) ὄνειδος οὐ καλόν. Heind. ad Plat. Phaed. p. 250.

864. μοῖρα, 'lot, destiny.' But Gl. B: μοῖρα· εὐτυχία. τὰν εὖσεπτον ἀγνείαν —. 'A religious sanctity (or purity) in every word and deed.' Εὖσεπτος (i. q. εὖσεβης) used in a neuter sense, as ἀφόβητος 885, ἀνάληγτος, ἀφθόνητος, &c. Cf. on 969. So ἄσεπτος (i. q. ἀσεβής) 890. Fr. 47, σεπτὸς Aesch. Pr. 812. Wunder quotes Hor. Od. i. 22. 1, 'Integer vitae scelerisque purus.'

865. ἔργων τε (παρὰ F.) πάντων. Hermann, for metrical reasons, gives ἔργου τε παντός (coll. 889 = 903, 892 = 905).

ὧν νόμοι —. 'Concerning which (pure words and deeds) exist laws, &c.' Schol. rec: ὑπὲρ ὧν. ὧν νόμοι. So the Romans said indifferently 'legem de ambitu,' and 'legem ambitus,' as Wunder remarks. Cf. Matth. § 342. Concerning these eternal laws of birth divine the same editor refers to Xen. Mem. iv. 4. 19. Plat. Legg. vii. 793 A—C. Arist. Eth. v. 15. Pol. iii. 18. Soph. Ant. 450 f. (where these laws are called ἄγραπτα κἀσφαλῆ θεῶν νόμιμα.) Add Eur. Hec. 787—9. Dem. de Cor. § 83. The same primeval laws are styled ἀρχαῖοι νόμοι Oed. C. 1382. πρόκεινται. 'Pre-exist,' i. q. ὑπάρχουσι. Or rather, 'have been promulgated, exist.' Ant. 481, νόμους τοὺς προκειμένους. Aj. 1104, ἀρχῆς ἔκειτο θεσμός. Eur. Iph. T. 1189, τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν. Xen. Mem. iv. 4. 16, κατὰ τοὺς τῆς πόλεως κειμένους νόμους. V. Blomf. Pers. 377.

866. ὑψίποδες. I. q. ὑψίβατοι, 'treading aloft, sublime, heavenly.' Gl. B: ὑψηλοὶ, μεγάλοι. For these laws are personified by the poet; which will account for the otherwise bold metaphors ὑψίποδες, τεκνωθέντες, πατὴρ ἔτικτεν, as having their origin and existence in heaven. Cf. Ant. 854, ὑψηλὸν ἐς Δίκας βάθρον. Oed. R. 419, δεινόπους Ἀρά. El. 488,

πολύπους καὶ πολύχειρ. Mitchell notices similar epithets found in Pindar, ὑψίβατος, ὑψίθρονος, ὑψίπεδος, ὑψιπέτης, ὑψιχαίτης, &c. Of these I would willingly substitute ὑψίθρονοι ('enthroned on high'), or ὑψίπεδοι, or ὑψίβατοι (Aj. 1404) for ὑψίποδες, if there were the least authority for so doing. The metre, as Dind. observes, consists of a paeon and a choriamb (ὑψίποδες οὐρανίαν), as in Eur. Hel. 528. Orest. 1431. A similar combination of a cretic and a choriamb occurs Eur. Hel. 1360. 1361 = 1376. 1377. οὐρανίαν δι' αἰθέρα (αἰθέρος supr. in Bodl.) τεκν. Schol: ἐν οὐρανῷ τεχθέντες. Schol. rec: κατὰ τὴν αἰθέρα. Wunder refers to Matth. § 580, 2. Elmsley proposes to eject δι'. I should myself prefer οὐρανίαν ἂν' (or κατ') αἰθέρα, or οὐρανίας δι' αἰθέρος τεχθέντες. Cf. Eur. Or. 311, Εὐμενίδες, αἶτε τὸν ταναῶν αἰθέρ' ἀμπάλλεσθε. Schneid. compares Il. xix. 92, οὐ γὰρ ἐπ' οὐδεὶ | πίνυται ('Ἀτη), ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει. Ant. 450 f. Aj. 1335. Empedocles 404 f. ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος | αἰθέρος ἡνεκέως τέταται διὰ τ' ἀπλέτου αὐγῆς. Hartung reads, οὐράνιοι, δίω αἰθέρι (!).

867. τεκνωθέντες. Gl. B: γεννηθέντες. ὧν. Sc. νόμων. Ὀλυμπος. The reputed habitation of the gods. Oed. C. 1654 f. Ant. 605.

868. νιν, 'them,' the laws. Cf. 1332. Oed. C. 43. El. 436. 624. Eur. Ph. 1175. θνατὰ φύσις ἀνέρων. 'The race of mortal men.' Ant. 346, πόντου τ' εἰναλίαν φύσιν. θνατά. θνητὴ F. P. θνατὴ G.

869. ἔτικτεν. So below 1391, ἰὼ Κιθαίρων, τί μ' ἐδέχου; Cf. 1098. Oed. C. 982.

870. 880. Choriambics, with an Iambic dipodia hyperc. prefixed. Cf. Eur. Alc. 219, θεοῖσιν εὐχόμεσθα· θεῶν γὰρ δύναμις μεγίστα. οὐδὲ μὴν (μιν F. N.) ποτε vulg. Br. Wund. οὐδὲ μάν ποτε Elmsl. οὐδὲ μήποτε conj. Elmsl. Herm. Dind. Schn. οὐδὲ μή ποτε (which is better) Hart. The sense of οὐδὲ μὴν ποτε would be, 'No

μέγας ἐν τούτοις θεός," οὐδὲ γηράσκει.  
ὑβριν φυτεύει τυραννίς†

ἀντ. α'. 873

nor yet will oblivion ever silence.' For οὐδὲ μὴν see Matth. § 605. The correction οὐδὲ μήποτε λάθα κατακοιμάσθαι is due to Elmsley, who compares Eur. Herc. 718, ὁ δ' οὐ πάρεστιν, οὐδὲ μὴ μόλη ποτέ. Plat. Phil. 15 D. καὶ τοῦτο οὔτε μὴ παύσηται ποτε, οὔτε ἤρξατο νῦν, as well as other similar passages. And I have little doubt this is the true reading. κατακοιμάσθαι G. L. M. N. P. Elmsl. Herm. Dind. Schn. Hart. κατακοιμάσει vulg. Br. Wund. κατακοιμίσει Liv. b. Schol. rec: κατακοιμήσει, ἤγουν ἀφανίσει. Κοιμάω, 'I put to sleep;' κοιμάομαι, 'I put myself to sleep, I fall asleep.' Cf. Eur. Hipp. 1387, εἴθε με κοιμάσειε τὸν δυσδαίμονα "Αἰδου μέλαινα νύκτερός τ' ἀνάγκα. Below 1222, κατεκοίμησα τοῦμὸν ὄμμα.

871. μέγας ἐν τούτοις θεός. Schol: τουτέστι, θεία δύναμις καὶ μεγάλη τοῖς νόμοις ἐνεστίν. Schol. rec: μεγάλη δύναμις θεοῦ ἐστὶν ἐν τούτοις ἀτελεύτητος. Gl. B: θεός· ἡ ἀλήθεια (i. e. 'the divine principle'). I. e. 'mighty in these is the power divine, nor ever waxes old.' Cf. 654, ἐν ὕρκῳ μέγαν. According to which passage however the sense should rather be, 'great by (through, on account of) this is the deity.' As I do not see much sense in the common reading, I would willingly read, if I had the least authority: μέγα γ' ἐν τούτοις (or μέγα δὴ τούτων) σθένος, οὐδὲ γηράσκει. Cf. Oed. C. 727, τὸ τῆσδε χάρας οὐ γεγήρακε σθένος. οὐδὲ γηράσκει. Cf. Ant. 898.

873. Schol: ταῦτα μὲν φησι περὶ τῆς Ἰοκάστης, ὅτι ἀνεπιτήδεια λέγει περὶ τῶν θείων νόμων τὸν δὲ λόγον ποιοῦσι περὶ τῆς τυραννίδος, ἵνα μὴ δόξωσιν ἐμφανῶς αὐτὴν διελέγχειν. The observations of the Chorus appear to be directed covertly against the queen for her irreverent and presumptuous language as regards the divine will expressed in oracles. But on this point they say so much more than they need have done, and introduce other particulars which cannot well apply to Jocasta, that we must either consider them to launch out into a general statement in favour of virtue, and against vice; or else we must conclude that their remarks are pointed indirectly against some great delinquent in the state. Those who are acquainted with the history of Athens at this period, can hardly fail to trace in this short but graphic description of the Chorus a close resemblance to the wan-

ton, turbulent, and ambitious Alcibiades, whose character is well summed up in these few words, ὑβρις φυτεύει τύραννον, as Musgrave observes, who quotes Plutarch's description of him from his life, c. 16, οἱ μὲν ἐνδοχοὶ μετὰ τοῦ βδελύττεσθαι καὶ δυσχεραίνειν ἐφοβοῦντο τὴν ὀλιγωρίαν αὐτοῦ καὶ παρανομίαν, ὥς τυραννικὰ καὶ ἀλλόκοτα. Hermann likewise thinks there is an allusion to the haughty and profane behaviour of Alcibiades; and he infers accordingly that the poet must at this time have been an octogenarian. He also thinks that besides the contemptuous disregard of the divine oracles displayed by the royal couple, the overbearing conduct of Oedipus towards Creon is also commented upon in this ode. It would hardly be consistent with the impartial character of the Chorus to suppose their remarks to refer to the supposed ambitious designs of Creon; especially as they had already expressed themselves as to the insufficiency of the grounds for such belief. ὑβρις φυτεύει τύραννον vulg. 'Wantonness begetteth the tyrant.' Ὑβρις, as opposed to ἡ εὐσεπτος ἀγνεία λόγων ἔργων τε πάντων. Schneid. remarks: "As Olympus is the father of the moral laws, so is arbitrary rule the child of ὑβρις: hence the same metaphor φυτεύει." Ὑβρις φυτεύει τυραννίδ' is the conjecture of the Lond. edit. But I suspect Sophocles wrote ὑβριν φυτεύει τυραννίς, 'Sovereignty is apt to beget arrogance; and arrogance' &c. The cause of the error, if error it be, was doubtless the similar beginning of the verse following. The use of the noun τύραννος in the modern sense of the word 'a tyrant' is certainly suspicious in an old author like Sophocles; besides that the expression ὑβρις φυτεύει τύραννον (a thing engendering a person, instead of another thing) sounds harsh and unpoetic. This alteration is also favoured by a line of Dionysius ap. Stob. Tit. 43, ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφν. Similar expressions are of constant occurrence in ancient writers. Thus Pind. Ol. xiii. 10, Ὑβριν, Κόρον ματέρα θρασύμυθον. Bacis ap. Herod. viii. 77, δῖα Δίκη σβέσσει κρατερὸν Κόρον Ὑβριος υἱόν. Aesch. Ag. 741, φιλεῖ δὲ τίκτειν ὑβρις — μελαίνας μελάρθοισιν ἔτας. Eum. 533, δυσσεβίας μὲν ὑβρις τέκος ὥς ἐτύμωσ. Sept. 226, πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ



ὕβρις, εἴ' πολλῶν ὑπερπλησθῇ μάταν,  
 ἂ μὴ 'πίκαιρα μηδὲ συμφέροντα,  
 ἀκρότατον' εἰσαναβᾶσ'"  
 αἶπος\* ἀπότομον ὥρουσεν εἰς ἀνάγκαν,  
 ἔνθ' οὐ ποδὶ χρησίμῳ"

875

— Theognis 153, τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἔπηται | ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ. 751, ὕβριζῃ πλούτῳ κεκορημένος. Phocylides, ἔρις ἔριν ἀντιφυτεύει. Diog. L. i. 59, τὸν μὲν κόρον τοῦ πλούτου γεννᾶσθαι, τὴν δ' ὕβριν ὑπὸ κόρου. Proclus in Cratyl. p. 59, ὕβριν γὰρ, φασί, τίκτει κόρος. Pythag. ap. Stob. Serm. xli. p. 247, πρῶτον τρυφῇ, ἔπειτα κόρον, εἴτα ὕβριν, μετὰ δὲ ταῦτα ὀλεθρον. Stob. 22. 31, εὐδαιμονία ὑπερφανίας ποιεῖ. Zenob. Prov. iii. p. 328, δίκη δίκη ἔτικτε καὶ βλάβη βλάβην. James Ep. i. 15, εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία τελεσθεῖσα ἀποκνέει θάνατον (which passage appears greatly to support my proposed emendation). Seneca de Ben. ii. 12, 'Gratia gratiam parit.' V. Donalds. N. Crat. p. 413.

874. Schol: ὅταν (καὶ ὅταν Suid.), φησὶ, πολλὰ διαπράξεται, τότε εἰς μεγάλη ἐμπίπτει (κακὰ add. Br. εἰς μεγάλην ἀνάγκην ἐμπίπτει Suid.), διὰ τῆς ὕβρεως ἐπαρθεῖς. Another Schol: "Ὑβρις, φησὶν ὁ ποιητὴς, μηδὲν καίριον διαπραττομένη, εἰς δύσβατον ἀκρώρειαν ἀναβιβάσασα τοὺς χρωμένους αὐτῇ, κατεκρήμινεν. The reflections of the Chorus, as the Schol. observes, evidently bear upon the impious language of Jocasta, though out of respect to her high station they are generalized and directed against τυραννίς in the abstract. ὕβρις. Qu. ἡ δ' ἐπεὶ (or ὅταν) πολλῶν, or ἡ τις, εἰ πολλῶν, or εὔτε δ' ἂν πολλῶν —. Probably ὕβρις crept in from a gloss. εἰ C. P. Laud. Bodl. Trin. Aug. Mosq. a. &c. Stob. S. xlix. 11. Ald. Suid. v. ὕβρις. ἦν T. This passage is expressly adduced by a grammarian in Bekk. Anecd. p. 144, 22, where he is treating of the construction of εἰ with the subjunctive. Hermann prefers εἰ, as being "melicæ dictioni accommodatius." Mitchell quotes Pind. P. xi. 84, εἴ τις ἄκρον ἑλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν ἀπέφυγεν. μάταν. I. q. ματαίως, 'vainly, foolishly, presumptuously.' Cf. 1057.

875. συμφέροντα most mss. συμφέροντ' Bodl. Ald. ἐμφέροντα B. v. r.

876. Schol. rec: ἀναβιβάσασα εἰς ἀκρότατην ἀπορρώγα, ἔρριψεν ἐκείθεν εἰς δυστυχίαν, ἔνθα οὐ πορεῖα συμφερούση καὶ ὠφελίμῳ χρήται. Schol: εἰς δύσβατον ἀκρώρειαν. Whence Arndt makes out, ἀκρότατον εἰσαναβᾶσ' | αἶπος ἀπότομον.

ἀκρότατον Erf. ἀκροτάταν vulg. Suid. v. ὕβρις. Perhaps ἀκρόβατον, ἀκρόλοφον, ἀκρότομον, or ἀκροπόλον (Il. v. 523, ἐν ἀκροπόλοισιν ὕρσσειν. Od. xix. 205). εἰσαναβᾶσ'. εἰσαναβιβάσασ' D. ἀναβιβάσασα Schol. in interpr. εἰσαναβᾶς Suid. For the meaningless εἰσαναβᾶσ' I conjecture αἶψ' ἀναβᾶσ', or εἴτ' ἀναβ. Compare a similar passage in Ant. 853, προβᾶσ' ἐπ' ἔσχατον θράσους | ὑψηλὸν εἰς Δίκας βάθρον | προσέπεσες, ὦ τέκνον, πάλιν. The audience are here prepared, it seems, for the punishment about to overtake Jocasta for her levity and impiety.

877. The metre itself shows that this verse is imperfect; and the sense also requires a substantive for the epithets ἀκρότατον, ἀπότομον, to agree with. Arndt with much probability supplies αἶπος before ἀπότομον. In which he is followed by Schneid. and Hart. Dind. is content to mark the deficiency thus — ∪. I had myself thought of ὕψος. How easily αἶπος could have fallen out before ἀπότομον is obvious to all. So we find αἶπος and ἄπος confused Eur. Ph. 852. ἀπότομον. ἀπότιμον (γρ. ἀπότομον) F. ἄποτμον (gl. δυστυχῇ) Dresd. b. ἀπότομον κείθ' ὥρουσεν (gl. ἐκείθεν ἔρριψεν) Liv. a. Lucian i. 186, ἀπότομόν τε πέτραι. Eur. Alc. 118, ἀπότομος μόρος. 983, ἀποτόμου λήματος. ὥρουσεν, 'is wont to rush headlong.' The Schol. explains it by κατεκρήμινεν or ἤλατο, Schol. rec. by ἔρριψεν. Suidas by ἐμπίπτει. Gl. B: ὥρουσεν, ὥρμησε, πέπτωκε. On this aorist see Matth. § 502, 3. Mitchell quotes Pind. Ol. vii. 66, κορυφὰν κατ' ἄκραν ἀνορούσαις' &c. ἀνάγκαν. I. q. ἀναγκαίαν τύχην, 'doom, ruin.' Cf. on Aj. 485.

878. ἐνθ' (3<sup>th</sup> T.) — χρήται. 'Where she uses her foot without advantage,' i. e. where she finds her foot of no use to save

χρήται. τὸ καλῶς δ' ἔχον  
 πόλει πάλαισμα μήποτε λῦσαι" θεὸν αἰτοῦμαι. 880  
 θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.  
 εἰ δέ τις ὑπέροπτα" χερσὶν ἢ λόγῳ πορεύεται, στρ.β'.  
 Δίκας ἀφόβητος οὐδὲ δαιμόνων ἔδη σέβων, 885  
 κακά νιν ἔλοιτο μοῖρα, δυσπότημόν" χάριν χλιδᾶς,"

her, being hemmed in by stern necessity. There is a dash of irony in the expression οὐ ποδὶ χρησίμῳ χρήται. Similar instances of alliteration are given by Lobeck on Aj. 306. For χρησίμῳ I once thought of φυξίμῳ. Cf. Fr. 751, ζῶντι ποδὶ χρώμενον. Mitchell compares Pindar's picture of the ψεφνὸς ἀνὴρ, who ἄλλοτ' ἄλλα πνέων — καταβαίνει οὐ ποτ' ἀτρεκέϊ ποδὶ (Nem. iii. 71), which he thinks Sophocles may have had in view.

879. τὸ καλῶς δ' ἔχον —. δ' om. Suid. v. τὸ καλῶς ἔχον. 'But the contest of rivalry which is for the good of the state (as opposed to the turbulent efforts of overweening ambition) I pray that the god may never put down.' Schol. ἀξιῶ τὸν θεὸν μὴ λῦσαι τὸ συμφέρον τῇ πόλει, ἐξ οὗ κρατεῖ τῶν ἀντιπάλων. Schol. rec: τὴν ζήτησιν τοῦ φόνου τοῦ Λαίου. Gl. B: πάλαισμα' ἐρέυναν. Musgrave conceives πάλαισμα, as far as Thebes is referred to, to mean the duty of investigating the murderer of Laius; in as far as Athens is hinted at, the incrimination of Alcibiades with a view to the diminution of his excessive power by the more influential members of the state. Dindorf approves of the interpretation of the Schol. Schneid. understands the πάλαισμα to mean the deliverance by Oedipus from the Sphinx (!). Wunder understands it of the honest struggle of the good in defence of laws human and divine against evil-doers, as in the present instance against the murderer of Laius. (For this better sort of ἐρις cf. Hesiod. Op. 24. Aesch. Eum. 973, νικᾷ δ' ἀγαθῶν ἐρις.) That the allusion cannot be confined to the investigation of the murderer of Laius is evident from μήποτε. For πάλαισμα cf. Aesch. Eum. 776, πάλαισμά' ἀφύκτον τοῖς ἐναντίοις ἔχοις. 589. Ag. 63. Arist. Ran. 689, κεί τις ἤμαρτε σφαλεῖς τι φρυνίχον παλαίσμασιν ('designs, manoeuvres, tricks'). πόλει πάλαισμα. πάλαισμα πόλει F.

880. μήποτε λῦσαι. μήτε λῦσαι Trin. μὴ (μὴ om. cod. Leid.) λῦσαι Suid. Qu. μὴ καταλῦσαι. El. 1247.

881. θεὸν οὐ λήξω —. τὸν ἐγὼ οὐ λήξω is the conjectural reading of Wunder. προστάταν. 'For my protector or patron.' Tr. 209, 'Ἀπόλλωνα προστάταν. Cf. on El. 637, Φοῖβε προστατήριε. 411 above.

883—91. This description of the ὑβριστῆς ἀνὴρ seems to point to Alcibiades. For who more haughty and contumelious than he, who more regardless of the punishment of the laws, who more given to habits of luxury, and who more irreverent towards the gods and things sacred?

ὑπέροπτα — πορεύεται. 'Walks (bears, carries himself) haughtily, arrogantly.' Gl. B: ὑπεροπτικῶς. Gl. καταφρονητικῶς. Cf. Oed. C. 1695, οὔτοι κατὰμεμπτ' ἐβητον. Aj. 197, ἀτάρβητα ὀρμᾶται. Eur. Ion. 717, λαίψηρὰ πηδᾷ. Ph. 1753, ἀπαρθένευτ' ἀλωμένα. For ὑπέροπτα perhaps ὑπερόπλα. Pind. P. ix. 14, Λαπιθῶν ὑπερόπλων. Cf. on Trach. 1096. Ant. 130. χερσὶν ἢ λόγῳ.

'In deed or word.' Cf. 864, λόγων ἔργων τε. Aesch. Suppl. 502, χεῖρι καὶ λόγοις. Eur. Ph. 322, χερσὶ καὶ λόγοισι. Gl. B: χερσὶν διὰ ἔργων. The accidental connection of χερσὶν with πορεύεται is somewhat curious.

885. Οὐδὲ must be connected closely with δίκας ἀφόβητος, 'fearless of justice, and disregarding' &c. Otherwise, after εἰ we should have found μηδέ. For Elmsley rightly, I think, holds that οὐ or οὐδὲ after εἰ is ungrammatical. The exceptions to this rule are only apparent, and must be explained on other distinct grounds. Cf. on Aj. 1131. Herm. ad Viger. p. 833. ad Med. 87. 348.

886. δαιμόνων ἔδη. 'Temples of the gods.' Lat. 'deorum sedes.' On the word ἔδος v. Ruhnk. Tim. p. 93. Cf. on El. 1374, πατρῶα προσκύσανθ' ἔδη | θεῶν. There may possibly be an allusion here to the supposed participation of Alcibiades in the mutilation of the Hermae.

887. κακά νιν ἔλοιτο μοῖρα. 'May an ill fate seize him' (for its own). Schol. rec: ἔλοιτο. ἔλοι, ἡγουν κατὰσχοι. The middle ἔλοιτο is not very suitable here.



εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως"

καὶ τῶν ἀσέπτων ἔρξεται,"

890

ἢ τῶν ἀθίκτων ἔξεται" ματάζων†.

τίς ἔτι ποτ' ὦν τοιόσδ'† ἀνὴρ θεοῦ† βέλῃ

Qu. κακὰ καθέλοι σφε μοῖρα —. (Cf. Aj. 516, ἡ μοῖρα τὸν φύσαντά με καθεῖλεν "Αἰδου.) Or. κακὰ τις ἔλοι σφε —. Or κακὰ διόλοιτο (or ῥαπόλοιτο, El. 588. Fr. 226) μοῖρα. Compare however Oed. C. 1460, Διὸς πτερωτὸς ἦδε μ' αὐτὶκ' ἄξεται | βροντῇ —. Hom. Il. ε'. 673, ἦ — Λυκίων ἀπὸ θυμὸν ἔλοιτο.

888. δυσπότημον χάριν χλιδᾶς. 'Because of his wretched pride.' δύσποτμος seems used, as δύστημος often is, in the sense of 'sceleustus.' Schol.: ἔνεκα, φησί, τῆς ἀνοσίῳ τρυφῆς καὶ ὑπερηφανίας. Did he then read δυσσεβοῦς, not δυσπότημον? Gl. B: χλιδᾶς. τρυφῆς ἦτοι τῆς τῶν θεῶν ὑπεροφίας. Gl. B: χάριν. ἔνεκα. Cf. Ant. 371, τόλμας χάριν μῆτ' ἐμοὶ παρέστιος γένοιτο — ὅς τὰδ' ἔρδοι. After χλιδᾶς Musgrave proposes to place a full stop. And certainly there is a full stop in the corresponding v. 902.

889—91. εἰ μὴ — ματάζων. An amplification of what had been before said, εἰ δέ τις — σέβων. εἰ μὴ τὸ κέρδος —. 'Unless he makes his gain in a just manner.' Such being the force of the article. Cf. Eur. Hyps. Fr. vii. κακοῖς τὸ κέρδος τῆς δίκης ὑπέρτερον. For εἰ μὴ Musgrave conjectures ἢ εἰ μὴ. Dind. removes the comma after δικαίως. For δικαίως perhaps δίκη τις.

890, l. Reiske is of opinion that these lines are made up of two distinct readings. There are evident traces of disturbance in the passage. καὶ τῶν ἀσέπτων ἔρξεται. 'And if he will not keep himself from acts of impiety.' To be construed closely with the preceding τὸ κέρδος &c. Schol. rec: καὶ, εἰ μὴ ἀπὸ κοινοῦ, ἔρξεται, ἡγουν ἀφέξεται, κωλυθήσεται τῶν ἀσεβῶν ἐγχειρημάτων. Schol.: ὅς μὴ ἀφέξεται τῶν ἀσέπτων, ἢ ἔξεται τῶν ἀθίκτων. Qu. ἢ τῶν ἀσέπτων ἔξεται, | ἢ τῶν ἀθίκτων ἄψεται (or θίξεται) ματάζων. τῶν ἀσέπτων. I. e. τῶν ἀσεβῶν. Cf. Eur. Bacch. 846, θηρῶσιν τὸν ἄσεπτον. Hel. 542, Πρωτέως ἀσέπτου παιδός. Iph. A. 1092. Above 846, τὰν εὔσεπτον ἀγνείαν. ἔρξεται. ἔρξεται P. and some others. Gl. B: ἔρξεται. κωλυθήσεται. Schol.: ἐκτὸς ἔσται. I. e. 'shall keep himself from, abstain from.' Cf. Oed. C. 836, εἴργου. With Elmsley I should much

prefer εἴρξεται. It is true ξυνέρξεται is found even in a senarius Aj. 593, but I doubt not the true reading there also is ξυνέρξεται. Hermann thinks that in Choral odes it is quite natural to expect to find the older epic forms. Cf. Matth. § 234.

891. ἢ —. καὶ Suid. v. κέρδος, but ἢ v. ὑπέροπτα. Sub. εἰ. 'Or if he will in his folly cling to (touch, violate) things that should not be touched.' Schol. rec: ἢ εἰ τῶν ἀψαύστων, ἡγουν τῶν θείων, ἄψεται ματαιοπονῶν, ματαιάζων. Gl. Lips: μὴ ἄψεται. Perhaps for ἢ we should read εἰ (or ἢ εἰ). With τῶν ἀθίκτων ἔξεται cf. Oed. C. 424, ἥς νῦν ἔχονται (μάχης). Fr. 26, τοῦ δὲ κερδαίνειν ἔχου. 325. Dind. explains ἔξεται by 'inhaerebit, tanget;' and considers ἔξεται ματάζων to be equivalent to ἔξεται ματαλαῖς χερσὶ, as ψαύειν ματαλαῖς χερσὶ is found in Trach. 565. Elmsley takes ἔξεται as equivalent to θίξεται. But is not the true reading θίξεται (Eur. Hipp. 1086. Her. 652) or ἄψεται? Sophocles would hardly have written ἔξεται with εἴρξεται just before, and perhaps with εἴρξεται just after. Θίξεται might easily have been changed into ἔξεται. Possibly however ἢ τῶν ἀθίκτων ἔξεται is nothing more than a gloss or variant on τῶν ἀσέπτων ἔρξεται. ματάζων vulg. ματαιάζων. B. v. r. F. P. ματαίων (ματαίνων cod. Leid.) δὲ τίς ἔτι —. Suid. v. κέρδος. Hence I suspect the true reading is ματάζων, Attic for ματαίζων. The variant ματαιάζων is merely a confusion of the two readings ματαίζων (i. e. ματάζων) and ματάζων. The solute Ionic form ἀποματαΐζειν, 'to act indecorously,' occurs in Herod. ii. 162. So the Attics said ἡθεός (not ἡίθεός), ἄσσειν (not ἀίτσειν), &c. Cf. on 18 above. Translate: 'Acting wantonly, in his wantonness or insolence.' I. q. ὑβρίζων. Cf. 874. Tr. 587, εἴ τι μὴ δοκῶ | πράσσειν μάταιον. 565, ψαύει ματαλαῖς χερσίν. So ματαία γλώσσα Aesch. Pr. 329. Ag. 1647. Eum. 794. The verb ματάζειν, 'to be vain or false,' occurs also Aesch. Ag. 995, σπλάγχχνα δ' οὐτὶ ματάζει. And ματᾶν, 'to loiter,' Aesch. Pr. 57. Sept. 37. Eum. 137.

892—4. Neither the construction, nor

εὔξεται ψυχᾶς ἀμύνειν ;

εἰ γὰρ" αἱ τοιαῖδε πράξεις τίμιαι,

895

τί δέῃ με χορεύειν ;

οὐκέτι τὸν ἄθικτον εἶμι γὰς ἐπ' ὀμφαλὸν σέ-  
βων, ἀντ. β'.

the exact sense of this passage is very clear. But the general tenour of it may be inferred from the interpretation of the Schol: τίς ἂν ἀπελάσειεν αὐτοῦ τὴν τιμωρίαν, τοιαῦτα πράττων; Schol. rec: ἡγουν τοιαῦτα πράττων ἀνὴρ ἀπὸ θυμοῦ κωλύσει βέλη, τὴν θείαν δίκην· ἢ τὰ κακὰ ὀρμήματα τῆς ψυχῆς, ὥστε ἀποσοβεῖν αὐτὰ τῆς ψυχῆς. Cf. Aesch. Ag. 1314, τίς ἂν εὔξαιτο βροτὸς ὧν ἀσινεῖ δαίμονι φῦναι, τὰδ' ἀκούων; Elmsley sees no difficulty in the passage, and supposes this to be the sense: 'If the murder of Oedipus pass unpunished, who will any longer restrain himself from chasing from his mind the stings of conscience?' I. e. τίς — εἴρξεται ἀμύνειν θυμῷ βέλη ψυχᾶς; On the phrase ἀμύνειν τί τινι ('to ward or keep off' &c.) he quotes Eur. Or. 623. Herc. 193. Inc. Rhes. 787. For βέλη ψυχᾶς he compares Ant. 1085, καρδίας τοξεύματα. Hermann conjectures: τίς ἔτι — θεῶν βέλη ψυχᾶς ἀμύνειν; 'Quis amplius hujusmodi cum factis satis vir est, ut deorum tela a vita sua arceat?' Arndt also omits ἔρξεται, and reads τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βαλεῖ | θεῶν βέλη ψυχᾶς ἀμύνειν; i. e. 'who any longer in this case will think of the judgments of heaven, to ward them off from their soul (by the observance of piety)?' And he compares Aesch. Pr. 708, τοὺς ἐμοὺς λόγους θυμῷ βάλε. Below 975. Hartung (from Schol.) reads: τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ | θυμῷ βλάβην ψυχᾶς ἀμύνει; Qu. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θεῶν βέλη | εἴρξεται ψυχᾶς ἀμύνειν; Or τίς ἔτι ποτ' ἂν τοῖσδ' ἀνὴρ | θεῶν βέλη ψυχᾶς ἀμύνει; Or τίς ἔτι ποθ' οἶός τ' ἀνὴρ | θεῶν βέλη ψυχᾶς ἀμύνειν; ἐν τοῖσδ' P. Laud. Bodl. Trin. Ald. vulg. ἐν τούτοις G. M. N. Tricl. 'In this case.' Cf. Ant. 38, εἰ τὰδ' ἐν τούτοις, 'if these things be so.' Gl. Lips: ἐν τοῖσδ'. ὁ τὰ τοιαῦτα πράττων. I should however decidedly prefer ὧν τοιόσδ', 'being such a man.' So also I find Linwood proposes Gr. Metr. p. 125. θυμῷ βέλη vulg. Schol. and Suid. v. κέρδος. θυμοῦ βέλη G. H. and v. l. in Lips. a. Mosq. a. Dindorf explains θυμοῦ βέλη of 'anger,' com-

paring Ant. 1085, ἀφῆκα θυμῷ καρδίας τοξεύματα. Bothe explains θυμοῦ βέλη of sadness, comparing 'pavoris gelida tela' from Lucret. ii. 306. Schneid. reads θυμῶν for θυμῷ, and translates: 'What man will any longer in such a state of things be able to boast of keeping aloof the arrows of wrath from his soul?' I prefer, however, to read, with Hermann, Ellendt, and Arndt, θεῶν βέλη (i. e. says Ellendt, 'mala ab iratis diis data'). Or rather θεοῦ βέλη. Cf. 205. Gl. Lips: βέλη. ἡγουν τὴν θείαν δίκην.

893. ἔρξεται most mss. ἔρξεται (sic) F. ἔρξεται P. Tricl. ἔξεται others. ἔξει Br. Dindorf has received Musgrave's conjecture εὔξεται. Otherwise, if ἔρξεται were the right reading, he would substitute ἀμύνων for ἀμύνειν, according to the Scholiast's view of the passage: τίς ἔτι τῶν ἀδίκων ἀφέξεται, τῷ θυμῷ αὐτοῦ τὰς τῆς ψυχῆς κακίας ἀπελαύνων; ἢ οὕτω τίς ἂν ἀπελάσειεν αὐτοῦ [αὐτοῦ] τὴν τιμωρίαν, τοιαῦτα πράττων; So also Schneid. Hermann formerly read εὔξεται, translating: 'Quis tandem amplius his in rebus (i. e. si contemnuntur divina) irae tela se ab animo suo arcere gloria-bitur?' A somewhat similar sentiment occurs El. 823, ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων | Ἄλιος, εἰ ταῦτ' ἐφορῶντες | κρύπτουσιν ἔκκηλοι;

894. Gl. Lips: ἀμύνειν. ἀποσοβεῖν. Perhaps ἀμύνων, if we retain ἔρξεται. For εἰ γὰρ perhaps εἰ δ' ἄρ', or εἰ δέ γ', or εἴπερ. αἱ τοιαῖδε πράξεις. Such as he describes v. 882 f. Schol. rec: τοιαῖδε πράξεις, αἱ ἀσεβεῖς, τὸ καταφρονεῖν τῶν θεῶν.

896. τί δέῃ με χορεύειν; 'Why need I lead the Chorus?' In allusion to those choral dances which were held in honour of the gods. Schol. rec: πανηγυρίζειν τοῖς θεοῖς. Gl. B: πανηγύρεις ιστάναι τοῖς θεοῖς. Or, 'Why need I act the part of Chorus?' whose duty it was to support the cause of good. But this explanation would oblige us to suppose the Chorus to have forgotten the historic character they represent.

897. The Chorus, in its zeal for the



οὐδ' ἐς τὸν Ἀβαισι ναὸν, οὐδὲ τὰν Ὀλυμπίαν, 900  
 εἰ μὴ τάδε χειρόδεικτα πᾶσιν ἀρμόσει βροτοῖς.  
 ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,  
 Ζεῦ, πάντ' ἀνάσσων," μὴ λάθῃ\*

fulfilment of the divine oracle, is little conscious of the depth of misery into which that fulfilment will plunge its sovereign. The three oracles mentioned are probably selected, as being those most visited from Thebes, viz. two of Apollo, and one of Zeus, the two oracular gods.

οὐκέτι —. For it was the custom to send Choruses to even distant temples. V. Musgr. ad Eur. Ion. 475. "Not perhaps so much in a private capacity, as in that of a public θεωρὸς, such functionaries being usually selected out of persons of rank, like the men here composing the Chorus." MITCH. τὸν ἄθικτον—γᾶς ἐπ' ὀμφαλόν. The temple and oracle of Delphi are meant. Cf. 480. Musgrave (on Eur. Ion. 231) conjectures that the allusion is to a large white stone at Delphi, mentioned by Pausanias, p. 835, called 'the navel of the world' (ὀμφαλὸς τῆς γῆς), and which may have been surrounded by an enclosure, to keep off profane hands. "The ὀμφαλὸς," says Mitchell, "was in strict language that white stone, which stood in the adytum of the Delphic temple (Aesch. Eum. 40. Plat. Rep. iv. 427 B. C. Pind. Fr. Boeckh. p. 570), and on which were placed two golden eagles, representatives of that Zeus who was the real president and inspirer of the temple, Apollo being the subordinate agent or interpreter," &c. It is better, however, to understand γᾶς ὀμφαλὸν of the temple and oracle itself at Delphi. ἄθικτον. "That may not be touched, inviolable, sacred."

898. Cf. 480, τὰ μεσόμφαλα γᾶς—μαντεῖα. Eur. Iph. T. 1252, ὦ Φοῖβε, θάσσεις μέσον γᾶς ἔχων μέλαθρον. Med. 667, Φοῖβον παλαιὸν ἐκλιπὼν χρηστήριον. | — Τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης; Ion. 222, ἄρ' ὄντως μέσον ὀμφαλὸν γᾶς Φοῖβον κατέχει δόμος; Liv. xxxviii. 48, 'Delphos, umbilicum orbis terrarum, Galli spoliaverunt.' Schol. rec: σέβων. ἐπὶ τιμῇ.

899. Ἀβαῖσι edd. vett. Ἀβαισι (without remark) Brunck. Hesychius also has Ἀβαι. Ἀβαλ is written oxytone in the scholium, and this accentuation was noticed in some copies by Eustath. p.

279, 2. Abae, a town of Phocis, famed for its ancient and wealthy oracle of Apollo, of which Herodotus speaks, viii.

33, ἐν Ἀβαις ἦν ἱερὸν Ἀπόλλωνος πλούσιον &c. (where v. Wessel.). See also i. 46, and Pausan. x. 35. With the expression τὸν Ἀβαισι ναὸν Schneid. compares Arist. Lys. 1299, τὸν Ἀμύκλαισιόν. Trach. 173.

900. τὰν (τὴν Bodl.) Ὀλυμπίαν. Celebrated for the worship of Jupiter.

901. εἰ μὴ —. 'Unless these sayings (these oracular responses, given to Laius) shall find their accomplishment so as to be clear to all mortals.' Musgrave well translates: 'Nisi haec eventui congruerint adeo perspicue, ut in exemplum cedant digito ab omnibus monstrandum.' Schol. rec: τάδε. τὰ τῶν χρησμῶν. χειρόδεικτα. 'Clear, unmistakeably evident.' Gl. B: φανερά. So ἄφαντος ἔρρει 560.

902. ἀρμόσει. 'Shall turn out,' lit. agree, correspond with the result or the truth of the case, and so be confirmed. Lat: 'congruent.' Schol. rec: ἀρμόσει. ἀποβήσεται. On ἀρμόζειν used intransitively cf. Ant. 1318. El. 1293.

903. εἴπερ ὄρθ' ἀκούεις. 'If indeed thou be rightly thus called,' viz. κρατύνων — πάντ' ἀνάσσων. Eur. Alc. 742, κακῶς ἀκούειν οὐ μέλει θανόντι μοι. Arist. Thesm. 388. 467. In Latin 'audio' bears the same meaning. Hor. Ep. i. 16, 17, 'Tu recte vivis, si curas esse quod audis.' Serm. ii. 6. 20, 'Matutine pater, seu Jane libentius audis.' ὄρθ' (ὀρθὸν G. L.). 'Rightly.' Gl: ὀρθῶς. Cf. 419.

904. πάντ' ἀνάσσων. 'All-ruling, lord of all.' Brunck: 'Si quidem recte vocaris omnium rector.' So Herm. But Triclin: εἴπερ ὀρθῶς Ζεὺς ἀκούεις καὶ ὀνομάζῃ, ὥσπερ οὖν εἰ. Cf. Oed. C. 1085, θεῶν παντάρχας. Tr. 274.

παντάρχας (?) Hart. πάντων ἀνάσσων (om. Ζεῦ) Hermann, who considers Ζεῦ a mere gloss. Qu. πάντων ἄναξ, Ζεῦ. Or Ζεῦ, πάντα κραίνων, as in Tr. 118, ὁ πάντα κραίνων βασιλεὺς. μὴ λάθῃ vulg. Br. Elmsl. μὴ λάθῃ B. F. H. L. M. N. P. Bodl. Trin. Lips. a. b. Mosq. Schol. Herm. Wund. Dind. Schn. Hart. Elmsley justly prefers μὴ λάθῃ ('let him not

σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.  
φθίνοντα γὰρ τὰ Λαῖου παλαίφατα  
θέσφατ' ἐξαιροῦσιν ἤδη,  
κούδαμου τιμαῖς Ἀπόλλων ἐμφανής·

905

escape, do not let him escape'), and compares Aesch. Pr. 388. Eur. Hipp. 889. Med. 332, Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν [where he would prefer μὴ λάθῃ with Rom. C.]. Arist. Ach. 221, μὴ γὰρ ἐγχάνῃ (ἐγχάνοι wrongly Br. &c.) ποθ' ἡμᾶς—ἐκφυγῶν. So also Oed. C. 174, μὴ δῆτ' ἀδικηθῶ (= μὴ δῆτ' ἀδικήσῃ μέ). Cf. likewise on 49 above, and on Tr. 1227, μηδ' ἄλλος—λάβῃ (λάβοι the mss.) ποτέ. Μὴ λάθοι would mean 'may he not escape' (εὐκτικῶς). The former therefore is evidently the more correct. Hermann takes a different view: "Hic quidem quum optet atque oret Chorus, non moneat, optativo erat utendum." The subjunctive, as conveying a request or petition, is far more appropriate than the optative, which, while it expresses a wish or hope, seems at the same time to imply a doubt as to the power of the person to whom it is addressed. The subject to λάθῃ appears to be τᾶδε (901), or rather 'the author of this deed' to be supplied from it.

905. σὲ τάν τε σὰν — ἀρχάν. Aj. 1147, οὕτω δὲ καὶ σε καὶ τὸ σὸν λαβρὸν στόμα —. El. 622, ἐγὼ καὶ τᾶμ' ἔπη —. Eur. Ph. 1688, ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα;

906. Λαῖου παλαιὰ θέσφατ' Laud. Bodl. Ald. and (θέσφατα) Trin. παλαιὰ Λαῖου θέσφατ' A. G. H. Bodl. Dresd. b. Lipss. Mosq. Ven. πάλαι Λαῖου — Trin. Λαῖου θέσφατα παλαι' only M. Λαῖου θέσφατ' (om. παλαιὰ) L. pr. N. P. and Suid. v. ἐξαιροῦσιν. That παλαιὰ found its way into the text from the interpretation is probable from the Scholiast's remark: φθίνοντα γὰρ ἀντὶ τοῦ παλαιὰ, παρεληλυθότα (πάλαι παρ. conj. Herm.). For φθίνοντα the same grammarian mentions the v. r. φθίνων [i. e. φθίνων, τὰ γὰρ —], with this explanation, μὴ λάθοι σε ὁ Λαῖος φθίνων, ἀλλὰ δείξαις αὐτοῦ τὸν θάνατον. Schol: τὰ γὰρ περὶ Λαῖου μαντεύματα ἐκβάλλουσι καὶ οὐ παραδέχονται τὰ παρὰ τῶν θεῶν εἰρημένα ὡς ἀληθῆ. Schol. rec: φθειρόμενοι γὰρ οἱ παλαιοὶ χρησμοί, οἱ δοθέντες τῷ Λαῖῳ, ἀφανίζονται ἤδη, καὶ ἐν οὐδενὶ φαίνεται ὁ Ἀπόλλων τιμώμενος. 'For already they are nullifying the fast

dying oracles respecting Laius,' or rather, 'they are already nullifying, so as to render insignificant (bring into contempt) the oracles respecting Laius.' Triclinius reads: φθίνοντα δ', ὡς ἐμοὶ δοκεῖ, τὰ Λαῖου (om. παλαιὰ). Hermann: φθίνοντα γὰρ Λαῖου | θέσφατ' —. And so (except that he writes τὰ θέσφατ') Hart. Arndt: φθίνοντα γὰρ Λαῖου παλαίφατα | θέσφατ' ἐξαιροῦσιν ἤδη. Cf. on 892.

Dind: φθίνοντα γὰρ — — Λαῖου. Schneid: φθίνοντα γὰρ Πυθόχρηστα Λαῖου —. Linwood proposes: φθίνοντα γὰρ τὰ Λαῖου παλαίφατα (the confusion between παλαιὰ θέσφατ' and παλαίφατα being obvious. Cf. on 892). Which I have ventured to adopt. Qu. φθίνοντα γὰρ τοι (or δῆ, or νῦν) τὰ πρόσθε Λαῖου &c. φθίνοντα. Schol: παλαιὰ, παρεληλυθότα. Gl. B: φθίνοντα. ἀτιμαζόμενα. 'Decaying, becoming obsolete,' the opposite of ζῶντα above 482. Lat: 'irrita.' Ant. 1013, φθίνοντα — μαντεύματα. With Λαῖου θέσφατα, 'the oracles given to Laius,' cf. 797, χρησμῶν — τῶν ἐμῶν. Oed. C. 355, μαντεία — ἃ τοῦδ' ἐχρήσθη σώματος. Matth. § 342. Παλαίφατα θέσφατα is a Homeric expression (Od. i. 507, ν. 172). The former ancient oracle is meant, which predicted that Laius should perish by the hand of his own son. Cf. 916.

907. ἐξαιροῦσιν L. pr. N. Aug. b. Suid. h. v. Erf. ἐξαίρουσιν P. edd. vett. Br. 'They are attempting to abolish, to nullify, to do away with.' In allusion to Jocasta's profane remarks. Schol: ἀντὶ τοῦ ἀφανίζουσιν. τὰ γὰρ ἐπὶ Λαῖῳ θεοπισθέντα ἐκφανλίζονται ὑπὸ Ἰοκάστης καὶ παραγράφεται καὶ ψευδῇ νομίζεται. Gl. B: ἐξαίρουσιν. ἐκβάλλουσιν, ἀτιμάζουσι. Lat: 'tollunt.'

908. 'And no where is Apollo distinguished with honours.' Eur. Herc. 841, ἢ θεοὶ μὲν οὐδαμοῦ, | τὰ θνητὰ δ' ἔσται μεγάλα, μὴ δόντος δίκην.

909. ἐμφανής. This word in Sophocles usually means 'clear, manifest.' I think ἐμπρεπής, 'conspicuous,' would give a better sense. Cf. Fr. 706, γυναικομίμοις ἐμπρεπεῖς ἐσθήμασιν.



ἔρρει δὲ τὰ θεῖα.

910

ΙΟ. χώρας ἄνακτες, δόξα μοι παρεστάθη  
ναοὺς ἰκέσθαι δαιμόνων, τάδ' ἐν χεροῖν  
στέφη λαβούση καπιθυμιάματα.  
ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν  
λύπαισι παντοίαισιν· οὐδ' ὅποῖ' ἀνὴρ  
ἔννους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,

915

910. ἔρρει δὲ τὰ θεῖα. 'And respect for the gods is on the wane.' El. 249, ἔρροι τ' ἂν αἰδῶς πάντων τ' εὐσέβεια θνατῶν. 905. Eur. Tro. 27, ἐρημία γὰρ πόλιν ὅταν λάβῃ κακῇ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει. Suppl. 712, οἴχεται τὰ Παλλάδος. Lucret. vi. 1274 —5. For τὰ θεῖα cf. Phil. 452, τὰ θεῖ' ἐπαινῶν.

911. χώρας ἄνακτες. 'Ye nobles of the land.' Lat. 'primores.' Gl. B: ἄνακτες. προύχοντες. Cf. 85. 1223. Oed. C. 831, ὃ γῆς ἄνακτες. Ant. 940, Θήβης οἱ κοιρανίδαι. 988, Θήβης ἄνακτες. It is worthy of observation that our poet with much propriety usually makes a point of adapting the Chorus in age, sex, and position to the hero or heroine of the play; no doubt in order that they may be better qualified to express their sympathy or to offer their advice to the same. Thus in the Oedipus Coloneus the Chorus consists of old men, in the Electra of maidens, in the Philoctetes of mariners, in the Ajax of comrades. In the Antigone and the Trachiniae on the other hand this practice is purposely forsaken, because the plan of these dramas requires the sympathies of the Chorus to go with others than the protagonist. δόξα μοι παρεστάθη. 'The determination suggested itself to me,' the idea occurred to me. I. q. ἐδοξέ μοι. Wunder quotes in illustration Plut. Nic. 9, δόξα τε παρέστη τοῖς πλείστοις ἀπαλλαγὴν κακῶν σαφῇ γεγονέναι. Herod. vii. 187, οὐδὲν μοι θαῦμα παρίσταται. And in a different sense Inc. Rhes. 780, καί μοι καθ' ὕπνον δόξα τις παρίσταται. Add Plato Phaed. p. 58 E., ὥστε μοι παρίσταται, ἐκείνον μὴδ' εἰς Αἰδου ἰόντα ἀνευ θείας μοίρας ἰέναι.

912. ναοὺς — δαιμόνων. The shrines of the family or household gods are no doubt meant. Cf. 919. El. 1374 f. In like manner we find Clytemnestra offering sacrifice in El. 634 f. ἐν χεροῖν λα-

βούση. Hom. Il. xv. 229, ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσσανόεσσαν.

913. στέφη. I. q. στέμματα. Cf. on 3. λαβούση. Elmsley would prefer λαβοῦσαν, if he had sufficient authority. Cf. Brunck. on El. 480. Perhaps the poet wrote λαβοῦσα, as if some single verb signifying 'I resolved' had gone before.

914. ὑψοῦ γὰρ αἶρει θυμὸν. Schol: μετεωρίζεται τὴν ψυχὴν. Apoll. Rh. iii. 368, ὑψοῦ δὲ χόλῳ φρένες ἠερέθοντο. Polyb. iii. 82. 2, μετέωρος καὶ θυμοῦ πλήρης. iv. 59. 4, μετεωρισθεὶς ἐπὶ τῷ γεγονότι. "So Achilles in Eur. Iph. A. 925, ὑψηλόφρων μοι θυμὸς αἶρεται (χόλῳ). Plaut. Truc. ii. 8. 10, 'Animos sustulit' (of haughtiness)." SCHNEID. Wunder notices the expression as put for ὑψοῦ αἶρεται θυμὸς Οἰδίου. Cf. Arist. Eq. 631, ἡ βουλὴ — τὰ μέτωπ' ἀνέσπασεν. Ibid. 646, οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν. ἄγαν. ἀναξ Tricl. Schol: ὑπερβαλλόντως.

915. οὐδ' ὅποῖ' —. 'Nor, like a sensible man, does he conjecture (interpret) new things by old ones,' consider that as the former oracle given to Laius passed unfulfilled, so the present one will never have an accomplishment. ὅποῖ'. I. q. ὅπως, as Eur. Hec. 398, ὅποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι. So οἶα for ὥς 763. Trach. 105, οἶά τιν' ἄθλιον ὄρνιν. And 'qualia' ('as') in Catull. 65. 13.

916. ἔννους. 'Sensible.' Gl. B: συνετός. Aesch. Pr. 444, σφᾶς νηπίους ὄντας τὸ πρὶν | ἔννους ἔθηκα. Eur. Bacch. 1270.

τὰ καινὰ —. The more recent oracle, which declared that Oedipus should become the murderer of his own father. τοῖς πάλαι. 'By the former one,' which had declared that Oedipus should be united to his mother, and by her beget an incestuous offspring: which according to her view was never fulfilled.

ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι."  
 ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ,  
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,  
 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατάργμασιν,\* 920  
 ὅπως λύσω τιν' ἡμῖν εὐαγῇ πόρης·  
 ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον  
 κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

## ΑΓΓΕΛΟΣ.

ἀρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου

917. 'But is led by the speaker who may suggest fears.' Schol: μόνοις προσέχει τοῖς τὰ δεινὰ καὶ φοβερὰ ἀπαγγέλλουσιν τῶν δὲ παραμυθουμένων οὐκ ἀνέχεται. V. Matth. § 315. Brunck aptly compares Arist. Eq. 860, ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι. We have the same construction Phil. 386, πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων. εἰ F. L. Tricl. Herm. Dind. Wund. Schn. Hart. ἦν P. Laud. Bodl. Trin. Ald. Br. λέγοι F. L. (supr. η). P. Tricl. Herm. Dind. Wund. Schn. Hart. Linw. λέγη Laud. Bodl. Trin. Ald. Br. φόβους. I. e. φοβερὰ, 'alarms, alarming things.'

918. ὅτ' οὖν. 'Since then.' "Οτε and εἴτε are sometimes used as ἐπεὶ. Cf. on Oed. C. 84. οὐδὲν ἐς πλεόν ποιῶ, 'I gain nothing.' Cf. Aj. 876. Eur. Hipp. 284, εἰς πάντ' ἀφίγμαι, κοῦδὲν εἴργασμαι πλεόν. Iph. A. 1383, καὶ πλεόν πράξωμεν οὐδέν. Plat. Apol. init., πλεόν τι — ποιῆσαι ἀπολογούμενον. With ἐς πλεόν cf. Oed. C. 739, πενθεῖν — εἰς πλείστον πόλεως. Perhaps however the true reading may be οὐδὲν εἴργασμαι πλεόν, 'I have accomplished nothing.' πῶ P.

919. πρὸς σ'. πρὸς σ' Ald. ὦ Λύκει'. λυκί' L. pr. P. On Apollo Λύκειος, one of the 'dei avertendi,' cf. above on 203. She addresses the god under this title, as expecting deliverance from him. ἄγχιστος. 'Nearest at hand.' Schol: πρὸ τῶν θυρῶν γὰρ ἴδρυτο. Cf. on 16. Plaut. Merc. iv. 1. Bacch. ii. 1. Hesych. v. προστατήριος. Donaldson (on Ant. 174) wrongly explains ἄγχιστος, 'nearest at hand to protect,' as 'praesens numen' in Latin.

920. ἱκέτις P. vulg. ἱκέτης G. L. pr. κατεύγμασιν. I. q. θύμασιν. 'Offerings,' the usual accompaniments of supplication (239). Cf. El. 634 f. Gl.

B: κατεύγμασιν. θύμασι, καθ' ὧν εὐχονται ἄνθρωποι. V. Kust. ad Arist. Eq. 666. Schol. rec: τοῖς θυμιάμασι καὶ ἀναθήμασι. For κατεύγμασιν I have with Hartung adopted Wunder's emendation κατάργμασιν (i. q. θύμασιν, ἀπαρχαῖς), who compares Eur. Iph. T. 244, χέρνιβας δὲ καὶ κατάργματα | οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη. Plut. Thes. c. 22, τὴν δὲ εἰρεσιώνην ἐκφέρουσι, κλάδον ἐλαίας ἐρίφ' μὲν ἀνεστεμμένον, ὥσπερ τότε τὴν ἱκετηρίαν, παντοδαπῶν δὲ ἀνάπλεων καταργμάτων.

921. λύσω — εὐαγῇ. 'Some solution (delivery from this painful position) which may establish the innocence of Oedipus.' This is Jacobs' interpretation, approved of by Wunder. Hermann explains εὐαγῇ to mean 'prosperous,' citing Plat. Epist. ii. 311 E., τοῦτο δ' οὐκ εὐαγές μοι ἀπέβη. Gl. B: εὐαγῇ. καλήν. Cf. Ant. 521. Hartung reads εὐακῇ. πόρης Laud. Bodl. and others. Ald. vulg. πόροις B. G. M. N. P. T. supr. Trin. Eust. p. 1112, 37. Which Ebner prefers.

923. ὡς κυβερνήτην —. Wunder explains this, 'ut qui navis (i. e. civitatis) gubernator sit.' So Peter Ep. i. 2. 13, ὑποτάγητε — βασιλεῖ ὡς ὑπερέχοντι. Does it not rather mean: 'as if it were (as we should fear, if we saw) the pilot of our vessel (stricken)?' Ovid. Met. xi. 492, 'Ipse pavet, nec se qui sit status ipse fatetur | Scire ratis rector.'

924. Arist. Ran. 431, ἔχοιτ' ἂν οὖν φράσαι ἡμῖν | Πλούτων' ὅπου νῆαδ' οἰκεῖ. Trach. 430. In answer to Jocasta's prayers a messenger arrives with what at first appears good news, but which in reality turns out to be the very contrary. Another example of the irony which so much characterises the plays of Sophocles. Cf. 928. 937.



τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου ;  
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.

925

ΧΟ. στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξένε·  
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰεὶ  
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ.

930

ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν· ἄξιος γὰρ εἶ  
 τῆς εὐεπείας εἶνεκ'.† ἀλλὰ φράζ' ὅτου  
 χρήζων ἀφίξαι χῶ τι σημήναι θέλων.

ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.

926. κάτισθ'. κάτοισθ' F. G. H. L. M. N. P. Lips. a. b. According to some grammarian Sophocles used οἶσθε for ἴστε: v. Herm. ad h. l. Ellendt v. οἶδα.

αὐτὸν εἶπατ' —. So El. 1101, Αἰγισθον, ἐνθ' ᾗ κηκεν, ἱστορῶ πάλαι. Ph. 573, τόνδε μοι πρῶτον φράσον, τίς ἐστιν. Arist. Ran. 450, ἔχοιτ' ἂν οὖν φράσαι νῶν | Πλούτων', ὅπου νῦν οἰκεῖ; Eccl. 1125, φράσατέ μοι τὸν δεσπότην, ὅπου 'στί. Eur. Rhes. 613. Hec. 972.

ὅπου. For ὅπου thus placed absolutely cf. Oed. C. 1218, τὰ τέροντα δ' οὐκ ἂν ἴδοις ὅπου. Ant. 318, τί δὲ ῥυθμίσεις τὴν ἐμὴν λύπην ὅπου; Aj. 103, ἡ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου; 890, ἀμείνηνον ἄνδρα μὴ λεύσσειν ὅπου. [33, κοῦκ ἔχω μαθεῖν ὅτου.] Eur. Hipp. 585, σαφὲς δ' οὐκ ἔχω γεγῶνεν ὅπα. Arist. Ach. 748, ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα.

927. αὐτός. 'He himself,' our lord or master. Lat. 'ipse.' Cf. 531.

928. γυνὴ δὲ μήτηρ —. 'And this lady here is mother,' &c. But there is a studied ambiguity, which is noticed by the Schol., in this juxtaposition of the two nouns γυνὴ and μήτηρ, which is intended to point to the unnatural situation of the hapless Jocasta as wife-mother. Cf. 264.

929. ξὺν ὀλβίοις. With happy ones (her husband and children).

930. παντελὴς δάμαρ, 'rightful or wedded wife' (wife in full, as opposed to concubine). The rite of marriage was called τέλος, and married people τέλειοι, according to Pollux iii. 38. Hence also προτέλεια the feast before a wedding (Hesych. h. v.). The Schol. however and glosses explain παντελὴς in the sense of τέκνα ἔχουσα, 'blest with children,' with reference to the mention of her having children (928), such being the great object of marriage. Which inter-

pretation Fritzche approves of (ad Thesm. 973). Παντελὴς δάμαρ would thus mean, 'the complete wife' (as having children). A house, where the wife is childless, is called by Homer ἡμιτελὴς (schol. ἄτεκνος). Hence the house of Protesilaus, slain without his leaving issue, is termed ἡμιτελὴς Il. ii. 700. Cf. Lucian. Dial. Mort. xix. 1. The word occurs besides Ant. 1163, παντελῇ μοναρχίαν. Aesch. Sept. 118, ὦ Ζεῦ πάτερ παντελής. Cho. 965, παντελὴς χρόνος. 560. Suppl. 601. Dindorf compares the compound παμμήτωρ Ant. 1282.

931. αὐτῶς. αὐτῶς (from αὐτός) Herm. Linw. 'In like manner.' Cf. Ant. 85. 715. 1040. Aj. 1179. So ὡς δ' αὐτῶς Eur. Med. 313. (ὡς δ' αὐτῶς B. Pors.) Andr. 674. Elmsley (in Med. 313) approves of the rough breathing αὐτῶς, considering it to be derived from the feminine αὐτή, as οὐτῶς from the masculine οὗτος. Rather, I should say, as οὐτῶς comes from οὗτος 'this,' so αὐτῶς from αὐτός 'the same,' the only difficulty being about the accent. But I am inclined to think that αὐτῶς is contracted from ὡσαύτως (ὡς αὐτῶς, 'in this self-same manner'); and that therefore, when δὲ intervenes, we should write ὡς δ' αὐτῶς, both adverbs resuming their proper accentuation.

932. τῆς εὐεπείας. 'Thy courteous address.' Phocyl. v. 115, εὐεπὶν ἄσκειν. οὐνεκ'. I have given εἶνεκ'.

933. χῶ τι. χ' ὥστ' P. χ' ὡς τί N. καὶ τί F. Cf. on 72.

934. δόμοις τε. δόμοις γε Elmsley, with some probability. But, if the particle had been added, it is more likely it would have been placed after ἀγαθὰ. The pronoun σῶ is here joined with the second noun, as elsewhere.

- IO. τὰ ποῖα ταῦτα ; παρὰ\* τίνος δ' ἀφιγμένος ; 935  
 ΑΓ. ἐκ τῆς Κορίνθου· τὸ δ' ἔπος οὐξερῶ τάχ' ἂν  
 ἦδοιο μὲν, πῶς δ' οὐκ ἄν'' ; ἀσχάλλοις δ' ἴσως.  
 IO. τί δ' ἔστι ; ποῖαν δύναμιν ᾧδ' ἔχει διπλῆν ;  
 ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς  
 τῆς Ἰσθμίας στήσουσιν, ὥς ηὐδᾶτ' ἐκεῖ. 940  
 IO. τί δ' ; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι ;  
 ΑΓ. οὐ δῆτ', ἐπεὶ νυν θάνατος ἐν τάφοις ἔχει.  
 IO. πῶς εἶπας ; ἦ τέθνηκε Πόλυβος ; ΑΓ. εἰ δὲ μὴ

935. παρὰ D. M. N. P. Dresd. b. Trin. Ald. Burt. Br. Herm. Wund. Hart. πρὸς A. H. L. T. Aug. b. Bodl. Liv. b. Dind. Schn. I think παρὰ is decidedly preferable.

936 and 955. ἐκ γῆς (!) for ἐκ τῆς Hart. τὸ δ' ἔπος —. 'And as for the matter' (1144) &c. Cf. on 717. Or, 'with the matter.' τὸ δ' ἔπος—ἦδοιο. On ἦδομαι with an accusative v. Matth. § 414, 12. Arist. Ach. 2, ἦσθην δὲ βαιά. Below 785, τὰ μὲν κείνουν ἑτερπόμην. In these words again there is a studied ambiguity. The messenger's meaning is doubtless that the news of the death of Polybus, of which he was the bearer, would be partly agreeable to Jocasta, as announcing the succession of Oedipus to the throne of Corinth; and partly painful, as announcing the death of her father-in-law. But the words have an ulterior signification in allusion to the terrible disclosures that were to result from this apparently good piece of intelligence. ὁ ἕξερῶ P. τάχ' ἂν Brunck. τάχα all the mss. and Eust. p. 737, 6. Cf. Aj. 778. Phil. 20.

937. πῶς δ' οὐκ ἄν ; 'For how can you be otherwise?' So πῶς γὰρ οὐκ El. 865. Aj. 1010. Blomf. on Pers. 1013. Perhaps ἦδοιο· πῶς γὰρ (or δ' ἂν) οὐκ ἄν ; So πῶς δοκεῖς and other clauses are placed parenthetically in the middle of sentences. ἀσχάλλοις δ' ἴσως. Schol: ἀλγοίης δ' ἄν. Aesch. Pr. 764, γαμει γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾷ (ἀσχαλεῖ?). Because, as the Schol. explains it, you will be obliged with Oedipus to leave your native place Thebes for Corinth. The particle ἂν must here be supplied from what has gone before. So Aesch. Ag. 1058, πείθοι' ἂν, εἰ πείθοι' ἀπειθοίης δ' ἴσως (supply ἄν). Arist. Eq. 1057, ἀλλ' οὐκ ἂν μαχέσαιοτο· χέσαιοτο γὰρ, εἰ μαχέσαιοτο.

938. ποῖαν—διπλῆν ; 'What is this twofold meaning it possesses,' that it should at once cause pleasure and pain?

939. The messenger, as might be supposed, first communicates the joyful part of his intelligence, discreetly reserving the mention of the more sad part. Cf. Eur. El. 228, ζῆ· πρῶτα γὰρ σοι τὰγάθ' ἀγγέλλειν θέλω.

940. τύραννον—στήσουσι. Ant. 666, ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν. Arist. Pl. 917, οὐκουν δικαστὰς—ἡ πόλις ἄρχειν καθίστησιν ;

941. οὐχ ὁ πρέσβυς. οὐχὶ πρέσβυς Trin. ἐγκρατὴς. 'In power.'

942. ἐν τάφοις. ἐν δόμοις G. Aug. b. Trin. Perhaps τάφοις is an interpretation of δόμοις. The plural τάφοι occurs also 987. Oed. C. 411. 1410. El. 443, οὐν τάφοισι—νέκυς.

943. ἦ τέθνηκε Πόλυβος ; ΑΓ. εἰ δὲ μὴ — H. L. M. N. P. Ald. and indeed most mss. Br. Elmsl. ἦ τέθνηκε που Πόλυβος γέρον Trin. Dresd. a. and so (supr. γέρον) Aug. b. ἦ τέθνηκε Πόλυβος, ᾧ γέρον Both. Erf. Herm. Dind. Wund. Schn. The gradations of error appear to have been as follows, εἰ δὲ μὴ λέγ' ἐγώ, then εἰ δὲ μὴ λέγω, then εἰ μὴ λέγω, lastly ᾧ γέρον was interpolated to supply the deficiency in the metre. Dindorf, on the contrary, thinks the reading was interpolated, because of ᾧ γέρον having slipped out. But how came ᾧ γέρον to have slipped out? Benedict suspects γέρον is nothing more than the designation of the ἄγγελος, who is called γέρον and γεραῖος 1001. 990. Cf. Arist. Ach. 317, κἂν γε μὴ λέγω δίκαια—ὕπερ ἐπιξήνου θελήσω—λέγειν.

λέγω γ' ἐγώ L. P. and most mss. Ald. Br. Elmsl. λέγω γὰρ M. λέγ' ἐγώ Laud. pr. Trin. Junt. εἰ μὴ λέγω γὰρ G. εἰ μὴ λέγω F. Dresd. a. Tricl. Both. Herm. Dind. Wund. Schn. Hart. εἰ δὲ μὴ



λέγω γ' ἐγὼ\* τὰληθές, ἀξιῶ θανεῖν.

- IO. ὦ πρόσπολ', οὐχὶ δεσπότη τάδ' ὥς τάχος 945  
 μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,  
 ἵν' ἐστέ τοῦτον Οἰδίπους πάλαι τρέμων  
 τὸν ἄνδρ' ἔφευγε μὴ κτάνοι," καὶ νῦν ὅδε"  
 πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.  
 OI. ὦ φίλτατον γυναικὸς Ἰοκάστης κára, 950  
 τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;  
 IO. ἄκουε τάνδρὸς τοῦδε, καὶ σκόπει κλύων  
 τὰ σέμν' ἵν' ἤκει τοῦ θεοῦ μαντεύματα.  
 OI. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;  
 IO. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955  
 ὥς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.  
 OI. τί φῆς,† ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.

λέγω Aug. b. γ' ἐγὼ after λέγω may easily have fallen out. But qu. λέγω γέ σοι.

945. ὦ πρόσπολ'. Jocasta addresses her female attendant. ὥς τάχος. 'With all haste.' Cf. 1154. Oed. C. 1461. Aj. 578. 593. Phil. 924, &c.

947. ἵν' ἐστέ. 'Where are ye!' 'See where ye are!' (said sarcastically). 'That ye should have come to this!' Schol: ὅπου [observe, not ποῦ] ἐστέ. V. Matth. § 620. ἵνα thus used is σχετλιαστικόν, as Schneid. observes, not directly interrogative, as in Hom. Il. ii. 339, πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν; viii. 229, πῇ ἔβαν εὐχολαί. Brunck therefore was wrong in putting a note of interrogation after ἐστέ. Cf. 1311, ἰὼ δαίμον, ἵν' ἐξήλω. Arist. Vesp. 188, ὦ μιαιρώτατος, | ἵν' ὑποδέδυκεν! Compare also 953.

948. κτάνοι F. G. L. (supr. η m. sec.). M. N. P. Trin. Dresd. a. Br. edd. rec. κτάνη B. pr. &c. edd. vett. Elmsley would prefer τὸν ἄνδρα φεύγει μὴ κτάνη. (Cf. 1010. For πάλοι with the present tense cf. 450. 1067. 1112.) Cf. Eur. Bacch. 1113, ὁ δὲ μίτραν κόμης ἄπο | ἔρριψεν, ὥς νιν γνωρίσασα μὴ κτάνη (κτάνοι Br.). Μὴ κτάνη is very probably correct, the object of apprehension not being confined to any single point of time, but being of a continuous character. Cf. Tr. 359, ἀλλ' ἡνίκ' οὐκ ἔπειθε τὸν φυτοσπύρον | τὴν παιδα δοῦναι, κρύφιον ὥς ἔχοι (ἐχρη L. corr. ead. m.) λέχος.

ὅδε. We should have expected ἐκείνος, in opposition to τοῦδε. Perhaps we should read καὶ νῦν ἰδοῦ, or rather, μὴ κατακτείνει', ὁ δὲ (1264, &c.) —.

949. πρὸς τῆς τύχης. 'By the hand of fate,' by a natural cause, in contradistinction to a violent death. Cf. 1236, τέθνηκε—πρὸς τίνος ποτ' αἰτίας; For οὐδὲ, 'and not,' cf. 731, οὐδέ πω λήξαντ' ἔχει. In such passages we should perhaps write οὐ δὲ, separately.

950. Ἰοκάστης κára. On this periphrasis cf. on Ant. 1.

951. τί μ' ἐξεπέμψω; 'Why didst thou send for me out?' Elsewhere ἐκπέμπεσθαι means 'to send away from oneself,' above 309. Oed. C. 1347. Aj. 612. Cf. also Oed. C. 602, πῶς δῆτά σ' ἂν πεμψαίᾳθ', and 556 above.

953. τὰ σέμν' —. 'These fine oracles.' Cf. Aj. 1107, τὰ σέμν' ἔπη. Above 556, τὸν σεμνόμαντιν ἄνδρα. ἵν' ἤκει. 'To what (lit. where) they have come.' Cf. 947.

954. τί μοι λέγει; 'What does he announce for my good?'

955. ἐκ τῆς Κορίνθου. Sc. ἐστὶ. 'He is from Corinth.'

956. Cf. Oed. C. 1580. El. 676.

957. φῆς. φῆς P. Which I have preferred. σημήνας (γρ. σημάτων) F. L. Dind. Wund. Schn. Hart. σημάτων vulg. and so P. Br. Herm. Ebn. Gl. B: σημάτων. μηνυτής. Wunder compares Aj. 588, μὴ προδοὺς ἡμᾶς γένῃ. Phil. 772, μὴ σαντὸν—κτείνας γένῃ. Ant. 1067. Below

- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,  
εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ ; 960
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
- ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
- ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις 965  
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω  
κλάζοντας ὄρνις, ὧν ὑψηγητῶν' ἐγὼ

1146. V. Elmsl. Praef. p. xxxviii. Ση-  
μάντωρ is nowhere found in Tragedy.

958. The messenger speaks reluctantly,  
being unwilling to begin with bad news.

ἀπαγγεῖλαι σαφῶς, | εὖ ἴσθ'. ἀπαγ-  
γεῖλαι, σαφῶς | κάτισθ' Hart.

959. εὖ ἴσθ'. σάφ' ἴσθ' is preferred by  
Porson, who compares a line of Aeschylus,  
wherein εὖ οἶδα is a various reading for  
σάφ' οἶδα. θάνασ. βεβ. 'Has gone  
dead, has gone the way of death.' Cf.  
Aj. 517, 'Αἰδου θανασίμους οἰκήτορας.  
Phil. 819. Oed. C. 1678, βέβηκεν;  
(= obit'). Phil. 494. Oed. R. 832, ἐκ  
βροτῶν | βαίην ἄφαντος. Wunder com-  
pares the expressions οἴχεται θανῶν Phil.  
414. [Aj. 999.] and θανῶν φροῦδος ibid.  
425. El. 1152.

960. νόσου ξυναλλαγῇ. Cf. on v. 34.

961. σμικρὰ — ῥοπή. 'A slight turn  
(of the balance, or tilt) consigns or sends  
to sleep aged bodies,' the bodies of the  
aged. Gl. B: ἡ τυχεύουσα πρόφασις ἐξ-  
αρκεῖ ὥστε &c. Plat. Rep. viii. 556 E.,  
ὥσπερ σῶμα νοσῶδες μικρὰς ῥοπῆς ἐξωθεν  
δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν &c.  
Seneca Oed. 787, 'animam senilem mollis  
exsolvit sopor.' Oed. C. 1508, ῥοπή βίου  
μοι. Tr. 82, ἐν οὖν ῥοπῇ τοιαύδε κειμένῳ  
&c. Fr. 499, λεπταῖς ἐπὶ ῥοπαῖσιν. Eur.  
Hipp. 1163, 'Ἰππόλυτος οὐκέτ' ἐστίν, ὡς  
εἰπεῖν ἔπος' | δέδορκε μέντοι φῶς ἐπὶ  
σμικρὰς ῥοπῆς. σώματ'. 'Persons.' So  
Eur. Hec. 904, λευκὰ γῆρα σώματα (i. e.  
γέροντες). Above 643. Oed. C. 200,  
γεραιὸν — σῶμα σὸν προκλίνας. εὐ-  
νάζει. 'Consigns to sleep, composes.' Tr.  
1040, γλυκὺς Ἀἴδας, εὐνασον (μ'), εὐ-  
νασον. Aj. 832, καλῶ δ' — Ἐρμῆν χθό-  
νιον εὖ με κοιμίσαι. So κατευνάζειν Ant.  
833. Tr. 95.

962. ὁ τλήμων. 'The poor man.'

963. 'Yes and suitably to (in accord-  
ance with) his advanced age,' lit. being

measured against length of days. Schol.  
rec: συμπαρεκτεινόμενος. Cf. 73. 1112,  
and also 561, μακροὶ παλαιοὶ τ' ἂν μετ-  
ρηθεῖεν χρόνοι. For συμμετρούμενος  
Hartung conjectures συμμαραίνεται. The  
messenger endeavours to console Oedipus  
by the consideration of the great age of  
the deceased.

964. φεῦ φεῦ is here an exclama-  
tion indicative of wonder and surprise,  
'Strange! wonderful!' as in Arist. Av.  
1720. Eur. Hipp. 431. Her. 536. 553,  
&c. τί δῆτ' ἂν —; Borrowed, it  
would seem, from Homer, Il. μ'. 237,  
τὴν δ' οἰωνοῖσι τανυπτερόγεσσι κελεύ-  
εις | πείθεσθαι τῶν οὔτι μετατρέπομ' οὐδ'  
ἀλεγίζω, | εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ'  
ἡέλιόν τε, | εἴτ' ἐπ' ἀρίστερα τοίγε ποτὶ  
ζόφον ἡερόεντα. | — εἰς οἰωνὸς ἀριστος,  
ἀμύνεσθαι περὶ πάτρης.

965. τὴν Πυθ. ἐστ. I. e. τὴν μαν-  
τικὴν Πυθοῦς ἐστίαν. 'The prophetic  
shrine of Delphi (Pytho), the Pythian  
oracular shrine.' "Oed. C. 414, Δελ-  
φικῆς ἀφ' ἐστίας. Pind. Prosod. Fr. iii.  
χρυσέα κλυτόμαντι Πυθοῖ. Plutarch. Lys.  
ii. 116 D, λόγια πυθόχρηστα." MITCH.

τοὺς — ὄρνις. In allusion to the  
disclosures made by Teiresias. Cf. 310.

966. κλάζοντας ὄρνις. Ant. 112, ὀξέα  
κλάζων αἰετὸς — ὡς. 1002, φθόγγον  
ὀρνίθων — κλάζοντας. Fr. Inc. 782, ὕπου  
τίς ὄρνις οὐχὶ κλαγγάνει; 890, ἰκτίνος  
ὡς ἔκλαξε παρασύρας κρέας. Cf. the  
Latin 'clangere.' Compare Eur. Hipp.  
1062, τοὺς δ' ὑπὲρ κάρᾳ | φοιτῶντας ὄρνις  
πόλλ' ἐγὼ χαίρειν λέγω. The contracted  
Attic accusative ὄρνις occurs also in Arist.  
Av. 1609. Dem. p. 417, 21, τὸν εἰς τοὺς  
ὄρνις εἰσιόντα. ὧν ὑψηγητῶν. Gl.  
B: ὑψηγητῶν. προμηνυτῶν. Supply  
ὄντων. V. Matth. § 563 n. Cf. 1260, ὡς  
ὑψηγητοῦ τινος. Oed. C. 83, ὡς ἐμοῦ  
μόνης πέλας. 1588, ὑψηγητῆρος οὐδενὸς



κτανεῖν ἔμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανὼν"  
 κάτω κέκευθεῖ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε  
 ἄψανστος ἔγχους, εἴ τι μὴ τῶμῳ πόθῳ  
 κατέφθιθ'. οὕτω δ' ἂν θανὼν εἶη 'ξ ἐμοῦ.  
 τὰ δ' οὖν παρόντα'' συλλαβὼν θεσπίσματα

970

φίλων. ἐγώ. δ' ἐγὼ C. N. P. Trin.  
 Qu. γ' ἐγώ.

967. κτανεῖν vulg. Br. Herm. Wund. Schn. Hart. κτανεῖν Dresd. b. Which reading is justly preferred by Elmsley and Dind. The concurrence of so many short syllables, such as we find in this verse, is very inelegant, and is generally avoided by the tragedians in senarii. Phil. 932. 1029. 1232. 1420. In choral odes the case is different, greater liberty being allowed in them. Thus in Ant. 600, ῥίξας ἐτέτατο (or ὁ τέτατο) φάος ἐν Οἰδίπου δόμοις. Schneidewin however thinks that, "The sudden excitement of hope is expressed in the metre by the unusual resolution of three feet successively. Cf. 719." Qu. — πατέρ' ἐμόν; καὶ μὴν (or καίτοι) θανὼν &c. Or — πατέρ' ἐμόν γ'; ὁ δ' ἀποθανὼν &c. Or κτανεῖν τὸν ἄμυν πατέρ' ἔμελλον; ὁ δὲ θανὼν &c. Cf. on Phil. 1314. κτανεῖν ἔμελλον. 'I was destined to be the murderer.'

968. κεύθει. 'Lies buried.' Schol: ἀντὶ τοῦ κεύθεται, κρύπτεται. So Aj. 634, κρείσσων γὰρ (παρ') Αἰδᾶ κεύθων ἢ νοσῶν μάταν. But this neuter sense of κεύθειν is very unusual, its usual meaning being an active one, 'to cover, conceal.' El. 1120, εἴπερ τόδε | κέκευθεν αὐτὸν (f. κείνόν γε κεύθει) τεύχος. The usual Greek word for 'to lie hid' is κεκευθῆναι. Burges also (Epist. Crit. p. 76) contends that κεύθειν is invariably transitive, and κεκευθῆναι intransitive. He therefore would read here κέκευθε κατὰ [δὴ?] γῆς. I have given κάτω κέκευθε γῆς. Cf. Ant. 911, μητρὸς δ' ἐν Αἰδου καὶ πατρὸς κεκευθότοι. 869, κέκευθεν —. Oed. C. 1523, μήθ' οὐ κέκευθε μήτ' ἐν οἷς κεῖται τόποις. El. 868, κέκευθεν. Aesch. Sept. 585, κεκευθὼς πολεμίας ὑπὸ χθονός. κάτω δὴ P. vulg. δὴ om. F. N. and L. pr. (δὴ add. ead. m.). Whence Dindorf has with little probability given κάτωθεν. ὅδ'. ὅδ' N. B. v. r.

969. ἄψανστος ἔγχους. 'Without having touched a weapon.' Schol. rec: μὴ ἀψάμενος. Gl. B: ἰστέον δὲ ὅτι τὸ ἄψανστος καὶ ὁ ψανόμενος καὶ ὁ ψάων. Cf. Bekk. Anecd. p. 18. Matth. § 344.

Pors. Hec. 1117. Blomf. Ag. 352. The following verbals are found used either in an active or a neuter sense. Περιβόητος Oed. R. 192. ἀτελεύτητος 336. εὐσεπτος 864. ἀφόβητος 885. ἄσεπτος 890 (Fr. 46). πιστὸς Oed. C. 1031. ἄδερκτος 1200. ἀφώνητος 1283. ἄθικτος 1521. ἀλύπητος 1662. ἀπάμοτος Ant. 394. ἄγευστος 583. πολὺπλαγκτος 615. πάμφλεκτος Ant. 1006 (El. 1139). καλυπτὸς 1011. προσήγορος 1185 [Oed. R. 1437]. κροτητὸς El. 714. ἄκλαυτος 212. μεμπτὸς Tr. 446. βαρυάλητος Aj. 200. ἀψόφητος 321. ἀμφίπληκτος Phil. 687. πιστὸς Aesch. Pr. 55. 891. πυργοδάϊκτος 105. νερθηκοπλήρωτος 109. 832, προσήγορος. νυκτιφρούρητος 863. αἰακτὸς 1025. ἄκλαυτος Sept. 678. δορύπαλτος Ag. 116. κάτοπτος 298. πανάλωτος 352. πάμφθαρτος Cho. 294. ἄθικτος Eum. 674. ὑποπτος Eur. Hec. 1117. ἄκλαυτος, ἀστεινακτος Alc. 171. περίρρυτος Ph. 209. πολυπλάνητος Hipp. 1110. ἀνευκτος Plat. Alc. ii. 143 A. It is to be observed that verbals formed from intransitive verbs (as ἀνάλητος) are far more common than those formed from transitive ones. Others, with little or no probability, connect ἄψανστος with κεύθει, and consider the words ἐγὼ δ' ὅδ' ἐνθάδε as parenthetical. εἴ τι μὴ. I. q. εἴ μὴ τι as in 124. τῶμῳ πόθῳ. 'Through regret for me.' Cf. on Oed. C. 419, τοῦμοῦ πόθου. Lat. 'mei desiderio.' Hom. Il. xix. 321, σῇ ποθῇ.

970. οὕτω δ'. 'For thus.' Perhaps οὕτω γ', 'thus at least.'

971. 'But the present oracles at all events he has taken with him,' &c. Schol. rec: τοὺς ἐνταῦθα διδομένους χρησμούς μεθ' ἑαυτοῦ λαβὼν. I do not see the sense of this passage. Qu. τὰ δ' οὖν πάροιθε (cf. on 1477, or παλαιὰ, or παλαί νυν. or φθίνοντα, or δοθέντα, or παρ' οὐδέν), or τὰ δ' οὐδέν (or οὐκ ἄρ') ὄντα. συλλαβὼν (ξυλλ. two of Br.). 'Taking with him.' Oed. C. 1383, σὺ δ' ἔρρε — τάσδε συλλαβὰν ἀράς. Ph. 577, ἔκπλει σεαυτὸν συλλαβὼν. El. 1150. Arist. Av. 1469. Ran. 1409. Pl. 1079.

κεῖται παρ' Ἄϊδη Πόλυβος ἄξι' οὐδενός.

ΙΟ. οὐκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι ;

ΟΙ. ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.

ΙΟ. μὴ νυν\* ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλλης. 975

ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;

ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ" τὰ τῆς τύχης

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς ;

εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.

σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980

972. ἄξι' (ἄξιος Laud. Ald.) οὐδενός. 'So as to be utterly worthless.' Cf. 560, ἄφαντος ἔρρει.

975. μὴ νυν Elmsl. μὴ νῦν the mss. and the other edd. ἐς θυμὸν βάλλης. 'Think seriously of them.' Hom. Il. α'. 297, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. Od. α'. 200, ὡς ἐνὶ θυμῷ | ἀθάνατοι βάλλουσι. Hesiod. Opp. 294, ὅς δέ κε — ἀκούων | ἐν θυμῷ βάλληται. Herod. i. 84, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. vii. 51. viii. 68. Aesch. Pr. 705, τοὺς ἐμοὺς λόγους | θυμῷ βάλ'. Phil. 1325, καὶ ταῦτα — γράφου φρενῶν ἔσω. El. 1347, οὐχὶ ξυνίης ; — Οὐδὲ γ' ἐς θυμὸν φέρω. Fr. 535, θὲς δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους. ἐς. εἰς F.

976. λέκτρον. λέχος F. G. P. and (supr. λέκτρον ab ead. m.) L. If λέχος be the true reading, we can readily transpose, λέχος τὸ μητρὸς (as Schneid. proposes), or καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν με δεῖ λέχος (or λέχος με δεῖ) ; Cf. 980, τὰ μητρὸς νυμφεύματα.

977. ᾧ τὰ τῆς τύχης κρατεῖ —. 'For whom the events or casualties of fortune rule.' Burton: 'cui res fortunae dominantur.' Grot.: 'quando fortuna omnia versat.' The general sentiment conveyed, as Elmsley observes, is, τύχη δὲ θνητῶν πράγματ', οὐκ εὐβουλία. For similarity of sentiment they adduce Ant. 1158, τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει &c. Thuc. iv. 62, τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον κρατεῖ. τὰ τῆς τύχης nearly equivalent to ἡ τύχη. Similar instances of periphrasis abound every where. So Thuc. iv. 55, καὶ ἅμα τὰ τῆς τύχης — αὐτοῖς ἐκπληξιν μεγίστην παρείχεν. Eur. Alc. 788, τὰ (τὸ vulg.) τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται. Mitchell compares Oed. C. 268, τὰ μητρὸς καὶ πατρός. 351, τὰ τῆς | οἴκοι διαίτης. Ant. 162, τὰ πόλεος. El. 92, τὰ παν-

νυχίδων. 261, τὰ μητρὸς. Tr. 439, τὰνθρώπων. Ph. 300, τὸ τῆς νόσου. Eur. Ph. 414, τὰ φίλων. 1217, καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. [393, τὰ τῶν θεῶν.] Herc. 503, τὰ τοῦ βίου. Add from Schaefer (Mel. Crit. p. 32) Eur. Iph. T. 609, τὰ τῶν φίλων. Lucian. ii. 160, τὰ μὲν τῆς μανίας αὐτῷ τέλεον πέπνυται, τὰ δὲ τῆς ὀργῆς μᾶλλον ἐπιτείνεται. Paus. p. 736, τὰ τῆς ὕβρεως. Perhaps ᾧ may mean, 'in the opinion or belief of whom,' in this sense: 'Why should a man fear, who (like Oedipus) believes that fortune is every thing, and that there is no clear foresight of any event?' Or perhaps we should read οὐ, 'where.'

978. πρόνοια. 'Prescience, foresight.' Trach. 823, τὰς παλαιφάτου προνοίας. For the sentiment Brunck compares Pind. Ol. xii. 10, σύμβολον δ' οὐπῶ τις ἐπιχθονίων πιστὸν ἄμφι πράξις ἐσσομένης εὐρεν θεόθεν. Add Eur. Alc. 788, τὰ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται. Hor. Od. iii. 29. 29, 'Prudens futuri temporis exitum | Caliginosa nocte premit deus.'

979. εἰκῇ. 'In a careless, easy manner,' heedless of divine admonitions. Gl: ὡς ἔτυχε· ἀπλῶς καὶ ἀφροντίστως. Arist. Nub. 44, βίος—εἰκῇ κείμενος. ὅπως δύναιτό τις. 'As best one may.' Cf. 315. Oed. C. 1172. Ant. 666. Phil. 694. Arist. Vesp. 1431, ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην. Xen. Cyr. i. 4. 14, ἅψες πάντας—διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. V. Matth. § 528 n.

980. σὺ δ' ἐς τὰ —. 'But do you have no fear about (on the score of) this alliance with your mother.' Cf. Tr. 1211, εἰ φοβεῖ πρὸς τοῦτο. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινοῶ | τόδε. Phil. 1042. Oed. C. 804. Matth. § 578 c. Suet. Calig. 51, 'ad minima tonitrua et fulgura connivere—solebat.' Perhaps σὺ δὲ γε τὰ, or σὺ δὲ τὰ γε —.



πολλοὶ γὰρ ἤδη κὰν ὀνείρασιν" βροτῶν  
μητρὶ ξυνεννάσθησαν. ἀλλὰ ταῦθ' ὅτῳ  
παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.

ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,  
εἰ μὴ 'κύρει ζῶσ' ἢ τεκοῦσα· νῦν δ' ἐπεὶ 985  
ζῇ, πᾶσ' ἀνάγκη, κεῖ καλῶς λέγεις, ὀκνεῖν.

ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς" οἱ πατρὸς τάφοι.

ΟΙ. μέγας, ξυνήμ'. ἀλλὰ τῆς ζώσης φόβος.

ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ ;

ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ὥκει μέτα. 990

ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον ;

ΟΙ. θεήλατον μάντευμα δεινὸν, ᾧ ξένε.

981. κὰν ὀνείρασιν. 'Also in dreams.' But as the force of καὶ is not very plain here, perhaps we should read πολλοὶ γὰρ ἤδη 'ν τοῖς ὀνείρασιν. "Hippias in Herod. vi. 197, ἐδόκεε τῇ μητρὶ τῇ ἑωυτοῦ συνεννηθῆναι, and Julius Caesar Suet. 7. Cf. Plat. Rep. ix. init. Cic. de Div. i. 29." SCHNEID. The cause of such monstrous dreams Plato attempts to explain ap. Cicer. de Divin. i. 29. ὀνείρασιν Dresd. b. Erf. ὀνείρασι edd. vett. Bodl. Br.

982. ξυνενν. ξυνηννάσθησαν Elmsl.  
983. παρ' οὐδέν ἐστι. 'Are as (count for) nothing.' Gl. B: οὐδενὸς ἀξία λογίζεται. Cf. Ant. 34, καὶ τὸ πρᾶγμ' ἄγειν | οὐχ ὡς παρ' οὐδέν. 465, οὕτως ἐμοιγε τοῦδε τοῦ μόρου τυχεῖν | παρ' οὐδέν ἄλγος. El. 1327, πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι; Eur. Or. 569, παρ' οὐδέν αὐταῖς ἦν ἂν ὀλλύναι πόσεις. V. Blomf. Gl. Aesch. Ag. 221. The same sentiment Fr. 236, πειρᾶσθαι δὲ χρῆ | ὡς ῥᾶστα τὰναγκαῖα τοῦ βίου φέρειν.

987. μέγας the mss. μέγας γ' ed. Lond. 1746. Porson. on Eur. Ph. 1638. Erf. &c. ὀφθαλμός. 'A ground of assurance, a presumptive proof or evidence.' Gl. B: ὀφθαλμός. μεγάλη ἀπόδειξις, δήλωσις, ὡς τὰ μαντεύματα ψευδῶς ἔχει. Gl. Bodl: τεκμήριον. Burton explains ὀφθαλμός thus: "quo scilicet videre possis in anem esse hujusmodi sollicitudinem; cum de patris morte fallatur oraculum." Erfurd explains it to mean 'consolation, alleviation, relief' (lux, solatium, levamen), as in Eur. Andr. 407, ὀφθαλμός βίου. So also Orestes is called ὀφθαλμός οἰκῶν Aesch. Cho. 931. Pind. Pyth. v. 55, ὁ Βάττου παλαιὸς ὕλβος, πύργος ἄστεος ὄμμα τε φαεινότερον ξένοισι. See Blomf.

Gl. Aesch. Pers. 173. I suspect the common reading is corrupt. Qu. καὶ μὴν μέγ' ἐστὶν ὕφελος (or ὕφελός ἐστιν). (Unless εἶσιν be preferable to ἐστίν.) Or καὶ μὴν μέγιστον ὕφελος. Or καὶ μὴν μέγ' ὕφελος ἡμῖν —. The word ὕφελος, 'good, advantage,' is very suitable here. Cf. Phil. 1384. Hom. Il. xiii. 236, αἶ κ' ὕφελός τι γενώμεθα. xvii. 152, ὅς τοι πόλλ' ὕφελος γένετο. xxii. 513, οὐδέν σοί γ' ὕφελος. Aeschin. 31, 23, τὸ μέγα ὕφελος. Or μέγας γε κόμπος, i. e. 'a great thing to boast of,' ground of confidence. Cf. Eur. Herc. 1116, μέγας γ' ὁ κόμπος. οἱ — τάφοι. For the plural τάφοι cf. on 942.

988. τῆς ζώσης φόβος. For ἡ ζῶσα φοβεῖ με, as Wunder remarks.

989. ποίας δὲ καὶ —; 'Besides what woman is it you are so afraid about?' Cf. 1129, ποῖον ἄνδρα καὶ λέγεις; Aesch. Ag. 278, ποίου χρόνου δὲ καὶ πεπόρηται πόλις; But καὶ does not seem over suitable to the sense here. Perhaps we should read ποίας δὲ δὴ —. ἐκφοβεῖσθ'. εὐλαβεῖσθ' M. N. B. v. r. Trin. Hart. 'Are ye so exceedingly alarmed?' Perhaps ἔτι φοβεῖσθ'. Cf. on 1253.

989—90. ὕπερ and μέτα thus placed after their respective nouns in two succeeding lines are somewhat observable.

991. 'But what is there in her (as respects her) to cause you alarm (lit. leading to alarm)?' On τί ἐκείνης ('what of, in, or about her') v. Matth. § 317. Possibly, however, ἐκείνης may depend on φόβον (as in 988, τῆς ζώσης φόβος). ἐς φόβον φέρον. 'That leads you to fear.' Cf. 517.

992. θεήλατον. Cf. 255.

- ΑΓ. ἡ ῥήτόν ; ἡ οὐχὶ θεμιτὸν ἄλλον' εἰδέναι ;  
 ΟΙ. μάλιστά γ'· εἶπε γάρ με Δοξίας ποτὲ  
 χρῆναι μιγῆναι μητρὶ τῆμαντοῦ, τό τε 995  
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.  
 ὦν οὖνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι  
 μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὁμως  
 τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.  
 ΑΓ. ἡ γὰρ τάδ' ὀκνῶν κείθεν ἦσθ' ἀπόπολις ; 1000  
 ΟΙ. πατρός γε\* χρήζων μὴ φονεὺς εἶναι, γέρον.

993. ῥήτόν. Aesch. Pr. 765, εἰ ῥήτόν, φράσον. — οὐ γὰρ ῥήτόν αὐδᾶσθαι τάδε. The opposite of ἄρρητον. ἡ οὐχὶ θεμιτὸν Br. Dind. Schn. Hart. Pors. Adv. p. 40, ἡ οὐ θεμιτὸν all the mss. Which false reading, as Dindorf observes, is due to the transcriber's ignorance of the synizesis. Cf. on 630 and 1002. So Oed. C. 1758, ἀλλ' οὐ θεμιτόν. Plato Phaed. p. 67 B, μὴ οὐ θεμιτόν ἦ. Eur. Or. 97, σοὶ δ' οὐχὶ θεμιτόν (οὐ θεμιστόν Wund. Em. Trach. p. 62, οὐ lemm. Schol.) πρὸς φίλον στείχειν τάφον; Johnson's correction ἡ οὐ θεμιστόν is adopted by Both. Elmsl. Herm. Wund. Blomf. Gl. Sept. 691. Cf. on Trach. 809. The form θεμιστός is found in Aesch. Sept. 694, αἵματος οὐ θεμιστοῦ. Cho. 645, οὐ θεμιστῶς. In Homer we find ἀθέμιτος ἰ. 106. ρ'. 363. Perhaps we should read: ἡ οὐκ ἄλλοισι (ἄλλοις several mss.) θεμιτόν εἰδέναι, or ἡ οὐ θέμις νιν ἄλλον εἰδέναι. ἄλλον. ἄλλοις Dresd. a. Laud. Bodl. Elmsley compares Eur. Protesil. Fr. i. οὐ γὰρ θέμις βεβήλοισ [βέβηλον Musgr.] ἄπτεσθαι δόμων.

994. μάλιστά γ'. 'Certainly it is,' sub. ῥήτόν. Similarly ἡκιστά γ' 1386. ποτέ. πάλαι Aug. b. Tricl.

995. τῇ 'μαντοῦ vulg. Br. Herm. Hart. τῆμαντοῦ Elmsl. Dind. Wund. τῆμαντοῦ Schn.

996. τό τε πατρῶον αἷμα — ἐλεῖν. 'And to take the blood (the life) of my father.' Wunder translates: 'sanguinem patrum capere.' But I imagine that ἐλεῖν signifies here, as elsewhere, 'to destroy, kill,' so that πατρῶον αἷμα ἐλεῖν must mean 'to kill one's father by shedding his blood.' Schol. rec: ἐξελεῖν, ἐκχέαι. Gl. B: ἐλεῖν. λαβεῖν καὶ ἐκχέαι. The expression is a superabundant one, for ἐλεῖν τὸν πατέρα would have sufficed. The change of ἐλεῖν into χέαι, 'to shed,' would much simplify the expression;

though I am by no means prepared to support it. Sophocles is fond of using obsolete and unusual phrases, many of them such as few modern scholars would dare to risk their reputation on.

997. ἡ Κόρινθος — μακρὰν ἀπωκεῖτ'. 'Corinth was dwelt in at a long distance (was avoided) by me,' i. e. I dwelt at a long distance from Corinth. So a place is said βοᾶσθαι, ἄδεσθαι by any one, the verb that properly belongs to the agent being transferred in a passive sense to the object or thing acted on. V. Matth. § 490. Similarly in Martial Ep. iv. 30, 'Sacris piscibus hae natantur undae.' ἐξ ἐμοῦ. For ὑπ' ἐμοῦ, as elsewhere.

998. μακράν. Sub. ὁδόν (Arist. Pac. 825). 'Afar off.' Cf. Eur. Ph. 920, οὐ μακρὰν ἄπεστι. Iph. A. 664, μακράν γ' ἀπαίρεις. Cycl. 12. Arist. Ran. 450, μηδὲν μακρὰν ἀπέλθης. ἀπωκεῖτ'. ἀπόκισσ' B. v. r. F. Hart. εὐτυχῶς, with reference to his marriage and accession to the vacant throne of Thebes. Schneid. cites Od. ix. 34, ὡς οὐδὲν γλῦκτον ἦς πατρίδος οὐδὲ τοκῆων | γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον | γαίῃ ἐν ἁλλοδαπῇ ναίει ἀπάνευθε τοκῆων.

999. ἡδιστον βλέπειν. Perhaps ἡδιστα βλέπειν, or ἡδιστ' εἰσβλέπειν. Cf. on 1409.

1000. ἡ γὰρ τάδ' —. τάδ' strongly emphatic. 'What! was it from fear of these things that you kept away from that quarter?' The interrogative particles ἡ γὰρ often occur, as 1039. 1173. Oed. C. 64. 863. Ant. 44. 574. Aj. 1133. Ph. 243 322, &c. At other times they are found separate. ἡ — γὰρ, El. 1221, ἡ ζῆ γὰρ ἄνθρωπος; (but in the next verse, ἡ γὰρ σὺ κεινός;) 385. Phil. 654. For ἀπόπολις cf. Oed. C. 208.

1001. πατρός τε —. πατρός γε Elmsl. And I have no doubt this is the true reading, for Oedipus had already given this as one reason for his quitting his



- ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,  
ἐπεὶ περ εὖνους ἦλθον, ἐξελυσάμην ;
- ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
- ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005  
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
- ΟΙ. ἀλλ' οὐ ποτ' εἰμι τοῖς φυτεύσασίν γ' ὁμοῦ.
- ΑΓ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.

supposed country (996—7). Besides τὰδε in pree. v. evidently includes the murder of his father as well as his alliance with his mother. He is content to mention the former as being the more flagrant crime of the two, and that upon which the other might well be supposed to depend. Not to mention that the particle γε is here apparently required. Translate: 'Yes (to be sure, as well I might), from a desire not to become my father's murderer.' Cf. 1011, ταρβῶν γε (τε M.) —, and on Oed. C. 1109. For the force of the particle γε cf. 1030. 1175. γέρον. γέρων Trin.

1002. Here begins the ἀναγνώρισις, bringing in its train a dreadful περιπέτεια. The best kind of ἀναγνώρισις, as Aristotle (Poet. c. 16 and 11) justly remarks, is that which arises spontaneously ἐξ αὐτῶν τῶν πραγμάτων, and which itself forms also the περιπέτεια, as an example of which he instances the one in this play.

τί δῆτ' ἐγὼ οὐχὶ — ἐξελυσάμην; The aorist is frequently used after τί. See Matth. § 503. Heind. ad Plat. Prot. p. 460. So Aesch. Gr. 747, τί δῆτ' — οὐκ ἐν τάχει | ἔρριψ' ἐμανθὴν τῆσδ' ἀπὸ στύφλου πέτρας; Arist. Vesp. 213, τί οὐ κατεκοιμήθημεν —; Lys. 181, τί δῆτα ταῦτ' οὐχ ὥς τάχιστα, Λαμπιτοῖ, | ξυνωμόσαμεν —; 905, φιλεῖς; τί οὖν οὐ κατεκλίνης; 1162, τί δ' οὐ διηλλάγητε; Eur. Her. 805, τί τήνδε γαῖαν οὐκ εἰδάσαμεν —; Where v. Elmsl. Plat. Gorg. 503 B, τί οὐχὶ καὶ ἐμοὶ ἔφρασας; ἐγὼ οὐχὶ Liv. a. (?) Erf. Pors. Adv. p. 41. edd. recc. ἔγωγ' οὐχὶ F. G. L. (eras. χι) N. P. Trin. Aug. b. c. Ald. ἔγωγ' οὐ Liv. b. Bodl. &c. Triel. Br. (who makes no remark).

1003. ἐξελυσάμην. 'Set free from.' It is difficult to see here the force of the middle. Qu. ἐξερυσάμην, or ἐξέλυσα νῦν. But cf. Ant. 1112, ἐκλύσομαι. Tr. 21, ἐκλύεται με. Cf. also on Phil. 130. Aesch. Pr. 235, ἐξελυσάμην (ἐξερυσάμην most of the mss.) βροτοὺς | τοῦ μὴ —. Eum. 174, καὶ τὸν οὐκ ἐκλύσεται. Eur. Andr. 818,

θανάτου νιν ἐκλύσασθε. El. 1352, χαλεπῶν | ἐκλύοντες μόχθων. Soph. Tr. 181, πρῶτος ἀγγέλων | ὅκνου σε λύσω.

1004. λάβοις ἐμοῦ. 'Receive or get from me.' Cf. 1012. 1022, and on 142.

1005. τοῦτ'. 'On this account.' Schol: ἡγουν διὰ τοῦτο. Elmsley adduces Oed. C. 1291, ἃ δ' ἦλθον ἥδη σοι θέλω λέξαι, πάτερ. Arist. Pl. 966, ἀλλ' ὃ τι μάλιστ' ἐλήλυθας λέγειν σ' ἐχρῆν. Wunder cites Plat. Prot. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ. p. 316, ὦ Πρωταγόρα, πρὸς σέ τί ἦλθον; Matth. § 470, 7. In this sense, however, ταῦτα is far more usual than τοῦτο. Eur. Andr. 212, ταῦτά τοί σ' ἐχθεὶ πόσις. Plato Symp. 174 A, ταῦτα δ' ἐκαλλωπισάμην, ἵνα &c.

1006. On σοῦ at the beginning of the line cf. on Oed. C. 1164. πρὸς δόμους. 'To your home,' Corinth. εὖ πράξαιμί τι. 'I might get some good from you.' Burton: 'ut a te aliquid beneficii consequeretur.' They compare Arist. Pl. 341, χρηστόν τι πράττων. Pac. 215, εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν —. Eur. Herc. 729, προσδόκα δὲ δρῶν κακῶς | κακὸν τι πράξειν. Cf. also Trach. 190—1, ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τὰδε | πρὸς σοῦ τι κερδάναιμι καὶ κτάρμην χάριν. Eur. Med. 487, δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; Hom. Od. ξ. 152, εὐαγγέλιον δέ μοι ἔστω. Oed. C. 391, τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;

1007. τοῖς φυτεύσασιν. Those that begat me. Gl. B: τῇ γεννησάσῃ μητρὶ. But why should not both parents be meant? Cf. 1012. 1015—6. ὁμοῦ. I. e. ἐγγύς. Cf. on Ant. 406.

1008. ὦ παῖ. Would a messenger be likely to address a sovereign thus? Qu. ὦναξ. But cf. 1030. καλῶς. 'Clearly, very.' Schol: περιφανῶς. So 'pulchre' in Latin. They compare Theocr. iii. 3, τὸ καλὸν (Schol: ἀντὶ τοῦ λίαν) πεφιλαμένε. Diod. Sic. xiii. 108, ὅσα μὴ καλῶς ὑπὸ τοῦ πυρὸς ἐδόκει διεφθάρθαι. xviii. 9, μήπω καλῶς ἐγνωσμένης τῆς Ἀλεξάνδρου τελευτῆς. Charit. p. 156. 22, πρὶν καλῶς

- ΟΙ. πῶς, ὦ γεραιέ ; πρὸς θεῶν δίδασκέ με.  
 ΑΓ. εἰ τῶνδε φεύγεις εἵνεκ'† εἰς οἴκους" μολεῖν. 1010  
 ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.  
 ΑΓ. ἦ μὴ μίasma τῶν φυτευσάντων λάβῃς ;  
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.  
 ΑΓ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων ;  
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν ; 1015  
 ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.  
 ΟΙ. πῶς εἶπας ; οὐ γὰρ Πόλυβος ἐξέφυσέ με ;  
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρως, ἀλλ' ἴσον.  
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί ;"

τὴν ναῦν καταχθῆναι. Add Ev. Marc. vii. 9, καλῶς ('full well') ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ.

1010. εἰ τῶνδε —. Perhaps ἦ τῶνδε —; Cf. 1000. For εἰς οἴκους ('intro') qu. ἐς δόμους. Cf. 1006. οὔνεκ'. I may mention once for all, that I always write εἵνεκα, when it is used as a preposition.

1011. ταρβῶν Ald. Erf. Elmsl. edd. rece. ταρβῶ F. G. H. L. M. N. Turn. P. and probably all the mss. Br. The participle is evidently required. Cf. 1001, πατρός γε χρήζων —. Ant. 403, ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἂ φῆς ; | Φυ. ταύτην γ' ἰδὼν (ἴδον or εἶδον the mss.) θάπτουσαν. γε. τε M. ἐξέλθῃ. ἐξέλθοι F. G. L. N. Trin. 'Come, turn out.' Schol. rec: μὴ οἱ χρησμοὶ τοῦ Φοῖβου τελεσθῶσιν ἀληθεῖς. Cf. 88, κατ' ὀρθὸν ἐξεληθόντα. Cf. 1182, τὰ πάντ' ἂν ἐξηκοὶ σαφῆ. 953. 1519. 1182. σαφής. 'Sure, clearly fulfilled, true.' Cf. 286. 390. 439. 1182. Oed. C. 623, εἰ Ζεὺς ἔτι Ζεὺς, ἡ Διὸς Φοῖβος σαφής. 792.

1012. ἦ μὴ — λάβῃς ; So El. 1503, ἦ μὴ φύγω σε ; 'Lest you should take (contract) pollution from those who begat you?' (1007.) For the omission of the preposition after λάβῃς cf. 1022, δῶρον — τῶν ἐμῶν χειρῶν λαβών. 1004. 580, and on 142. Λαμβάνειν, 'to get,' is used equally of good and bad acquisitions. El. 1008. So χίμετλον λαμβάνειν &c.

1013. Trach. 408, τοῦτ' αὐτ' ἐχρηζον, τοῦτό σου μαθεῖν.

1014. πρὸς δίκης. 'With justice, justly.' El. 1211, πρὸς δίκης γὰρ οὐ στένεις.

1015. γ' om. F.

1016. ὀθούνεκα, 'because.' Cf. El. 1190. Tr. 277. 571. Aj. 123. 553. 1052. 'That,' Oed. R. 572. 1271. Oed. C. 853.

944. 1006. El. 47. 617. 1308. Tr. 813. Ph. 634. ἐν γένει. I. q. ἐγγενής, συγγενής. So 1430, τοῖς ἐν γένει. Oed. C. 1167, εἴ τις ὑμῖν ἐγγενής | ἔσθ'. Eur. Alc. 903, ἐμοὶ τις ἦν ἐν γένει, ᾧ —. Wunder quotes Dem. p. 1160. 22, οὐ γὰρ ἔστιν ἐν γένει σοι ἡ ἀνθρωπος (coll. 1161, 12). Similarly El. 1124, ἐν δυσμενείᾳ.

1018. ἴσον. 'Just as much.'

1019. 'And how then can he who begat me (Polybus) be the same as he who is nothing (in respect of having begotten me)?' For Oedipus as yet firmly believes that Polybus is his father. Schol: τῷ ἡλλοτριωμένῳ καὶ μὴ οἰκείῳ. ἔτι γὰρ Πολύβου νομίζει ἑαυτόν. τῷ μηδενὶ from the nominative ὁ μηδὲν (ὦν), it would seem, as explained by Wex ad Ant. 1294 (1325). Cf. Oed. C. 918, καὶ ἴσον τῷ μηδενὶ (ἔδοξας εἶναι). Aj. 767, ὁ μηδὲν ὦν. 1094, ὅς μηδὲν ὦν —. 1231, ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὑπερ. Eur. Ph. 601, τὸν οὐδὲν ἐν μάχῃ. Plat. Apol. p. 41 E, εἰ δὲν δοκῶσί τι εἶναι, μηδὲν ὄντες. Below 1187, ἴσα καὶ τὸ μηδὲν ζώσας. Compare also for similarity of expression Ant. 1325, τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. Perhaps however τῷ μηδενὶ may here be from the nom. ὁ μηδεὶς, 'he who is nobody' (in respect of me, no wise connected). For τῷ μηδενὶ a writer in Class. Journ. vi. 343 proposes τῷ μηδένα (sc. φύσαντι). I will venture to add a conjecture or two of my own, τῷ μὴ (sc. φύσαντι) πέλῃ (or φανῇ), or — τῷ μῇ ; λέγε (or φράσον, cf. 1037). The common reading certainly appears unintelligible. καὶ πῶς —. 'And how —?' Kai is often thus put before interrogative nouns and adverbs, to give greater force and emphasis to the question. See Wunder ad h. l.



- ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος οὐτ' ἐγώ. 1020  
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο ;  
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.  
 ΟΙ. καὶ ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα ;  
 ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.  
 ΟΙ. σὺ δ' ἐμπολήσας, ἡ τυχὼν μ' αὐτῷ δίδως ; 1025  
 ΑΓ. εὐρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.  
 ΟΙ. ὠδοιπόροις δὲ πρὸς τί τούσδε τοὺς τόπους ;  
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.  
 ΟΙ. ποιμὴν γὰρ ἦσθα καπὶ θητεία πλάνης ;  
 ΑΓ. σοῦ γ'\*, ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030

1020. For ἐγείνατ' perhaps ἐγέννησ'. Cf. 1167.

1021. ἀντὶ τοῦ ; 'Wherefore?' Cf. 1155. δῆ. δῆτα F. M. ὠνομάζετο. Elmsley observes that he has no where else met with the middle form of this verb. Perhaps therefore we should read, with Markl. ad Suppl. 749, ὠνόμαζεν δν (or — δῆτ' ὠνόμαζε παῖδά μ' δν). Cf. 1248, τοῖς οἴσιν αὐτοῦ. Aj. 442, τῶν ὑπλων τῶν δν πέρι. Trach. 266, τῶν δν τέκνων. Oed. C. 1639, ψαύσας ἀμαυραῖς χερσὶν δν παίδων λέγει. Cf. Eur. Ph. 27, ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν. Schneid. compares Eur. Iph. A. 417, ἥκω παῖδά σοι τὴν σὴν ἄγων, | ἣν Ἰφιγένειαν ὠνόμαζες ἐν δόμοις. But the middle voice may well be explained in this sense: 'Called me' (as being his own child). So a parent was said θέσθαι ὄνομα (not θεῖναι) to his own son. V. ad Arist. Nub. 65. Cf. on Aj. 647, also on 1003 above.

1022. δῶρον —. According to Sophocles, therefore, Polybus was aware that Oedipus was not his son. Whereas Euripides (Ph. 31) makes Merope impose upon her husband and persuade him that the child was his. τῶν — λαβών. On the genitive after λαβών cf. 1004. 1012. Otherwise the correction ἴσθ', ἐκ τῶν — would be easy. τῶν ἐμῶν χειρῶν. τῆς ἐμῆς χειρὸς Dresd. b. Ven. (from next verse perhaps). Erf.

1023. καὶ — ; Cf. 1500, καὶ τα τίς (1. τις) γαμεῖ ; Oed. C. 418. 1005. ὧδε — μέγα, 'thus greatly.' ἀπ' ἄλλης χειρὸς. Supply λαβών from prec. v.

1024. ἐξέπεισ'. 'Induced.' Perhaps τοῦτ' ἐπεισ'.

1025. τυχών Bothe (or Foertsch). edd. recc. τεκὼν the mss. 'Having

accidentally met with me.' This emendation is confirmed by v. 1039, ἡ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών ; Compare also 1018—20. δίδως. The historic present, as in 118. 1031. 1034. 1040.

1026. ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς. 'In the woody dells of Cithaeron.' "Eur. Suppl. 767, τάφῳ δέδονται πρὸς Κιθαιρῶνος πτυχαῖς. Bacch. 62, εἰς Κιθαιρῶνος πτυχὰς | ἐλθών. 796. 943. 1217." MITCH. Il. xi. 77, πτύχες Οὐλύμποιο. Pind. P. ix. 288, Πίνδου κλεεναῖς ἐν πτυχαῖς.

1027. πρὸς τί ; 'With what object?' Cf. 1144.

1028. ἐπεστάτουν. 'I was set over, I tended.' Aj. 27, ποιμνίων ἐπιστάταις.

1029. καπὶ θητεία πλάνης. 'And a mercenary wanderer.' Schol. μίσθιος καὶ (ἡ?) ἐπὶ μισθῷ πλάνης. Gl. B: θητεία. μισθαργία. By the term θῆς was more particularly understood 'a serf, villain, or land labourer.' Lat. 'adscriptus glebae.' Mitchell reminds us of Hesiod's direction θῆτά τ' ἄοικον ποιεῖσθαι. Even in the present day in Greece these wandering shepherds (chiefly Wallachs) move about during the warm months from one part of the country to another with their herds or flocks in quest of pasture. πλάνης. Eur. Ino Fr. 25, πόντου πλάνητες.

1030. σοῦ δ' F. Elmsl. Dind. Wund. σοῦ γ' the other mss. vulg. Br Herm. Matth. Schn. Hart. For the particles δὲ — γε cf. 372. 931. 943. Oed. C. 840. Aj. 1150. Phil. 1193. Cf. 372, σὺ δ' [γ' Aug. c.] ἄθλιός γε —. But I am inclined to think σοῦ γ' is the correct reading, and would translate thus: 'I was, and your deliverer withal' &c. For the force of γε cf.

ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς" με λαμβάνεις ;

ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.

ΟΙ. οἶμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;

ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.

ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνελόμην.

1035

1001. 1175. The former γε, as Matthiae remarks, qualifies the entire sentence; the latter belongs only to σωτήρ. For γε thus repeated he refers to Eur. Ph. 554. Med. 125. 856. Schneid. also retains σοῦ γ', observing that the first γε belongs to the whole sentence, the other emphasizes the expression σωτήρ. Dindorf's σοῦ δ' — he considers inadmissible, since there was nothing menial in being a 'hired' servant. A similar variation of reading is found Ant. 518, οὐ γάρ τι δοῦλος ἀλλ' ἀδελφὸς ὦλετο. | KP. πορθῶν γε (δὲ L. R. Aug. Dind., wrongly, I think) τήνδε γῆν. El. 593, ἧ καὶ τοῦτ' ἐρεῖς | ὥς — ; | αἰσχροῦς γ' (δ' vulg.) ἐάν περ καὶ λέγῃς. If any one should find any difficulty in the messenger thus addressing Oedipus by the appellation ὦ τέκνον, he may compare ὦ παῖ 1008. σωτήρ. This word gives occasion to Oedipus to inquire more particularly into the nature of his early sufferings. The reply thereby elicited at once opens the eyes of Jocasta; but Oedipus and the Chorus remain still in the dark.

1031. ἐν κακοῖς. ἐν καιροῖς L. (om. με.) Whence Wunder conjectures ἐν καλῶ, 'opportune,' comparing El. 384, νῦν γὰρ ἐν καλῶ φρονεῖν (Schol: νῦν εὐκαιρόν ἐστι καλῶς φρονῆσαι). Cf. also on Phil. 1153. Perhaps ἡ κακόν. Cf. 1033. Oedipus is naturally led to inquire from what particular evil he had been delivered.

1032. ποδῶν — ἄρθρα — τὰ σά. 'Your foot-joints, or ancles.' Tr. 779, μάρψας ποδὸς νιν, ἄρθρον ᾗ λυγίζεται. Ph. 1202. Above 718. We should have expected, in accordance with our own way of speaking, ἄρθρα τῶν σῶν ποδῶν; but in Greek the possessive pronoun is frequently joined with the former of two nouns, especially where those nouns form but one idea, or are otherwise closely connected. Cf. 1400, τοῦμὲν αἶμα — πατρός. Ant. 788, νεῖκος ἀνδρῶν ξύναιμον (for ξυναίμων). Eur. Ph. 1515, τάδε σώματα νεκρῶν. Ibid., ὕμματος αὐγαῖς σαῖς. Cf. also on 832. μαρτυρήσειε P.

1034. ποδοῖν ἀκμάς. 'The extremities of your feet.' Cf. 1243, ἀμφιδεξιῶν ἀκμαῖς. Aesch. Eum. 370, μάλα γὰρ οὖν

ἀλομένα | ἄγκαθεν βαρυπεσῇ καταφέρω ποδὸς ἀκμάν. Perhaps however it will be better to understand ἀκμάς of 'spikes or spike nails.' So at least Gl. B: ἀκμάς. κέντρα. Cf. Oed. C. 976, κερκίδων ἀκμαῖσι. We must then translate: 'having spikes run through (piercing through) your feet.' Cf. Aesch. Pr. 76, ἐρρωμένως νυν θεῖνε διατόρους πέδας. Sept. 122, διάδετοι — γενύων ἱππέων — χαλινόι. Διάτορος is active also Aesch. Pr. 181, διάτορος φόβος. Eum. 567. Or διατόρους ἀκμαῖς πόδας, i. e. 'pierced with spikes.'

1035. δεινόν γ' ὄνειδος. καλόν γ' ὄνειδος Eust. p. 88, 16, and 1097, 25. Who probably confounded this passage with Eur. Med. 514, καλόν γ' ὄνειδος —. This reading is approved of by Pors. Adv. p. 165, and Wakef. ad Phil. 477, not by Valck. ad Phoen. 818. Cf. Phil. 477, σοὶ δ' ἐκκλιπόντι τοῦτ' (τόνδ') ὄνειδος οὐ καλόν. Eur. Med. 514, καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ, | πτωχοῦς ἀλᾶσθαι παῖδας. Ph. 828, Θήβαις κάλλιστον ὄνειδος. In such passages as the one from Medea, the irony is conveyed, not by the adjective, but the particle γε. For ὄνειδος (i. q. φήμη, κλέος) is a μέση λέξις or word of 'middle' signification, i. e. capable of being used equally in a good or bad sense. σπαργάνων ἀνελόμην. 'Did I get from my cradle' (lit. did I take up from my swaddling-clothes). Aesch. Cho. 755, παῖς ἔτ' ὦν ἐν σπαργάνοις. 529. Ag. 1606. Eur. Ion. 955, σπαργανώσαντες πέπλοις (τὸν παῖδα). Some explain σπαργάνων ὅς 'tokens.' Donatus on Terence iv. 6. 15, "Monumenta sunt, quae Graeci dicunt γνώρισματα καὶ σπάργανα." By these γνώρισματα (monumenta, crepundia), which were generally attached to children when exposed, they were frequently recognized in after life. But I know not why we should not take σπάργανα here in its more usual signification. Gl. B: ἔλαβον. Lat. 'nactus sum.' Cf. El. 1193, πυρὸς ἀνελόμην — ἄβλιον βάρος. 1140, οὔτε (σε) παμφλέκτου πυρὸς | ἀνελόμην. Tr. 558, ὃ (δῶρον) — παρὰ | Νέσσου φθίνοντος ἐκ φόνων ἀνελόμην. Arist. Ach. 810. For the omission of the pre-



- ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.  
 ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρός; φράσον.  
 ΑΓ. οὐκ οἶδ'. ὁ δούς σε† ταῦτ' ἐμοῦ λῶον φρονεῖ."  
 ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχών;  
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040  
 ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;  
 ΑΓ. τῶν Λαῖου δήπου τις ὠνομάζετο.  
 ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;  
 ΑΓ. μάλιστα· τούτου τάνδρὸς οὗτος ἦν βοτήρ.  
 ΟΙ. ἦ καστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045  
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.  
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας,  
 ὅστις κάτοιδε τὸν βοτήρ', ὃν ἐννέπει,  
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;

position cf. on 142. Schol: ἐκ σπαργάνων. Gl. B: σπαργάνων. ἀπό.

1036. 1045. ὥστ'. ὡς L. pr. 'So that you were named from this incident the person you are' (Οἰδίπους, as if οἰδῶν τῷ πόδε). Said in continuation of v. 1034. Cf. Aj. 97, ἦ καὶ πρὸς Ἀτρεΐδαισιν ῥήμασας χέρα: | — ὥστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι. But perhaps the true reading is, ὡς (so L. pr.) ὠνομάσθης, 'Know that thou wast named' &c. Cf. Aj. 39. For the matter cf. Eur. Ph. 26, σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσον | ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν. Arist. Ran. 1192, εἶθ' ὡς Πόλυβον ἥρρησεν οἰδῶν τῷ πόδε. 1036. Seneca Oed. 812, 'Forata ferro gesserat vestigia, | Tumore nactus nomen ac vitio pedum.' ὅς εἰ. 'The person you are,' i. e. Oedipus. Cf. 1068.

1037. Qu. ὦ (not ὦ) πρὸς θεῶν —. Though I am aware the vocative frequently follows this exclamation, as in ὦ (qu. ὦ) χαῖρε δέσποτα and the like.

πρὸς μητρὸς —. 'Was it by my mother, or my father,' that I was thus maltreated? Triclin: ἐπαθον τοῦτο δηλονότι, ἤγουν τὸ διατρυνθῆναι τοὺς ἀστραγάλους. Which is preferable to supplying ὠνομάσθην. We have only to refer these words to v. 1034, and to consider as parenthetical the exclamation of Oedipus and the reply it draws forth in vv. 1035—6.

1038. ὁ δούς δέ —. I should greatly prefer ὁ δούς σε —. Or perhaps ὁ δούς σ' ἂν — φρονοῖ. Cf. 1053. Gl. B: ταῦτ'. εἴτε ἐκ πατρός ἢ μητρὸς ἐπαθες. λῶον

φρονεῖ. 'Knows better.' Cf. 570, εὖ φρονῶν.

1039. οὐδ' αὐτὸς τυχών. Sub. ἔλαβες. Unless we write οὐκ αὐτὸς τυχών. Schol. rec: τυχών. ἐντυχών. εὐρών.

1040. οὐκ —. Supply ἔτυχον αὐτὸς from the latter clause of the preceding sentence. Neue compares Plato Gorg. 453 D, πότερον, ὃ διδάσκει, πείθει ἢ οὐ; — Οὐ δηῖτα, ἀλλὰ — πείθει, and Theaet. 149 E. ἐκδίδωσί μοι. Qu. ἦν ὁ δούς σέ μοι.

1041. τίς οὗτος; Perhaps τίς ἦν, τίς; But cf. Eur. Ph. 418. ἢ κάτοισθα —; 'Dost thou know him so as to (ὥστε) declare him by word of mouth?'

1042. 'He was assuredly (I know) called one of Laius' domestics.' Cf. 1117. 1122, also 1167. For δήπου perhaps τοῖνον, as in 1167. τῶν Λαῖου. Schol. rec: οἰκετῶν δηλονότι.

1043. πάλαι ποτέ. 'Long ago.' So πρώην ποτὲ &c. Arist. Pl. 1002, πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

1044. μάλιστα· τούτου. μάλιστα μὲν τοῦδ' F. τούτου. τοῦτ' G.

1046. γ'. γὰρ F. G. L. M. P. The particle might well be dispensed with. εἰδῆτ' the mss. εἰδεῖτ' Heath, and so, it appears, the Schol. Cf. on Ant. 215. εἰδεῖτ' for εἰδείητε. So εἰδείμεν Plat. Rep. ix. 581. εἴτε Hom. Od. xxi. 195. σωθείμεν Eur. Hel. 824. λυπηθείμεν 777. ἐκβαίμεν Herc. 82. οὐπιχώριοι Elmsl. οἱ πιχώριοι D. T. vulg.

1049. εἴτ' οὖν —. εἴτε καί. Aesch. Ag.

σημήναθ', ὥς ὁ καιρὸς εὐρήσθαι τάδε." 1050

ΧΟ. οἶμαι μὲν,† οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,  
ὃν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ  
ἧδ' ἂν τάδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι.

ΟΙ. γύναι, νοεῖς; ἐκεῖνον ὄντιν' ἀρτίως

μολεῖν ἐφίεμεσθα, τόνδ' οὗτος λέγει;† 1055

ΙΟ. τί δ' ὄντιν' εἶπε; μηδὲν ἐντραπήῃς. τὰ δὲ  
ρήθέντα βούλου μηδὲ μεμνήσθαι μάτην.

843, εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος  
πέρη | λέγω. But Cho. 683, εἴτ' οὖν —  
εἴτ' οὖν. Soph. Phil. 345, εἴτε — εἴτ'  
ἄρ' οὖν. El. 199. 560.

1050. ὥς ὁ καιρὸς εὐρήσθαι τάδε. 'For  
it is time for these things to have been  
discovered.' The force of the article not  
being very apparent, I once thought of  
correcting καιρός γ' ἐφευρήσθαι (or ἀνευρ.)  
τάδε, or ὥς καιρὸς τάδ' εὐρήσθαι πάλαι.  
But cf. Arist. Pl. 255, ὥς ὁ καιρὸς οὐχὶ  
μέλλειν. εὐρήσθαι. ἠϋρήσθαι Elmsl.

1051. οἶμαι μὲν οὐδέν' ἄλλον —. Write  
οἶμαι μὲν, οὐδέν' ἄλλον (ἐννέπει from v.  
1048) —. Οἶμαι μὲν, as δοκῶ μὲν, is  
frequently thus put, the apodosis being  
suppressed, 'I think indeed' (though I  
may be mistaken). Cf. on Arist. Pac.  
47. Gl. B: εἶναι. Wrongly.

1052. καὶ μάτευες edd. vett.  
καμάτευεις B. Elmsley conjectures ὃν  
καί ματεύεις. πρόσθεν (γρ. πρώτον) B.

1054 f. γύναι, νοεῖς ἐκεῖνον —; These  
two verses Wunder deservedly considers  
to be faulty, though I think he is wrong  
in suspecting a third verse to be missing.  
The sense required he supposes to be  
this, 'Woman, thinkest thou that the  
man, whom we just now wished to be  
sent for (860), is the same as this man of  
whom this messenger speaks?' But νοεῖν  
cannot mean to know in the sense of  
γινώσκειν or εἰδέναι; and τόν θ', thus  
put for ὃν θ' or rather ὃν, is very inelegant.  
I venture therefore to correct, γύναι,  
νοεῖς; ἐκεῖνον ὄντιν' ἀρτίως | μολεῖν  
ἐφίεμεσθα, τόνδ' (so G.) οὗτος λέγει.  
'Madam, perceivest thou? that man whom  
we just now wanted to come here, is the  
one of whom this fellow speaks.' As if he  
had said, ὃδ' ἐκεῖνος ἀνὴρ. We may con-  
sider ἐκεῖνον as put in the accusative by  
attraction to ὄντινα (cf. on Oed. C. 1150),  
or as an 'accusativus pendens.' Schneid.  
renders: 'perceivest thou that yonder  
person is he, whom on the one hand

we sent for, and whom on the other hand  
this person means?' Though he thinks  
a break may perhaps be put at the end of  
1055 to mark the question as not finished.

1055. τόν θ'. τόνδ' G. Gl. B: τόν.  
ὄντινα. (As in 1379. 1427. Aj. 226.)  
τὸν χ' οὗτος λέγει Benedict. τόν δ' for  
τόν θ' Reisig ad Oed. C. 1110. Read  
τόνδ' οὗτος or τόνδ' αὐτόν —. Cf. 1145,  
ὃδ' ἐστίν, ὃ τῶν, κείνος, ὃς τότ' ἦν νέος.

1056. τί δ' B. (with v. r. τίς δ'). L. pr.  
M. Elmsl. τίς P. and vulg. Br. εἶπε  
vulg. εἶπε L. pr. M. P. Supply ἐρωτᾷς or  
ζητεῖς εἰδέναι, 'But why inquire of whom  
he spoke?' This conciseness of expression  
is well adapted to Jocasta's hurried and  
animated expostulation. Elmsley compares  
Aesch. Pr. 766, θέορτον ἢ βρότειον; εἰ  
ρήτὸν, φράσον. | IP. τί δ' ὄντιν'; οὐ γὰρ  
ρήτὸν αὐδᾶσθαι τάδε. Where Schol. sup-  
plies ἐρωτᾷς. Schneid. cites Arist. Nub.  
1261, τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἰ-  
δέναι; Elmsley (Praef. p. xl) conjectures,  
τί δ' ὄντιν'. εἰπέ. Linwood prefers τίς δ'  
ὄντιν' εἶπε, 'quis est quem ille dixit?'  
Which words he supposes her to utter  
awakened as it were from the reverie into  
which she had fallen. Τίς may appear to be  
supported by 463, τίς ὄντιν' ἂ θεσπιέπεια  
Δελφὶς εἶπε πέτρα —; Aj. 1043, τίς δ'  
ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;  
Perhaps we should read, τίς ὄντιν' εἶπε;  
Cf. 1300, τίς δ' (τίς δ' ὁ Bar. τίς δ' ὁ  
Laud.) πηδήσας —; ἐντραπήῃς. 'At-  
tend to it.' Gl. B: φροντίσης. τὰ  
δὲ — μάτην. 'And as to what has been  
said be unwilling so much as to remember  
it (much less to trouble yourself about it)  
for no good.' Jocasta, perceiving at  
length the real state of the case, and  
anxious to confine the evil within her own  
bosom, dissuades from further investiga-  
tion; which only excites in proportion  
the fatal curiosity of her consort.

1057. μάτην, 'for no good end.' Cf.  
874. Gl. B: μάτην. τὸ γὰρ τούτου



- ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν  
σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος."
- ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ στυτοῦ βίου 1060  
κῆδει, ματεύσης τοῦθ'. ἄλις νοσοῦσ' ἐγώ.
- ΟΙ. θάρσει σὺ μὲν γάρ, οὐδ' ἔαν ἐγὼ 'κ τρίτης\*  
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
- ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι, μὴ δρᾶν\* τάδε.

μνησθῆναι μάταιον. Burton would connect μάτην with τὰ ρηθέντα.

1059. ταῦτ' for τοιαῦτ' P. Whence one may conjecture σημεῖα ταῦτ' οὐκ ἐκφανῶ (or ἀποφανῶ) —. But I doubt whether οὐκ ἂν γένοιτο τοῦθ', ὅπως — οὐ φανῶ be good Greek. The instance cited by Wunder, Trach. 455, ὅπως δὲ λήσεις οὐδὲ τοῦτο γίγνεται, is not to the point. Perhaps οὐ μάθοιμ' (or φράσαιμ') ἐμὸν γένος. Or οὐ γένος φαίνοιμ' (φῆναιμ') ἐμόν. Or σημεῖα ταῦτ' οὐκ ἐκμάθοιμ' —. Cf. 1085, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος.

1060 f. Fr. 104, μὴ πάντ' ἐρεῦνα· πολλὰ καὶ λαθεῖν καλόν. εἴπερ τι — κῆδει. 'If you have any regard for.' Arist. Nub. 106, ἀλλ' εἴ τι κῆδει τῶν πατρώων ἀλφίτων. Ach. 1028, ἀλλ' εἴ τι κῆδει Δερκέτου Φυλασίου.

1061. ἄλις νοσοῦσ' ἐγώ. 'Tis enough that I am in trouble.' Cf. Ant. 547, ἀρκέσω θνήσκουσ' ἐγώ. Aj. 76, ἐνδον ἀρκείτω μένων. Trach. 332, ἄλις γὰρ ἡ παροῦσα (λύπη). Phil. 892, οὐπὶ νηὶ γὰρ | ἄλις πόνος. Below 1515. Eur. Herc. 1330, ἄλις γὰρ ὁ θεὸς ὠφελῶν, ὅταν θέλῃ. Or. 1039, ἄλις τὸ μητρὸς αἵμ' ἐγὼ δέ σ' οὐ κτενῶ. Arist. Eth. N. x. 11, μεταδιδόναι γὰρ ὡς ἡκιστα δεῖ τῶν κακῶν ὅθεν τὸ, ἄλις ἐγὼ δυστυχῶν. Eur. Ph. 1737, ἄλις ὀδυρμάτων ἐμοί. Alc. 1041, ἄλις δὲ κλαίειν τοῦμὸν ἦν ἐμοὶ κακόν. Schneid. cites Isaeus de Menecl. haer. 7, ἱκανὸς γὰρ ἔφη αὐτὸς ἀτυχῶν εἶναι. ἔχω the mss. ἐγὼ was rightly restored by Brunck (and Valek. ad Ph. 1737) from the Schol. on v. 1056. ἐγὼ is also found in a Chigian ms. ap. Schow. 'de charta papyr.' Cf. on Ant. 321.

1062. θάρσει Brunck. θάρρει the mss. Cf. on Oed. C. 491, and below 1459. Oedipus is again misled, conceiving that the reason why Jocasta wishes to smother further inquiry into his early history, is a suspicion lest he should be found to be of low extraction, which would be a shock to her pride. οὐδ' ἂν ἐκ τρίτης vulg. P. οὐδ' ἔαν ἐκ τρίτης Aug. c. οὐδ' ἔαν

τρίτης [Herm.] Erf. Elmsl. Neu. Dind. Wund. Hart. οὐδ' ἂν εἰ 'κ τρίτης Herm. οὐδ' ἂν εἰ τρίτης ἐγὼ [Herm.] Linw. οὐδ' ἔαν ἐγὼ 'κ τρίτης Schn. Schol. rec: ἐκ τρίτης μητρὸς, ἡγουν ἐκ προμάμης. It is possible the ἐκ may have crept into the text from the interpretation, and caused the disturbance. Schneidewin's correction is not improbable, and had long since occurred to myself. But it is not unlikely that τρίτης may have crept in from the interpretation, and that the genuine reading is οὐδ' ἔαν ἐγὼ τὰ πρὸς | μητρὸς &c. The disturbance, I suspect, arose from the ignorance of some grammarian, who was not aware of the possibility of the second syllable in ἔαν being lengthened in the arsis. On which question see Dind. ad Arist. Vesp. 228. Translate: 'Not even though I should be shown to be a very slave by three descents' (i. e. δοῦλος ἐκ τριγωνίας, δοῦλος ἐκ δούλων). Cf. Eur. Andr. 636, κεί τρις νόθος πέφυκε. Ovid, Met. xiii. 21, 'Sic ab Jove tertius Ajax.' Schneid. compares the term ἐπτάδουλος in Hipponax, and the contrary mark of γενναϊότης, ἐπὶ πάππους πλουσίους ἔχειν Plat. Theaet. 174 E. Heath renders: 'ne quidem si ex matre, avia, ab avia servus tripliciter servus sim oriundus.' The interpretation of the Scholiast is certainly incorrect: τρίτον πεπραμένης καὶ αὐτὸς τρίπρατος.

1063. κακή. 'Low-born.' Ant. 38, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακή. So πονηρὸς Arist. Ran. 731, &c. Contrariwise ἀγαθὸς, ἐσθλὸς, χρηστὸς frequently mean 'well-born.' The notion of goodness being connected by the Greeks with high birth.

1064. μὴ δρᾶ τάδε L. pr. M. N. P. Dresd. a. b. Aug. b. Bar. and three of Brunck's. Br. Herm. Neu. Dind. Wund. Schn. Hart. Ebn. μὴ δρᾶν Ald. some few mss. and L. (sec. m.) This latter reading with Elmsley I much prefer: it is far more probable that μὴ δρᾶν should

- ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065  
 ΙΟ. καὶ μὴν φρονούσά γ' εὖ τὰ λῶστά σοι λέγω.  
 ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.  
 ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοιῆς ὅς εἰ.  
 ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι ;  
 ταύτην δ' ἔατε πλουσίῳ χαίρειν' γένει. 1070  
 ΙΟ. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω  
 μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον.  
 ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας  
 ἄξασα λύπης ἢ γυνή ; δέδοιχ' ὅπως  
 μὴ 'κ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά. 1075

have been changed to μὴ δρᾶ, than the contrary. Translate: 'Comply with my request, not to do this.' Cf. 1436, αἰδεῖσθ' ἄνακτος 'Ηλίου, τοιόνδ' ἄγος | ἀκάλυπτον οὕτω δεικνύναι. Elmsley quotes Aesch. Eum. 797, ἐμοὶ πίθεσθε μὴ βαρυστόνωος φέρειν. τὰδε. V. 1059.

1066. φρονούσα — εὖ. 'With good intentions towards you.' Aj. 491, εὖ φρονῶν τὰ σά. So El. 233, ἀλλ' οὖν εὐνοία γ' αὐδῶ.

1067. τὰ λῶστα —. 'This best course (according to your view),' that I should not investigate my parentage. Oedipus repeats Jocasta's words in indignation at her persevering attempts to thwart his curiosity. Cf. 547—52. πάλαι (γρ. πλέον) B.

1068. εἴθε —. 'May you never discover yourself to be the person you are.' Cf. 1036. Arist. Ach. 442, τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγώ —.

1070. πλουσίῳ — γένει. 'In her noble birth.' Πλούσιος here does not mean simply 'rich,' but, in a secondary sense, 'what belongs to (or is connected with) rich people.' So El. 361, σοὶ δὲ πλουσία | τράπεζα κείσθω. Arist. Vesp. 1168, πλουσίως ('divitis instar') — διαλακάνισον. So also in Latin, Juv. xiii. 96, 'locupletem optare podagram.' Πλουσίῳ therefore is equivalent to εὐγενεῖ, γενναίῳ, as Schneid. correctly explains it, who compares Arist. Pol. v. 1. 3, εὐγενεῖς εἶναι δοκοῦσιν οἷς ὑπάρχει προγόνων ἀρετὴ καὶ πλοῦτος (i. e. ἀρχαῖος πλοῦτος, El. 1393). Hence the two combined, as in Herod. ix. 93, οἱ πλούτῳ καὶ γένει δοκιμῶτατοι τῶν ἀστῶν.

χαίρειν. Perhaps 'παυχεῖν. Ant. 483, τοῖτοίς ἐπαυχεῖν. Schol: τρυφᾶν καὶ ἐναβρύνεσθαι.

1071. Dacier notices the admirable taste displayed by our poet in the management of this delicate subject. It was proper, he observes, that Jocasta should be present at the identification of Oedipus; but when once the fatal discovery had been made, decorum required that they should no longer remain together. This is why, as soon as her own eyes are opened, she is made to leave the stage, before the course of the investigation, which she had been unable to arrest, has reached the fatal climax, which discloses to Oedipus who he is.

1072. Jocasta here leaves the stage abruptly, bent on self-destruction. Wunder observes that Sophocles is fond of suggesting tragic consequences by such abrupt departures from the stage, as in Ant. 766 f. 1244 f. Trach. 813.

1073 f. τί ποτε βέβηκεν —; Similarly Ant. 766. 1244. Trach. 813. Sch.

ἀγρίας — λύπης. 'Violent grief.' Cf. 1205.

1074. ἄξασα. ἀτξασα Ald. αἰξασα Turn. ὅπως | μὴ, as in Aj. 1089.

1075. ἀναρρήξει B. D. E. Laud. Liv. b. Br. ἀναρρήξη edd. vett. M. P. A frequent error this in the mss. See on 1518. Aj. 1040. El. 956, &c. Cf. Phil. 1069, μὴ πρόσλευσσε — ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς. El. 956, ὅπως μὴ κατοκνήσεις. Aesch. Cho. 262, σιγᾶθ', ὅπως μὴ πεύσεται τις, ὦ τέκνον, | γλώσσης χάριν δὲ πάντ' ἀπαγγεῖλη (ἀπαγγελεῖ Pors.) τὰδε —. Cf. Eur. Hipp. 518, δέδοιχ' ὅπως μοι μὴ λίαν φανῆς [φανῇ ms. Flor. φανεῖ Monk] σοφῇ. Her. 249, μὴ τρέσης ὅπως — τις — ἀποσπάσει. Plat. Symp. 193 A, φόβος οὖν ἐνεστιν — ὅπως μὴ καὶ αὐτὸς διασχισθῇ σόμεθα &c. Demosth. Phil. iii. p. 130. 12, δέδοικα



ΟΙ. ὅποια χρήζει ῥηγνύτω· τοῦμόν δ' ἐγὼ,  
 κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.  
 αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,  
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.  
 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμω  
 τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.  
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς

1080

ὅπως μὴ πάνθ' — ποιεῖν ἡμῖν ἀνάγκη γενήσεται. Which passages are cited by Elmsley. V. Dawes. p. 227. Matth. § 519. 7. Translate, 'break forth.' Cf. 1280, τάδ' ἐκ δυοῖν ἔρρωγεν — κακά. So in Latin 'erumpere.'

1076. ὅποια χρήζει ῥηγνύτω. 'Break forth what will.' Perhaps ὅποια δὴ χρή (or χρήσται) ῥηγνύτω. ῥηγνύτω. For ἀναρρηγνύτω. I have frequently noticed that when a word is repeated or taken up by a second person, if it be a compound one, the preposition or other affix is dropt in the hurry of speaking. E. g. Arist. Vesp. 1334, ἥξομέν σε προσκαλούμενοι. — Ἰὴ ἱεῦ, καλούμενοι;

1077. σμικρόν. 'Humble.' Gl. B: φαῦλον. σπέρμ' ἰδεῖν. Gl. B: γένος γινῶναι. 'To ascertain my descent.' Cf. 1070. βουλήσομαι. Pretty much the same as βουλοίμην ἂν ('I should like'), βουλομένη μοι ἔσται. 'I wish and ever shall wish to learn.' Cf. Oed. C. 1289. Eur. Med. 261. Arist. Pl. 290. 319. So αἰτήσομαι Aj. 825. A determination is implied in the future. Schneid. compares Plaut. Mil. Gl. 395, 'Narrandum ego istuc militi censebo.' Hor. Ep. i. 14. 44, 'Quam scit uterque libens censebo (that will be my advice) exerceat artem.'

1078. αὕτη Elmsl. Dind. (who compares Ant. 484) Wund. Schn. Hart. &c. αὕτη vulg. Br. Herm. φρονεῖ — μέγα. 'Is high-minded, vain, proud.' Gl. B: μεγαλοφρονεῖ. Ant. 768, φρονεῖτω μείζον ἢ κατ' ἄνδρ'. 479. Aj. 1087. 1120. Eur. Ph. 41, &c. ὡς γυνή. Sub. οὔσα, 'as being (like) a woman.'

1079. δυσγένειαν. 'Low birth.' Opposed to εὐγένειαν. αἰσχύνεται. 'Is ashamed of.' Eur. Ion. 341, ἀνδρὸς ἀδικίαν αἰσχύνεται. Arist. Pl. 774, αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς.

1080. παῖδα τῆς Τύχης. 'A child of Fortune.' Eur. Fr. Inc. 142, ὁ τῆς Τύχης παῖς κληρὸς. Horat. Sat. ii. 6. 49, 'Luserat in campo Fortunae filius.' This passage is quoted in Plutarch de Rom.

fort. p. 318 C, ἄντικρυς οὗτος (L. Corn. Sulla) τῇ τύχῃ μετὰ τῶν πράξεων ξαυτὸν εἰσεποίει, βοῶν κατὰ τὸν Οἰδίποδα τὸν Σοφοκλέους, 'Εγὼ δ' — νέμω. So Poly-nices speaks of himself as τοῦ κακοῦ πότμου φυτευθεῖς Oed. C. 1323. Eur. Tro. 783, ὦ Τυνδάρειον ἔρνος, οὐποτ' εἴ Διὸς, | πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι. | Ἀλάστορος μὲν πρῶτον, εἴτα δὲ Φθόνου, | Φόνου τε Θανάτου θ', ὅσα τε γῇ τρέφει κακά. νέμων. I. q. νομίζων, 'esteeming.' Oed. C. 878, τάνδ' ἄρ' οὐκ ἔτι νεμῶ πόλιν. El. 150, ἰὼ — Νιόβα, σὲ δ' ἔγωγε νέμω θεόν. Aj. 1330, φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. Tr. 483, εἴ τι τήνδ' ἁμαρτίαν νέμεις.

1081. τῆς εὖ διδούσης. 'The dispenser of good, the bountiful.' Cf. Oed. C. 642. 1435. Pflugk ad Eur. Andr. 751.

1082. τῆς γὰρ —. 'For from her (as a mother),' &c. The article for the pronoun. V. Matth. § 286. Gl: ταύτης. Cf. on El. 45, ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξέων. Hom. Il. α'. 12, τὴν δ' ἐγὼ οὐ λύσσα. οἱ δὲ συγγενεῖς —. 'And the kindred (congenital, born simultaneously) months marked me out as small and great,' i. e. the course of time saw me at one period of my life in humble circumstances (exposed on Cithaeron, &c.) and afterwards in better (as king of Thebes). By an extremely bold figure Oedipus calls 'Fortune' his mother, and 'Time' his brother. Hermann explains συγγενεῖς as meaning simply 'co-existing, concurrent with' (qui mecum fuerunt), appealing to Eur. Herc. 1285, συγγενῶς (perpetuo) δύστηνος ὢν. We may also compare the expression in Oed. C. 7, ὁ χρόνος ξυνὸν μακρός, and that above, 963, καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ. Schol. rec: οἱ δὲ συγγενεῖς τῆς τύχης δηλονότι. Lastly, it may not be amiss to mention Coray's ingenious conjecture αἱ δὲ συγγενεῖς μοῖραι (ad Plutarch. V. i. 374). For μῆνες cf. Phil. 721, πλήθει πολλῶν μηνῶν. Ant. 607, ἀκάματοι θεῶν μῆνες.

μῆνές με μικρὸν καὶ μέγαν διώρισαν.  
 τοιόσδε δὴ φύςτ' οὐκ ἂν ἐξέλθοιμ' ἔτι"  
 ποτ' ἄλλος," ὥστε μὴ 'κμαθεῖν" τοῦμὸν γένος. 1085  
 ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις," στρ.

1083. καὶ μέγαν. On this use of καὶ ('and then again') Schneid. compares Il. xv. 634, ὁ νομεὺς πρώτῃσι καὶ ὑστατίῃσι βόεσσιν | αἰὲν ὁμοστικᾶει. διώρισαν. Gl: ἔταξαν. Cf. 723, τοιαῦτα φῆμαι μαντικάι διώρισαν.

1084. τοιόσδε δ' ἐκφύς vulg. Bodl. Schol. Br. Dind. Herm. Wund. Schn. Hart. τοιόσδ' ἐκφύς G. L. N. P. Aug. b. c. τοιόσδε γ' ἐκφύς Dresd. a. τοιόσδε φύς τῇσδ' Dresd. b. Schol: τοιοῦτος πεφυκῶς, οὐκ ὀκνήσω τὸ γένος ἐξερευνησάμεν τὸ ἡμέτερον. Elmsley conjectures τοιόσδε φύς ἂν οὐκ ἂν —, comparing v. 446. 339. Aj. 1144. El. 697. Eur. Andr. 307. Read τοιόσδε δὴ (or τοιόσδ' ἐγὼ) φύς —. As the Schol. seems to have read. Cf. 435, ἡμεῖς τοιοῖδ' ἐφύμεν &c. Oed. C. 1379, τοιῶδ' ἐφύτον. Translate: 'Being then born of such parentage.' The reading ἐκφύς, which can only mean 'having sprung from,' I consider untenable.

οὐκ ἂν ἐξέλθοιμ' ἔτι ποτ' ἄλλος —. 'Never will I turn out different (change my present intention) so as to abandon the investigation of my birth.' The sense of the passage is apparent, but the wording of it seems rather strange, so much so that Wunder is at a loss to understand how the required signification can be elicited from it. The chief difficulty that I myself see (making allowance for peculiarity of expression) is in ἔτι and ποτὲ thus placed together. Suppose therefore we read ἐγὼ or ἐκὼν for ἔτι, or thus οὐκ ἂν ἐξέλθοιμ' ἐπὶ | ἄλλοισιν (in which case we may imagine ποτ' to have sprung from the double reading ἐπὶ and ἔτι, π being written over ἔτι; the next step would of course be to change ἄλλοισιν into ἄλλος for the sake of the metre). Yet the common reading ἐξέλθοιμ' — ἄλλος derives great confirmation from v. 1011, ταρβῶν γε, μὴ μοι Φοῖβος ἐξέλθῃ σαφής.

1085. ποτ'. πότ' the mss. But ποτ' is attributed to P. For this position of ποτὲ at the beginning of a senarius, which Elmsley decidedly condemns, we may compare Aj. 986, οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις δεῦρο; Tr. 830. Perhaps ἐπὶ | ἄλλοις ποθ', or ἐγὼ | ἄλλος ποθ' —. But possibly Sophocles intended to mark

the word as emphatic. ἄλλος for ἄλλος Doederl. Schneid. ὥστε μὴ 'κμαθεῖν. Perhaps ὥστε μὴ οὐ μαθεῖν. Ant. 97, πείσομαι γὰρ οὐ(οὐν?) | τοσοῦτον οὐδέν, ὥστε μὴ οὐ (qu. μὴ) καλῶς θανεῖν.

1086—1109. "This joyous song," observes Schneid., "takes the place of a stasimon, like the hyporchema Aj. 693, as the tragedians are fond of introducing odes of this description just before the catastrophe, for the sake of contrast. V. Aesch. Cho. 770 f. Soph. Trach. 630 f."

1086. The Chorus is led by what it has just heard to make conjectures as to the birth of Oedipus; and suggests the probability of his being the concealed offspring of some mountain nymph; inhabitant of the woody heights of Cithaeron or Helicon, by some rural divinity, such as Pan, Apollo (νόμιος), Mercury or Bacchus. εἴπερ ἐγὼ μάντις —. Similarly El. 472, εἰ μὴ γὰρ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς &c. Oed. C. 608, εἰ πέφυκα τῶνδε τῶν ἔργων ἴδρις. 1080. 1097. Arist. Ran. 706, εἰ δ' ἐγὼ ὀρθὸς (οἶος?) ἰδεῖν &c. Mitchell compares the similar language of Milton, Sams. Agon. 1387, "If there be ought of presage in the mind, | This day will be remarkable" &c.

1087. καὶ κατὰ γνώμαν ἴδρις. Schol: ἔμπειρος κατὰ τὴν γνώμην, ὅ ἐστι συνετός. 'Clever, discerning, wise in judgment.' Kayser thus explains: "Si rem perspicio, quantum licet per mentis meae aciem." Arndt conjectures: καὶ σοφᾶν (or καλᾶν) γνώμῃν ἴδρις, or καὶ καταγνώμων (?) ἴδρις. And he compares El. 472. Ant. 1250, γνώμης γὰρ οὐκ ἔμπειρος. Aesch. Ag. 1101, θεσφάτων γνώμων ἄκρος. Thuc. i. 133, τῶν παραχρῆμα κράτιστος γνώμων. Wunder also objects to the phrase κατὰ γνώμαν ἴδρις. I should myself prefer καὶ σοφᾶς γνώμας ἴδρις (i. e. οὐ λειπόμενος, as in El. 472), or καὶ τι τὰν γνώμων ἴδρις. γνώμαν Erf. Elmsl. Herm. Dind. Wund. Hart. γνώμην the mss. Schol: οὐκ ἔση εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὔξειν σε, ὥς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος. Gl. B: οὐ μὰ τὸν Ὀλυμπον ἄπειρος οὐκ ἔση, ὦ Κιθαιρῶν, κατὰ τὴν αὔριον πάννυ λαμπρὰν ἡμέραν τοῦ μὴ οὐκ



οὐ τὸν Ὀλυμπον ἀπείρων,

ὦ Κιθαίων, οὐκ ἔσει\* τὰν αὔριον\*

1090

πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου

αὔξειν ἡγουν τιμᾶν σε ἡμᾶς δηλονότι καὶ ὁμοδίατον τοῦ Οἰδίποδος καὶ τροφὸν καὶ μητέρα καὶ τιμᾶσθαι παρ' ἡμῶν ὡς ἐπ' ἐράστα φέροντα τοῖς ἐμοῖς βασιλεῦσιν. Translate: 'By Olympus, thou shalt not, O Cithaeron, on the coming full-moon, be without experience of our extolling thee as the compatriot and nurse and mother of Oedipus, and of being visited by us in choral dance, as yielding welcome service to my sovereign prince.' The chief difficulty in this passage exists in the change of subject before *χορεύεσθαι*; though we must not measure an author like Sophocles, who loves to revel unrestrained in the garden of the Muses, and abounds in even violent changes of construction, by the nice and polished rules of grammatical precision. See however on each separate verse.

1088 f. A similar passage occurs in El. 1063 f., ἀλλ' οὐ τὰν Διὸς ἀστράπην — δαρὸν οὐκ ἀποίνητοι. οὐ τὸν (γρ. οὐ μὰ τὸν) B. οὐ μὰ τὸν G. μὰ τὸν (γρ. οὐ τὸν) F. μὰ τὸν Hart. On the omission of μὰ cf. on 660 and El. 1063. Dind. removed the comma after Ὀλυμπον. ἀπείρων. ἄπειρος some few mss. (Trin. Aug. b.), either in the text, or as an interpretation. ἄπειρον Hart. Gl: ἀμέτοχος. 'Without experience of.' Hesych: Ἀπείρωνας· ἀπειράτους. Σοφοκλῆς Θυέστη (Fr. 245). See Erf.

1089—91. Dind. has given: ὦ Κιθαίων, οὐκέτι τὰν ἑτέραν | πανσέληνον, μὴ οὐ &c., comparing Trach. 835, πῶς ὄδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι; Wunder also considers the words οὐκ ἔσει τὰν αὔριον to be corrupt. Wherefore I know not. The corresponding verse in the antistrophe 1101 is doubtless faulty, and should be conformed to this one, which to all appearance is correct.

1089. οὐκ ἔσει vulg. οὐκ ἔση (γρ. οὐκέτ' ἔση) B. οὐκέτ' ἔσει Herm. οὐκέτι Dind.

1091. τὰν αὔριον πανσέληνον (πανσέλανον Elmsl.). 'Crastinum plenilunium.' Dind. gives from conjecture τὰν ἑτέραν. Schneid. supposes 'to-morrow's full-moon' to refer to the then present time of the great Dionysia, the six days' festival in the middle of Elaphebolion, at which new tragedies were brought out. Festivals, he adds, of this description used to be celebrated by night, παννυχίδες

(Ant. 153. 1147). Are we to infer from this phrase that the tragedies were performed at the Dionysia always the day before the full-moon, or that on this occasion such was the case? All we know of this matter is, that they were performed in the middle of Elaphebolion *about* the full-moon, which is not sufficient to meet the case. Neue in consequence alters the stopping, and translates πανσέληνον 'lunari luce perfusum' (by the light of the moon): for, adds he, such sacred rites were usually performed at night (Ant. 153. 1147). But I do not myself see what we have to do here with the Dionysia at all. May not τὰν αὔριον here signify, not 'to-morrow,' but in a general sense 'the coming, the next full-moon,' though the usual ellipse is that of ἡμέρα (ἢ αὔριον ἡμέρα)? Musgrave seems to have caught the true meaning, who interprets it 'proximum plenilunium.' On the custom of observing sacred rites at the full-moon see Musgr. on El. 287. Πανσέληνος is feminine, the ellipse being supplied either by σελήνη, μήνη or νύξ. Aesch. Sept. 389, λαμπρὰ δὲ πανσέληνος —. Schol. rec: τοῦ μὴ οὐκ αὔξειν, ἡγουν τιμᾶν σε, ἡμᾶς δηλονότι, καὶ ὁμοδίατον τοῦ Οἰδίποδος &c. It is usual to take αὔξειν transitively, supplying ἡμᾶς as its subject from the following *χορεύεσθαι πρὸς ἡμῶν*. Elmsley's explanation is as follows, μὴ οὐ καὶ τροφὸν καὶ μητέρα (Corinth and Thebes) αὔξειν σε (ὡς ὄντα) πατριώταν Οἰδίπου, καὶ (σε) *χορεύεσθαι πρὸς ἡμῶν* &c. He considers too καὶ before πατριώταν to be answered by καὶ before *χορεύεσθαι*. μὴ οὐ. 'But that.' Lat. 'quin.' πατριώταν. 'Fellow-countryman.' In French, 'compatriote.' Mitchell quotes Plat. Legg. vi. 777 C, πατριώτας ἀλλήλων εἶναι. Cithaeron is styled πατριώτης or compatriot of Oedipus, because he was found and supposed to have been born there. Cf. 1082, οἱ δὲ συγγενεῖς μῆνες. "With a climax," observes Schneid., "the Chorus calls the mountain καὶ πατριώταν ('patrium,' i. e. πατρίδα) καὶ τροφὸν καὶ μητέρα." Hartung gives from conjecture πατέρ' ᾧδαν for πατριώταν. Perhaps τὸν πατριώταν Οἰδίπου —. As there is no subject before αὔξειν, suppose that for μὴ οὐ σέ γε —

καὶ τροφὸν καὶ ματέρ' αὖξειν,"  
καὶ" χορεύεσθαι πρὸς" ἡμῶν, ὥς ἐπίηρα φέροντα  
τοῖς ἐμοῖς τυράννοις.

we read μὴ οὐ σ' ἐμὲ —. The Chorus, as is well known, often speaks of itself in the singular. Or thus: μὴ οὐ σέ γε τὸν πατριώταν Οἰδίπουν καὶ τροφὸν καὶ ματέρ' (οὐσαν) αὖξειν, or μὴ οὐ σέ γε καὶ (καὶ to be connected with αὖξειν) πατριώταν Οἰδίπουν τὰν τροφὸν καὶ ματέρ' αὖξειν (or αἰρεῖν, or αὖχειν). Thus σέ becomes the subject, and Οἰδίπουν the object. Or thus: μὴ οὐ — ματέρ' αὖξεσθαι (or αἰρεσθαι, or ἄδεσθαι, or αὐδᾶσθαι) χορεύεσθαι θ' ὑφ' ἡμῶν. Or: καὶ τροφὸν μαῖδαν τ' ἀκούειν. (Maia in the sense of a 'mother' occurs Eur. Alc. 393. Aesch. Cho. 45, ὦ μαῖα γαῖα, and of a 'nurse' Soph. Fr. 782. Eur. Hipp. 243. It is not unlikely ματέρα crept in from a gloss.) The usual interpretation of this perplexing passage is far from satisfactory, and I doubt not that there lurks some error.

1092. τροφὸν καὶ ματέρ'. Mitchell illustrates from Pind. P. ii. 5, ἀνδρῶν ἵππων τε — τροφοί (Syracusae). Ol. v. 7, πόλιν λαοτρόφον. Pind. Isth. i. 1, μᾶτερ ἐμὰ χρύσασπι Θήβα. Ol. ix. 31, Λοκρῶν ματέρ' ἀγλαόδενδρον. Phil. 326, χῆ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. ματέρ' for μητέρ' Erf. μητέρ' the mss. καὶ om. Dresd. b. αὖξειν. 'To magnify, extol, celebrate.' Schol: μεγαλύνειν, λέγειν. Eur. Bacch. 183, δεῖ γάρ νιν — ὅσον καθ' ἡμᾶς δυνατὸν, αὖξεσθαι μέγαν. "Pind. Ol. v. 7, τὰν σὰν πόλιν αὖξαν, Καμάρινα, λαοτρόφον. P. viii. 52, αὖξαν πάτραν Μιδυλιδᾶν &c." MITCH. Musgrave takes αὖξειν in an intransitive sense, comparing Trach. 119, τὸ δ' αὖξει [Schol: ἀντὶ τοῦ αὖζεται] βιότου πολύπονον. Nicand. Ther. 536. Clem. Alex. pp. 793. 848. 920. Synes. Calv. Enc. p. 54. Thom. Mag. v. αὖξειν. So we say 'to increase' both in an active and a neuter sense. But this sense is mostly confined to later writers. See Ell. h. v.

1093. χορεύεσθαι. 'Be celebrated (in dance and song).' Schol: ὑμνεῖσθαι, τιμᾶσθαι. Similarly Fr. 782, τὴν βακχωμένην | βροτοῖσι κλεινὴν Νύσσαν. Ant. 1153. Eur. Iph. T. 367, αὐλεῖται δὲ πᾶν μέλαθρον. Hel. 1449, πᾶσαν δ' ἐχρῆν γαῖαν βοᾶσθαι μακαρίαις ὑμνώδιας. Her. 402, θυηπολεῖται δ' ἄστυ. Where see Elmsley. Pind. Ol. x. 93, αἰδετο δὲ πᾶν τέμενος τερπναῖσι θαλιαῖς. Virg. G. ii.

487, 'Virginibus bacchata Lacaenis | Taygeta.' Compare also Ant. 152, θεῶν δὲ ναοὺς χοροῖς παννυχίοις πάντας ἐπέλωμεν ὁ Θήβας δ' ἐλελίχθων Βάκχιος ἄρχοι.

1094. ἐπίηρα φέροντα. Schol: ὥσπερ τὰ θυμήρη προσέχοντα &c. With reference to the discovery of Oedipus on Cithaeron. The phrase ἐπίηρα φέρειν, or, as Buttmann (Lexil. § 62) explains it, ἦρα ἐπιφέρειν, is an Homeric one, and occurs Od. γ'. 164, αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες. π'. 375, λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. σ'. 56, μή τις ἐπ' Ἴρῃ ἦρα φέρων &c. Il. α'. 572, μητρὶ φίλῃ ἐπίηρα φέρων. 578. In the former of which passages the position of ἐπὶ certainly seems to favour Buttmann's view, especially as we have the simple ἦρα φέρειν in Il. ξ'. 132, θυμῷ ἦρα φέροντες. And as for the tmesis of ἐπιφέρειν (the only way in which the verb can be admitted into an hexameter), we may compare Il. θ'. 516, Τρῳσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἀρηα. Where however ἐπιφέρειν has for its object an evil and unwelcome thing. The noun evidently is allied to ἄρω, ἀρέσκω. Cf. the nouns θυμήρης, ἄρμενος, ἐρίηρος &c. Hesychius explains Ἐπίηρα τὴν μετ' ἐπικουρίας χάριν μεγάλην, &c. But in Homer at least the only idea attached to the word is that of 'gratifying' or 'giving pleasure.'

1095. τοῖς ἐμοῖς τυράννοις. 'To my sovereign.' The plural forms κοίρανοι, ἄνακτες, βασιλεῖς, τύραννοι, are often used to denote a single sovereign or prince, as is remarked by Monk ad Alc. 132. Arist. Rhet. iii. 6, εἰς ὅγκον τῆς λέξεως συμβάλλεται τὸ ἐν πολλὰ ποιεῖν. Longin. c. 23, τὰ πληθυντικὰ μεγαλορρημονέστερα. Cf. 530, οἱ κρατοῦντες. Tr. 316, μὴ τῶν τυράννων Εὐρύτου σπορά τις ἦν; Ant. 60, ψῆφον τυράννων ἢ κράτη παρέξιμεν. 1172, ἄχθος βασιλέων. Oed. C. 294, τοὺς — ἄνακτας. 1087, γὰρ τᾶσδε δαμούχοις (coll. 1348). Eur. El. 93, λαθὼν τυράννους, οἱ κρατοῦσι τῇσδε γῆς. Herc. 567, κατασκάψω δόμους | καινῶν τυράννων. So also with nouns in general. Cf. 1176, τοὺς τεκόντας (his father). 495, Λαβδακίδαίς (of Laius only). 361. 1007. Oed. C. 1377, τοὺς φυτεῦσαντας. Ant. 1173, τεθνᾶσιν οἱ δὲ ζῶντες αἴτιοι θανεῖν. 1263.



ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἶη.

τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων  
ἄρα'' ἀντ. 1098

Πανὸς\* ὀρεσσιβάταο\* 1100

προσπελασθεῖς\* ;\* ἢ σέ γ' εὐνάτειρά τις\*

Tr. 1237, τοῖσιν ἐχθίστοισι συνναλεῖν Aj. 1305, τοὺς πρὸς αἵματος (of Ajax). Fr. 62, τοὺς τεκόντας καὶ φυτεύσαντας. Eur. Ph. 40. Med. 805, 930. 1295. Sup. 122. Iph. T. 142. Iph. A. 1087.

1096. The same metre (— — — — —), as Porson observes, occurs El. 486. 502. ἰήϊε Φοῖβε. Cf. 154. Arist. Vesp. 874, Ἰήϊε Παιδὶν. Lys. 1282, ἀγέχορον Ἰήϊον. The Chorus prays that Apollo will facilitate the discovery of the parents of Oedipus. And Apollo is particularly invoked, as having delivered the oracle, the burden of which weighs so heavily upon the head of Oedipus.

1097. Φοῖβε, σοὶ δὲ —. When the discourse is suddenly turned from one object to another, the noun is frequently put first, then the pronoun, and afterwards the particle. So Eur. Or. 614, Μενέλαε, σοὶ δὲ τὰδε λέγω. ταῦτ'. This discovery, with the consequent rejoicings.

1098. ἔτικτε. The imperfect, as in Oed. C. 982. Fr. 491. Below 1391. Cf. Pind. P. ix. 28, ὅν ποτε Πίνδου κλεενοναῖς ἐν πτυχαῖς Ναῦς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείουσ' ἔτικτεν, Γαίας θυγάτηρ. ὃ δὲ τὰν εὐώλεον θρέψατο παῖδα Κυράναν.

1099. τῶν μακραιώνων. Schneid. understands this, from the context and from 1109, of the nymphs, who, though mortal, live to a long age (Hom. H. Ven. 260, δηρὸν μὲν ζῶουσι καὶ ἄμβροτον εἶδαρ ἔδουσιν), as long as a palm-tree according to Hesiod. Fr. 163. Cf. Apoll. Rh. ii. 509, Νύμφην — μακράϊωνα. Ant. 987, Μοῖραι μακράϊωνες. Aesch. Sept. 524, βροτοῖς τε καὶ δαροβίοισι θεοῖσι. Μακράϊων formed as δυσαίων, εὐαίων, &c. ἄρα the mss. and Schol. ἄρα Br. Herm. Dind. Wund. Schn. Hart. Perhaps τάχα. Translate ἄρα 'perhaps,' in which sense we more often find πον, denoting conjecture. For the position of ἄρα so far from the beginning of the sentence he refers to Aj. 925 f. Ph. 995 f. Elmsley reads and divides: τῶν μακραιώνων; | ἄρα Πανὸς ὀρεσσιβάτα. Hermann construes: τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, προσπελασθεῖσα Πανὸς ἢ Δοξίου; Arndt misses some substantive, to agree

with τῶν (or τᾶν) μακραιώνων, denoting the name of Nymphs, citing the Schol. ad 1086, ὑπονοοῦσιν οἱ κατὰ τὸν χορὸν χρηστότερόν τι περὶ τοῦ Οἰδίποδος, ὅτι θειοτέρου γένους τυγχάνει ἀπὸ τίνος τῶν ὀρείων νυμφῶν. He proposes therefore Ὀρεστιάδων τις instead of ὀρεσσιβάτα τις. Qu. κόρα, or τᾶν μακραιώνων κορᾶν. Cf. Ant. 1128, Νύμφαι (κόραι supr. in Aug. Dresd.).

1100. Πανὸς ὀρεσσιβάτα προσπελασθεῖς\* vulg. Dind. reads: Νύμφα ὀρεσσιβάτα πον Πανὶ πλαθεῖς. Perhaps ἄρα Πανὶ σ' ὀρεσσιβάτα — Δοξία. ὀρεσσιβάτα E. T. Laud. Trin. ὀρεσιβάτα P. Bodl. Ald. ὀρεσιβάτου Bar. ὀρεσσιβάτα πον Heath. Br. ὀρεσσιβάτα τις Elmsl. Herm. ὀρεσσιβάτα τις Dind. (The tragedians frequently repeat, and the copyists omit τις. V. Aesch. Ag. 671. Eur. Andr. 734, and Elmsl. on Arist. Ach. 569.) ὀρεσσιβάταο Wund. Both. Hart. (On which epic form see Matth. § 68, 9.) πατρὸς πελασθεῖς\* for προσπελασθεῖς\*, Bergk's conjecture, is adopted by Schneid. So ἐμπελασθῆναι κοίτης Trach. 17. (Cf. Phil. 678. Aj. 710). The error in this case must have arisen from πατρὸς being written compendiously προς. I venture to propose another emendation, τάχ' ἐμπελασθεῖς\*. Cf. Ant. 350, θηρὸς ὀρεσσιβάτα. Also for the reduplication of the σ cf. ὀλέσσας Aj. 390, τόσσον 185, πέλασσον Phil. 1163, ἀφυσσαμέναν Eur. Med. 832, βαρίδεσσι Aesch. Pers. 559, &c. V. Monk ad Alc. 234.

1101. προσπελασθεῖσα (supr. προσπελασθ.) B. προσπλασθεῖς\* Liv. a. 'Having had intercourse with.' Cf. Trach. 17, πρὶν τῇσδε κοίτης ἐμπελασθῆναι ποτε. Phil. 677, τὸν πελάταν λέκτρων ποτὲ Διὸς Ἰξίονα. Above 213, πελασθῆναι. Aesch. Pr. 897, μηδὲ πλαθεῖην γαμέτα τινὶ τῶν ἐξ οὐρανοῦ. Where v. Blomf. Eur. Andr. 25, πλαθεῖς\* Ἀχιλλέως παιδί. Tro. 206, λέκτροις πλαθεῖς\* Ἑλλάνων. Hec. 878, Ὀρηκὶ πλασθεῖσα (πλαθεῖσα Pors.) ξένω. Rhcs. 920, λέκτροις ἐπλάσθην Στρυμόνος φυταλμίοις. Hence the noun πλάτις, 'a wife,' παρὰ τὸ πελάζειν τῷ ἀνδρὶ κατὰ τὴν κοίτην (Schol. Arist. Ach. 132), and ἐμπελάτειρα, 'a concubine.' Cf. Musgr. on

Λοξίου ; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι  
εἴθ' ὁ Κυλλάνας ἀνάσσω, 1104

εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων σ'  
εὔρημα" δέξατ' ἔκ του

Νυμφᾶν Ἑλικωνίδων, αἷς πλείστα συμπαίζει.

ΟΙ. εἰ χρή τι κάμῃ μὴ ξυναλλάξαντά πω, 1110

Eur. Rhes. 914. The verb in its usual sense occurs with a genitive, Phil. 1327, Χρύσης πελασθεὶς φύλακος. 1407, εἶρξω πελάζειν σῆς πάτρας. Aj. 709, πελάσαι — νεῶν. Eur. Rhes. 14, τίνες τὰς ἡμετέρας κοίτας πλάθουσι ;

1102. ἡ σέ γε. The pronoun repeated in the second clause according to epic usage. So Hom. Od. θ'. 488, Δημόδοχ', ἔξοχα δὴ σε βροτῶν αἰνίζομαι ἀπάντων, | ἡ σέ γε Μοῦσ' ἐδίδαξε Διὸς παῖς, ἡ σέ γ' Ἀπόλλων. Herod. vii. 10. 8, ἡ κου ἐν γῇ τῇ Ἀθηναίων ἡ σέ γε ἐν τῇ Λακεδαιμονίων διαφορεῖσθαι ὑπὸ κυνῶν. Similarly ἡ ὅ γε. Hom. Il. γ'. 409, εἰσόκε σ' ἡ ἄλοχον ποιήσεται ἡ ὅ γε δούλην. Hes. Op. 246, ἡ τῶν γε στρατῶν εὐρὺν ἀπώλεσεν ἡ ὅ γε τεῖχος. And οὐδὲ σέ γε Soph. Phil. 1118, πότμος σε δαιμόνων τάδ', οὐδέ σέ γε δόλος ἔσχε. Hor. Od. i. 9. 16, 'nec dulces amores | sperne, puer, neque tu choreas.' τις θυγάτηρ. τις om. G. L. Trin. Hermann reads, ἡ ποῦ σέ γέ τις θυγάτηρ. Wunder considers the words τις θυγάτηρ to be an interpretation on τις τῶν μακραιώνων, which has crept into the text and occupied the place of the true reading. Schneidewin adopts Arndt's conjecture : προσπελασθεῖς, ἡ σέ γ' εὐνάτειρά τις | Λοξίου, comparing Trach. 918. Aesch. Pr. 894, λεχέων Διὸς εὐνάτειρα. Hartung reads : ἡ σέ γ' οὐρείος κόρα. Qu. ἡ σέ γέ τις τοῦ Διὸς Λοξίου (from nom. ὁ Διὸς Λοξίας), which would both suit the sense, and correspond for metre with the words in the strophe, οὐκ ἔσει &c. Λοξίου. Λοξία Elmsl. Apollo, who as being a θεὸς νόμιος is here mentioned with other mountain deities. Apollo Νόμιος, says Schneid., is here called Λοξίας improperly (cf. on 410), because the thoughts of the Chorus dwell upon Apollo's oracle. τῷ γὰρ — 'For to him' (cf. 1082), i. e. Apollo (νόμιος). The glosses explain τῷ Πανί.

1103. πλάκες ἀγρόνομοι. 'The wild or rural slopes.' Ant. 786, ἐν τ' ἀγρονόμοις αὐλαῖς. The opposite of ἀγρόνομος is ἀσπόννομος (Ant. 355).

1104. For εἴτε — εἴτε after ἡ — ἡ Wunder refers to his note on Aj. 178.

ὁ Κυλλάνας ἀνάσσω. Mercury, who was born on mount Cyllene in Arcadia. So Virg. Aen. viii. 138.

1105. ὁ Βακχεῖος θεός. I. e. Bacchus, just as Ποσειδάνιος θεός is Poseidon Oed. C. 1494. Ibid. 678, ὁ βακχιώτας — Διόνυσος. "Hom. H. xviii. 46, Βακχεῖος Διόνυσος. Arist. Th. 988, Βάκχειε δέσποτ' [κισσοφόρ' ὄναξ Βάκχει']. Herod. iv. 79, Διονύσῳ Βακχεῖω." MITCH. Should we not accentuate Βάκχειος rather than Βακχεῖος? ναίων. ἐναύ.ων (the letter after υ has faded) L. pr.

1107. εὔρημα δέξατ' Bodl. Laud. Trin. Ald. vulg. εὔρημ' ἐδέξατ' P. Bar. Dresd. b. The augment in a choral ode is often omitted. 'Received as a present,' was presented with (you by one, &c.). Schneid. compares the account of the birth of Pan in Hom. H. Pan. 40 f. Schol: ἀπὸ τινος Νύμφης γεννηθέντα σε ἀνεδέξατο. Dale: "Did the king, Cyllene, swaying, Did gay Bacchus ever straying Woods and lofty crags among, With the maids of sweetest song, Greet thee, his illustrious son, From fair nymph of Helicon?" εὔρημα. 'A welcome treasure, a godsend, or present.' Εὔρημα ἐδέξατο nearly equivalent to εὔρετο, 'came by, became possessed of.' Εὔρημα means 'a foundling' in Eur. Ion. 1349. But that sense, I expect, would not suit this passage. Qu. ἄγαλμα (Ant. 1115, Καδμείας νύμφας ἄγαλμα — ὦ Βακχεῦ. 704), or γέννημα (1167. Tr. 315. Ant. 627), with σ' omitted. Or γέννημά σ' εὔρετ' (or ἔσχεν). νυμφᾶν. νυμφῶν Bar. Bodl. Trin. Mosq. Dresd. b.

1108. Ἑλικωνίδων the mss. Corrected by Porson, ad Orest. 614. Erf. &c. By a similar correction Ἀμμωνίδας ἔδρας has been restored for Ἀμμωνιάδας ἔδρας Alc. 116. So Σαλαμινίδες and Σαλαμινιάδες, λειμωνίδες and λειμωνιάδες, κρηνίδες and κρηνιάδες. V. Blomf. ad Pers. 965. Cf. Phil. 1454, Νύμφαι — λειμωνιάδες. Also Eur. Herc. 791.

1109. πλείστα. 'Mostly, very often.' Superlative of πολλά, 'oft-times.'

1110 f. The herdsman whose coming



πρέσβυ,\* σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,  
 ὄνπερ πάλαι ζητοῦμεν. ἔν' τε γὰρ μακρῷ  
 γήρᾳ" ξυνάδει τῷδε τάνδρῃ σύμμετρος,  
 ἄλλως τε τοὺς" ἄγοντας ὥσπερ οἰκέτας  
 ἔγνωκ' ἑμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου  
 προὔχοις τάχ' ἂν που," τὸν βοτῆρ' ἰδὼν πάρος.

1115

ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι· Λαῖου γὰρ ἦν,†  
 εἵπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ."

had been so anxiously looked for by Oedipus appears; and is recognized by the Corinthian herdsman as the person who formerly delivered to him the infant Oedipus. In consequence of which discovery (or ἀναγνώρισις) he is not questioned about the topic for which he was originally summoned, the murder of Laius.

χρή. Gl. B: πρέπει. καμέ. 'Me also,' as well as yourself (1115). Schneid. compares Phil. 192, εἴπερ καγώ τι φρονῶ. Oed. C. 53. Ant. 719. Add Oed. R. 1239, ὅσον γε κὰν ἐμοὶ μνήμης ἔνι. μὴ ξυναλλάξαντα. 'Not having had dealings with, not having met.' Schol: μὴ κοινοῦνσαντα, τουτέστι μὴ συντυχόντα, μὴ εἰς ἀμοιβὴν καὶ ὀμιλίαν ἐλθόντα. Cf. 1130.

1111. πρέσβυ B. v. r. N. P. Bar. Br. ᾧ πρέσβυ G. πρέσβυν C. D. F. H. L. corr. Lipss. Liv. a. Laud. Bodl. Trin. Dresd. b. πρέσβεις B. L. pr. Ald. &c. Either πρέσβυ or πρέσβεις, as Dind. observes, must be the true reading, as Oedipus is evidently addressing the Chorus. Wunder thinks that πρέσβυ is liable to be referred erroneously to the Corinthian messenger, and therefore reads πρέσβεις, comparing Aesch. Pers. 842, ὑμεῖς δὲ, πρέσβεις, χαίρετε (where the Chorus is addressed, cf. 911). Schneidewin also prefers πρέσβεις, supposing that πρέσβυ because of σὺ in 1115. Elmsley and Hartung read πρέσβυν; but in this sense the article would certainly be required. That πρέσβυ is the true reading appears to me to be well-nigh established by the following σύ μου προὔχοις. Oedipus must be supposed to address the Coryphaeus. The vocative πρέσβυ occurs 1013. 1121. 1147. Oed. C. 1146. Eur. Med. 981.

1112. ἔν τε γὰρ μακρῷ γήρᾳ. 'Both in his advanced age.' Perhaps εἰδ τε γὰρ —. And for μακρῷ γήρᾳ qu. μακρῷ

χρόνῳ, of which γήρᾳ may have been the interpretation, and so have crept in. El. 42, γήρᾳ τε καὶ μακρῷ χρόνῳ. Schol: τῷ Κορινθίῳ ὁμῆλιξ καὶ ἴσος ἐστὶ κατὰ τὴν ἡλικίαν.

1113. ξυνάδει — σύμμετρος. 'He corresponds exactly with this man' (the Corinthian messenger). Arist. Lys. 1088, χαῦτη ξυνάδει χἀτέρα ταύτῃ νόσος. τῷδε τάνδρῃ Dresd. b. Laud. Bodl. Erf. τῷδε τ' ἀνδρὶ Ald. and most of the mss. σύμμετρος Erf. ξύμμετρος vulg.

1114. τοὺς ἄγοντας. Perhaps τοὺς σφ' ἄγοντας.

1115—6. σύ μου — τάχ' ἂν που. I should rather prefer σύ που — τάχ' ἂν μου.

1116. The comma usually placed after προὔχοις was removed by Erfurdt.

1117. ἔγνωκα γάρ. ἔγνωκα μὲν F. ἔγνωκα δὲ B. ἐγνώκαμεν Hart. 'To be sure I know him.' Cf. 731. The particle γάρ has reference to the suppressed clause, προὔχοιμι ἂν σου τῇ ἐπιστήμῃ. Λαῖου γὰρ —. 'For he was a domestic of Laius (1042. 1122), faithful, if any, for a herdsman' (for a man in his condition of life, or, in so far as such a man could be).

1118. ὡς νομεὺς ἀνὴρ. 'For a herdsman,' an ἄπιστον γένος (Theocr.). Cf. 763, ἄξιος γὰρ οἶ' (ὡς?) ἀνὴρ | δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν. Oed. C. 20, μακρὰν γὰρ ὡς γέροντι προὔσταλῃς ὁδόν. Thuc. iv. 84, ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος (for a Lacedaemonian), εἰπεῖν. Cic. de Senect. iv., 'Multae etiam, ut in homine Romano, literae.' Cf. on 763. Matth. § 628. 3. I should however prefer ὡς (or ὡς γ') ἀνὴρ νομεύς. Cf. 751, οἶ' ἀνὴρ ἀρχηγέτης. Aesch. Pr. 989, σεμνόστομός τε καὶ φρονήματος πλέως | ὁ μῦθος ἐστίν, ὡς Διὸς γ' ὑπηρέτου (at least for a servant of Jupiter). A different and less correct interpretation is given by Schol. rec: καθὰ προσήκει ἀνδρὶ νόμει.

- ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,  
ἧ τόνδε φράζεις; ΑΓ. τοῦτον, ὃν περ εἰσοράς. 1120
- ΟΙ. οὗτος σὺν, πρέσβυ, δεῦρό μοι φώνει βλέπων  
ὅσ' ἂν σ' ἐρωτῶ. Λαῖου ποτ' ἦσθα σύ;

## ΘΕΡΑΠΩΝ.

- ἧ δοῦλος οὐκ ὦνητὸς, ἀλλ' οἴκοι τραφεῖς.
- ΟΙ. ἔργον μεριμνῶν ποῖον ἧ βίον τίνα;
- ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου ξυνειπόμεν. 1125
- ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὦν;
- ΘΕ. ἦν μὲν Κιθαιρῶν, ἦν δὲ πρόσχωρος τόπος.
- ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
- ΘΕ. τί χρήμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
- ΟΙ. τόνδ', ὃς πάρεστιν ἧ ξυναλλάξας τί πουτ'; 1130

1119. τὸν Κορίνθιον ξένον. Arist. Thesm. 404, οὐκ ἔσθ' ὅπως οὐ τῷ Κορινθίῳ ξένῳ. Perhaps from this very scene may have been derived the almost proverbial expression ὁ Κορίνθιος ξένος.

1120. τοῦτον. Qu. τόνδε γ', 'yes, this man' (δεικτικῶς). εἰσοράς (supr. εἰσορῶ) B.

1121. δεῦρο — βλέπων. Trach. 402, οὗτος, βλέφ' ὦδε. Brunck compares similar phrases in Latin.

1122. Λαῖου —; 'Did you ever belong to Laius,' were you ever his slave? Cf. 1042. 1117.

1123. ἦν the mss. The Attic form ἧ (which Elmsley and Dind. are of opinion should be every where restored in Sophocles) has been restored from Porphyr. ap. Schol. Ven. Il. ε'. 533, and Schol. Ambros. Od. θ'. 186, where ἧ is expressly quoted from this passage. Cf. on 1389. οἴκοι τραφεῖς. οἰκοτραφῆς Schol. ad Il. and in Cod. Ven. ad Od. Said with self-complacency. He is called an οἰκεὺς 756.

1124. μεριμνῶν. 'Attending to, engaged in.' Mitchell illustrates from Holy Writ, 1 Cor. vii. 32, ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου. 33, ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου. Matth. vi. 34, ἡ γὰρ αὐρίον μεριμνήσει τὰ ἐαυτῆς. 25. 27, 28. ἔργον. 'Occupation, employment.'

1125. τὰ πλείστα τοῦ βίου. 'For the most part of my life.' Cf. 1483, τὰ λοιπὰ τοῦ πικροῦ βίου. ξυνειπόμεν. συνειπόμεν G.

1126. 'Taking up your abode for the most part in what quarters?' Gl. B:

παρὰ τίσι τόποις αὐλιζόμενος. But ξύναυλος πρὸς is rather harsh. Qu. χώροις μάλιστα πρὸς τίσιν τᾶπαντ' ἔχων. Cf. 1138. Perhaps however the construction is, χώροις μάλιστα πρὸς τίσι, ξύνοικος ὦν (αὐτοῖς); So 1205, ἐν πόνοις ξύνοικος.

1127. ἦν μὲν —. As if the question put had been χώροις τίνας ἦσαν πρὸς οἷς ξύναυλος ἦς; Schol. rec: ἦν μὲν Κιθαιρῶν, ἔνθα ὑπὸ λίζόμεν, ἦν δὲ πλησιόχωρος τῷ Κιθαιρῶνι τόπος. πρόσχωρος τόπος. 'The adjoining region.' Qu. ἦν δ' ὁ πρόσχωρος τόπος.

1128. οἶσθα τῇδέ που μαθών; 'Dost thou remember to have noticed any where (or 'by chance, on any occasion') in this quarter?' Cf. 1142, οἶσθα — δοῦς; Arist. Eccl. 516, οὐδεμῖα γὰρ δεινοτέρα σοῦ ξυμμίξας οἶδα γυναικί. Pers. Prolog., 'Nec in bicipiti somniasse | Parnasso memini.' τῇδέ που. 'Any where in this quarter.' Cf. Phil. 16, ὅπου — ἐνταῦθα. Arist. Ran. 319, ἐνταῦθά που παίζουσιν.

1129. ποῖον ἄνδρα καὶ λέγεις; 'What man too do you mean?' Cf. 989.

1130. ἧ D. L. sec. m. Dresd. b. and some few mss. ἧ A. G. P. and most mss. Ald. ξυναλλάξας N. ξυνάλλαξας (sic) P. συναλλάξας (γρ. συνήλλαξας) B. ξυνήλλαξας A. G. Οἶσθα must be repeated here from 1128. Schol. rec: ἧ οἶδας, ἀπὸ κοινοῦ, συντυχῶν κατὰ τι; Hartung gives: ἧ οὐ ξυνήλλαξας τί πω; πω N. P. Elmsl. Herm. Dind. Wund. Schn. Hart. που Bar. πως (eras. s) L. Schneid. prefers πως, considering πω without the negative to be inadmissible. Cf. Oed.



ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ἄπο.†

ΑΓ. κούδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς  
ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι  
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον'  
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ  
ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὄλους  
ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·  
χειμῶνι\* δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ  
ἤλαυνον οὗτός τ' ἐς τὰ Λαΐου σταθμά.  
λέγω τι τούτων, ἣ οὐ λέγω, πεπραγμένον ;

1135

1140

C. 1157. Tr. 695. I myself prefer *που*, 'on any occasion, perchance,' as in 1128. In 1110, *μὴ ξυναλλάξαντά πω*, the negative precedes.

1131. For *μνήμης ὑπο* I certainly prefer *μνήμης ἄπο*, 'from memory.' Oed. C. 936, *καπὸ τῆς γλώσσης λέγω*. Cf. 1239.

1132. *κούδέν γε θαῦμα*. Cf. 1319, *καὶ θαῦμά γ' οὐδέν*. Eur. Hec. 976, *καὶ θαῦμά γ' οὐδέν*. 993. 1275. Hel. 106. Ion. 340. 1293. Cycl. 178. Arist. Ran. 49. Pl. 99.

1133. *ἀγνώτ'*. 'Ignorant, forgetful,' as he seems. Actively, as in 677. Schol. rec. and Gl: *ἐπιλαθόμενον*.

1134. *κάτοιδεν, ἦμος*. 'He remembers when,' &c. Gl. B: *ἦμος, ὀπηνίκα*. Aj. 1273, *οὐ μνημονεύεις οὐκέτ' οὐδέν, ἦνίκα* —; Eur. Hec. 239, *οἶσθ' ἦνίκα ἦλθες Ἰλίου κατάσκοπος*, &c. *τὸν Κιθαιρῶνος τόπον* 'the quarter of (the parts about) Cithaeron.' The accusative of place after *ἐπλησίαζον* (cf. 1178. on Phil. 1149), as *τῷδε τάνδρῳ* is the dative of person. Cf. Eur. Andr. 1168, *Δελφίδος ἐκ γῆς δῶμα πελάζει*. Perhaps *ἐν* (or *τοῖς*) *Κιθαιρῶνος τόποις*, or *τῷ* — *τόπῳ*. Aj. 437, *εἰς τόπον Τροίας*. Eur. Ph. 1040, *Διρκαίων — ἐκ τόπων*. Or *ἐν Κιθαιρῶνος νάπαις* (or *πτυχαῖς*). Cf. 1026. Hartung reads *ἀνὰ Κιθαιρῶνος νάπος*.

1135. With *ὁ μὲν* supply from the following clause *ἐπλησίαζεν ἐμοί*. *διπλοῖσι ποιμνίοις*. 'With two flocks.' 'It is observable,' remarks Mitchell, 'that in Hesiod (Op. 162) the great wealth of the son of Laius is signified by the word *μήλων*.'

1136. Gl. B: *συναναστρέφόμεν*, i. e. 'conversed, consorted with,' was near to.' Cf. 91. *τῷδε τάνδρῳ*. 'This man,' the Theban herdsman. Cf. 1113. Bruck plainly misunderstood the entire passage. *ἐπλησίαζον*. *ἐπλησίαζεν* Br. Hart.

And so read Schol. rec: *ἐπλησίαζεν ἐμοί*. *τὸ δὲ ἐγὼ δ' ἐνὶ διὰ μέσου*.

1137. *εἰς ἀρκτοῦρον*. Which rises as Pliny (ii. 47) tells us, 'undecim diebus ante aequinoctium autumni exoritur;' i. e. 'pridie Idus Septembris,' as the same author observes (xviii. 74). *ἐκμήνους* Schol. and most mss. *ἐκμήνους* Trin. Whence Porson (Misc. Crit. p. 216) and Schaefer restored *ἐκμήνους*. So in Eur. El. 883, *ἐκπλεθρον* (ἐκπλ. the mss.) *δραμῶν | ἀγῶνα*. The Attics said *ἐκμέδιμνος*, *ἐκμηνος*, *ἐκπλεθρος*, *ἐκπηχυς*, not *ἐξμέδιμνος*, &c. V. Elmsl. ad Med. 1150. Yet we find in Arist. Pac. 631, *ἐξμέδιμνον κυψέλην*. Soph. Fr. 876, *ἐξπηχυστή*. Etym. M. p. 346. 15, *Ἀττικῶς μὲν ἐξπουν καὶ ἐκκλινον λέγεται*. *ἐκμήνους χρόνους*. From the beginning of spring, when the flocks left their sheds, to the rise of Arcturus was a period of six months. Schaefer cites Polyb. iv. 367, *Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἐκμηνον*. The plural *χρόνους*, because several such periods are meant. Hesiod (Op. 566. 610) marks the commencement of spring and autumn by the rise of Arcturus (*βοώτης* Od. v. 272). It is still customary in Greece to keep the flocks and herds out on pasture for the period of these six months in the year.

1138. *χειμῶνι* P. &c. vulg. Br. Wund. Hart. *χειμῶνος* (γρ. *χειμῶνι*) F. *χειμῶνα* G. L. Dind. Schn. Linw. 'Nescio an recte,' says also Elmsley. To which Hermann properly objects. The action implied in *ἤλαυνον* extended not throughout the winter ('per hyemem'), but was performed once for all in or at the approach of winter ('hyeme'). τ'. δ' F. *ἔπαυλ'*. 'Sheds, sheepcotes.' Gl. B: *ἐπαύλεις*. Cf. Oed. C. 669.

1140. *λέγω τι τούτων* —; 'Did any

- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.  
 ΑΓ. φέρ' εἰπὲ νῦν τόδ'·† οἶσθα παῖδά μοί τινα  
 δούς, ὡς ἐμαντῶ θρέμμα θρεψαίμην ἐγώ;  
 ΘΕ. τί δ' ἔστι;\* πρὸς τί τοῦτο τοῦπος ἱστορεῖς;  
 ΑΓ. ὅδ' ἐστὶν, ὦ τᾶν, κείνος, ὃς τότε ἦν νέος. 1145  
 ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;  
 ΟΙ. ᾶ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ  
 δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.  
 ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;  
 ΟΙ. οὐκ ἐννέπων τὸν παῖδ', ὃν οὗτος ἱστορεῖ. 1150  
 ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.  
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.  
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.

of these things happen as I say, or not?'  
 Cf. 1475, λέγω τι; — Λέγεις.

1141. ἐκ. οὖν M. Which perhaps refers to νῦν 1142.

1142. φέρ' εἰπὲ νῦν, τότε οἶσθα. Qu. φέρ' εἰπὲ νῦν (νῦν Elmsl.) τόδ' (or τοῦτ') οἶσθα, or φέρ' εἰπὲ νῦν κάτοισθα —.

οἶσθα — δούς; 'Dost thou remember to have given?' Cf. 1128, οἶσθα — μαθών;

1143. θρέμμα. 'As a nursling or foster-child.' Phil. 243, τοῦ γέροντος θρέμμα Λυκομήδους. Arist. Eccl. 973, Χαρίτων θρέμμα.

1144. τί δ' ἔστι; πρὸς τί — vulg. Dindorf, conceiving τί to be equal to ὅ τι, has ventured to remove the note of interrogation that was placed after ἐστί. In which I cannot agree with the learned editor, nor do I think the examples he has adduced of such usage (El. 316. 1176. Tr. 339) satisfactory. I have therefore, with Wunder, recalled the old reading. See on El. 316. Cf. El. 1176, τί δ' ἔσχατος ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς; πρὸς τί. 'With what object?' Schol. rec: ἐπὶ ποίῳ σκοπῇ τοῦτο ἐρωτᾷς; Cf. Trach. 406, πρὸς τί δ' ἱστορεῖς; Eur. Ph. 630, ὡς τί μ' ἱστορεῖς τόδε; τοῦτο τοῦπος. 'This matter.' Eur. Or. 1.

ἱστορεῖς. 'Dost thou inquire?' Schol: ἐρωτᾷς, ζητεῖς. Cf. 1150. 1165. El. 1101. Oed. C. 36. Tr. 404. 415. 418.

1145. ὦ τᾶν P. Dind. ὦ τᾶν Br. Gl. B: ὦ τᾶν. ὦ σύ. Moeris: ὦ τᾶν, Ἀττικῶς. ὦ σὺν, Ἑλληνικῶς. Cf. Herm. ad Phil. 1373. Ell. h. v. Ruhnke. ad Tim. h. v. It is found Eur. Her. 322. Cycl. 534, and often in Comedy. τότε. ποτ' (γρ. τότε) B.

1146. οὐκ εἰς ὄλεθρον; Arist. Eq. 829, οὐκ ἐς κόρακας ἀποφθερεῖ; Schneid. compares 430. Aesch. Sept. 234, οὐκ ἐς φθόρον σιγῶς ἀνασχέσει τάδε; οὐ σιωπήσας ἔσει; 'Wilt thou not hold thy tongue, and continue to do so?' More pregnant in meaning than οὐ σιωπήσει. Ant. 1067, ἀντιδοὺς ἔσει. Cf. on 577.

1147. ᾶ. ὦ (γρ. ᾶ) F. 'Hold, stay.' Schol. rec: ἐπιφώνημα ἐφεκτικόν.

κόλαζε. 'Chide.' Aj. 1160, λόγοις κολάζειν. 1107, τὰ σέμν' ἔπη | κόλαζ' ἐκείνους.

1148. κολαστοῦ. Fr. 478, κολασταὶ καπιτιμῆται κακῶν.

1149. ὦ φέριστε —. Found in only one other passage of the Tragedians, Aesch. Sept. 39, Ἐτεόκλεες, φέριστε Καδμείων ἀναξ.

1151. λέγει γὰρ εἰδὼς οὐδέν. 'For he knowingly (purposely) says nothing, talks nonsense.' Cf. 119. In this sense we often meet with οὐδέν λέγεις. Or we may connect οὐδέν with εἰδὼς. ἄλλως πονεῖ. 'He labours in vain.' For πονεῖ I think we require some verb signifying to 'fabricate, invent, or deceive.' Perhaps πλέκει.

1152. κλαίων vulg. κλάων Elmsl. 'Thou shalt speak, if not by way of favour, at least in tears' (by compulsion). πρὸς χάριν 'as a favour, with a view to oblige, in a willing manner.' Gl. B: μετ' εὐχαριστίας. Cf. 1351, οὐδέν ἐς χάριν πράσσων. Oed. C. 1776. Phil. 1156. Fr. 26, πρὸς χάριν τε κοῦ βία. Eur. Suppl. 385, Θησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρόν.

1153. τὸν γέροντά μ'. τὸν γέροντά γ' P. Perhaps μὴ γέροντά γ', the μὴ re-



- ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας ;  
 ΘΕ. δύστηνος, ἀντὶ τοῦ ; τί προσχρήζων' μαθεῖν ; 1155  
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ ;  
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρᾳ.  
 ΟΙ. ἀλλ' ἐς τόδ' ἤξεις μὴ λέγων γε τοῦνδικον.  
 ΘΕ. πολλῶ γε μᾶλλον, ἣν φράσω, διόλλυμαι.  
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160  
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.  
 ΟΙ. πόθεν λαβών ; οἰκεῖον, ἧ' ἔξ ἄλλου τινός ;  
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.  
 ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης ;  
 ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον. 1165  
 ΟΙ. ὀλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.  
 ΘΕ. τῶν Λαῖου τοίνυν τις ἦν γεννημάτων.  
 ΟΙ. ἡ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς ;

peated as in 1165. Cf. Aj. 111, μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίσῃ.

1154. ἀποστρέψει χέρας. 'Tie his hands behind him,' with a view to his being chastised. Schol. rec: εἰς τοῦπίσω στρέψει. Supply ἀποστρέψει, or τοῦτο κελεύεις, or the like. Qu. προσχρήζεις.

1155. ἀντὶ τοῦ. 'Wherefore.' Gl: ἐνεκα τίνος. Cf. 1021. τί προσχρήζων μαθεῖν; 'Desiring to learn what in addition?' For the division of the line into two equal parts cf. on Ant. 1021.

1158. ἐς τόδ' ἤξεις. 'You will come to this,' to ruin. Schol. rec: εἰς τὸ ὀλέσθαι. Cf. Phil. 377, ὁ δ' ἐνθάδ' ἦκων, καίπερ οὐ δύσοργος ὢν, &c. Aj. 1365, καὶ γὰρ αὐτὸς ἐνθάδ' ἵζομαι. Oed. C. 12, μανθάνειν γὰρ ἤκομεν | ξένοι πρὸς ἀστῶν, &c. Eur. Herc. 1356, οὐδ' ἂν φόμην | ἐς τοῦθ' ἰκέσθαι. τοῦνδικον. 'The truth.' Cf. 682, δάπτει δὲ καὶ τὸ μὴ 'νδικον. Eur. Ph. 480, οὐ ποικίλων δεῖ τᾶνδιχ' ἐρμηνευμάτων.

1160. ἀνὴρ. ἀνὴρ the mss. ἐς. εἰς F. H. ἐς τριβὰς ἐλᾷ. 'Is for driving to delay.' Ant. 577, μὴ τριβὰς ἔτ', ἀλλὰ —. Arist. Ach. 386, πορίζεις τριβὰς. Herod. ii. 124, ἐς πᾶσαν κακότητα ἐλάσαι. ἐλᾷ. The present, it would seem, from ἐλάω, ἐλῶ. Fr. Phaeth. 5, ἐκεῖσ' ἔλα. Gl. B: ἐλᾷ. ἐλαύνει. Cf. on Aj. 756. So πελῶσ' Oed. C. 1060.

1161. εἶπον — πάλαι. 'I told you long ago I gave it.' V. 1157. This is pre-

ferable to construing πάλαι with δοίην. So also Hermann, who stops thus, ἀλλ' εἶπον, ὡς δοίην, πάλαι. Cf. El. 676. Compare the position of μόνον 837.

1163. ἐδεξάμην δέ του. Sub. παρά. Cf. on 142.

1164. τῶνδε. τόνδε Bar. Laud. Bodl. Ald.

1166. ὀλωλας. 'You are a lost man.' Cf. Arist. Pac. 366, ἀπόλωλας, ἐξόλωλας. — ἐς τίν' ἡμέραν; The perfect is thus used to denote the speediness and certainty of a thing being done. V. Matth. Gr. § 500. ταῦτ'. ταῦτ' Schaeff. Hart. The future ἐρήσομαι occurs besides Eur. Her. 275. Hec. 988. Or. 506. Suppl. 751. 846. Tro. 945.

1167. 'Well, then, he was one of the offspring of Laius' (of those born in his house). Cf. 1042. τίς ἦν γεννημάτων. τινὸς γεννήματ' ἦν Hart. Instead of τὶ γεννημάτων. Elmsley compares Eur. Tro. 735, ᾧ φίλτατ', ᾧ περισσὰ τιμηθεὶς τέκνον. Bacch. 1305, τῆς σῆς τόδ' ἔρνος, ᾧ τάλαινα, νηδύος | αἰσχιστα καὶ τάχιστα κατθανόνθ' ὀρώ. Arist. Ach. 872, ᾧ χαίρε κολλικοφάγε Βοιωτίδιον. Aesch. Cho. 893, οἷ γὰρ, τέθνηκας, φίλτατ' Αἰγίσθου βία, and the Latin 'mea Glycerium,' &c. So also Oed. C. 1692, ᾧ διδύμα τέκνων ἀρίστα. Eur. Suppl. 12, τέκνων, οὗς ἤγαγεν. Cf. Trach. 315, and see Pors. ad Eur. Ph. 1730.

1168. δοῦλος, and therefore νόθος. ἡ

ΘΕ. οἶμοι, πρὸς αὐτῷ γ' εἰμί' τῷ δεινῷ λέγειν.

ΟΙ. κἀγωγ' ἀκούειν· ἀλλ' ὁμως ἀκουστέον.

1170

ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἡ δ' ἔσω  
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.

ΟΙ. ἡ γὰρ δίδωσιν ἡδε σοι; ΘΕ. μάλιστ', ἄναξ.

ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.

ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὅκνῃ κακῶν. 1175

ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.

ΟΙ. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ;''

— γεγώς. 'Or some one born of him (Laius) akin,' and so γνήσιος. In Trin: ἡ τις ἐγγενὴς κείνου γεγώς. Which order of words Burton prefers, as more harmonious. But κείνου, being emphatic, is properly placed at the head of the clause. Cf. Ph. 1284, ἀρίστου πατρὸς αἰσχιστος γεγώς.

1169. πρὸς αὐτῷ γ' εἰμί —. 'I am arrived at the very thing that is dreadful to relate.' The force of γε is not very clear. Qu. πρὸς αὐτῷ δὴ εἰμι (the crasis, as in μὴ εἰδέναι &c.), or πρὸς αὐτῷ ὄστηκα (as in ἡ τέρα &c.), or προσεστάς εἰμι.

1170. κἀγωγ' ἀκούειν. Concisely put for κἀγωγε πρὸς τῷ δεινῷ ἀκούειν εἰμί, 'And I too am near what is dreadful to hear.' A similar ellipsis occurs in Arist. Pl. 399, οὐκ ἔστι πῶ τὰ πράγματ' ἐν τούτῳ. — τί φῆς; | οὐ τῷ μεταδοῦναι; ἀκούων Ald. L. P. and probably most mss. But ἀκούων (supr. εἰν) N. ἀκούειν Livv. (?). And so Plut. Mor. p. 552 C and 1093 B. Corrected by Musgrave and Brunck, who adduces in confirmation an ancient gloss [in B.], καὶ ἐγὼ ἐπ' αὐτῷ εἰμι τῷ δεινῷ ἀκούειν. Stephens had already proposed the same correction.

1171. κείνου γέ τοι δὴ —. 'His certainly (at any rate) the child was reputed.' Arist. Nub. 372, νῆ τὸν Ἀπόλλω τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας. Plat. Crit. 2. The herdsman, hesitating to speak out the plain truth, refers him to Jocasta herself. ἡ δ' ἔσω — σὴ γυνή. 'But she who is within, your lady.' Phil. 371, ὁ δ' εἰπ' Ὀδυσσεύς. Aj. 767—8.

1174. ὡς πρὸς τί χρείας; 'With a view to what purpose or object?' Gl: ὡς ἐπὶ ποίᾳ χρείᾳ; For ὡς πρὸς τί cf. Oed. C. 71. Tr. 1182. Eur. Iph. T. 558, ὡς τί δὴ θέλων; Or. 795, ὡς τί δὴ τόδε; Med. 665, σὺ δ' ὡς τί χρήζων τήνδε ναυστολεῖς

χθόνα; Rhcs. 99, σὺ δ' ὡς τί δράσων πρὸς τάδ' ἐπλίζει χέρα; 'Ως thus put expresses design or aim. For τί χρείας cf. Phil. 174, ἐπὶ παντί τῳ χρείας ἵσταμένῳ, and on Ant. 1229, ἐν τῷ ξυμφορᾷς.

ὡς ἀναλώσαιμί νιν. 'That I might destroy him.' Schol: ἀπολέσαιμι. The optative, because the preceding historic present δίδωσιν is equal in sense to ἔδωκεν or ἐδίδου. Cf. on 780, καλεῖ παρ' οἴνῳ (με), πλαστὸς ὡς εἶην πατρί. Eur. Ph. 47, τὰμὰ κηρύσσει λέχη, | ὅστις σοφῆς αἰνιγμα παρθένου μάθοι &c. Cf. also Arist. Ran. 24. νιν (γρ. σε) B.

1175. τεκοῦσα τλήμων; 'Unhappy woman, when she had given birth to me?' τλήμων. 'The unfortunate.' Lat: 'misera perditā.' Cf. El. 275. 439. Ph. 363. In the same sense we find used δύστηνος (El. 124. Theocr. 5. 31) and κακοδαίμων. Compare also the French 'malheureux,' 'miserable,' and the Italian 'infelice.' Or τλήμων may mean 'daring, hard-hearted.' El. 439, εἰ μὴ τλημονεσ-τάτη γυνή | πασῶν ἔβλαστε. θεσφά-των γ' ὅκνῃ (ὅκνων Trin.) κακῶν P. Bar. Laud. Trin. Ald. edd. recc. θεσφάτων δ' ὅκνῃ κακῶν G. Hart. θεσφάτων ὅκνῃ κακῶν Tricl. θεσφάτων κακῶν ὅκνῃ D. Dresd. b. Br. 'Yes from fear of certain divinely predicted ills.' Schol. rec: κακῶν ὑπὸ θεοῦ προῤῥηθέντων. For the force of the particle γε compare on 1001. 1030.

1176. τοὺς τεκόντας. 'Those that begat him,' in this case only his father. A similar σύλληψις occurs 1007. 1012. Oed. C. 508. Fr. 62, τοὺς τεκόντας καὶ φυτεύσαντας. Also Oed. R. 366. 1007. 1183. 1246. 1248. For τίκτειν applied to a father cf. Od. ξ'. 174, ὃν τέκε' Ὀδυσσεύς. ο'. 249, Μάντιος αὖ τέκετο Πολυφείδεα &c. Pind. Ol. vii. 131, ῥόδῳ μυχθεῖς τέκεν ἐπὶ τὰ παῖδας.

1177. πῶς δῆτ' ἀφήκας — σύ; 'How



- ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα  
δοκῶν ἀποίσειν," αὐτὸς ἔνθεν ἦν· ὁ δὲ  
κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ," 1180  
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
- ΟΙ. ἰοὺ ἰοῦ· τὰ πάντ' ἂν ἐξήκοι σαφῇ.  
ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,  
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'  
οὐ χρῆν\* ὀμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν. 1185
- ΧΟ. ἰὼ γενεαὶ βροτῶν, στρ. α'.  
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

came you then to deliver him?' &c. Qu. πῶς δὴ σφ' — σύ, or πῶς δῆτ' — νιν.

1178. ὡς — ἀποίσειν. Construe ὡς δοκῶν ἀποίσειν (εἰς) ἄλλην χθόνα, 'As supposing (under the idea) that,' &c. Schol. rec: καθὰ νομίζων εἰς ἄλλην χθόνα ἀπάξειν. Gl: καθὰ δοκῶν ἐκείνων ἀποίσειν τὸν παῖδα εἰς ἄλλην χθόνα. Elmsley compares Eur. Herc. 984, ἀμφὶ βῶμιον | ἔπτηξε κρηπῖδ', ὡς λεληθέναι δοκῶν. Add Arist. Thesm. 184, εἰς γὰρ ἐγκαθεζόμενος λάθρα | ἐν ταῖς γυναιξίν, ὡς δοκῶν (vulg. δοκεῖν) εἶναι γυνή, | ὑπεραποκρίνη μου &c. εἰς for ὡς Tricl.

1179. For δοκῶν ἀποίσειν perhaps δοκῶν σφ' ἀποίσειν (ἀποίσειν σφ', or νιν οἶσειν), or else ὡς σφ' ἄλλην χθόνα. The pronoun seems to have slipped out somewhere. Gl. B: ἀποίσειν. ἀπάξειν.

1180. εἰ γὰρ οὗτος εἶ. Perhaps εἰ γὰρ ὃν σύ γ' εἶ.

1182. ἐξήκοι N. Dresd. b. Elmsl. Dind. Wund. &c. ἐξίκοι vulg. Br. With ἐξήκοι σαφῇ, 'Turn out clear, clearly fulfilled, true,' cf. 1011, μή μοι Φοῖβος ἐξέλθῃ σαφῆς. 88, κατ' ὀρθὸν ἐξεληθόντα. Herod. vi. 80, συμβάλλομαι δ' ἐξήκειν μοι τὸ χρηστήριον.

1184. φύς τ' ἀφ' ὧν οὐ χρῆν. I. e. from his mother, in consequence of her having subsequently become his wife. He suitably combines the mention of his parentage and his alliance. ξὺν οἷς τ'. ξὺν ἧς τ' P. ξὺν ἧς τ' G. A gloss. Cf. 414, οὐδ' ὅτων οἰκεῖς μετὰ, also 366. For the elision at the end of the verse cf. on Oed. C. 17.

1185. χρῆν μ' vulg. μ' om. B. F. G. L. M. N. P. Aug. b. Dresd. b. Schn. Hart. prob. Elmsl. Dind. (in annot.) There is no need of the pronoun. ὀμιλῶν. 'Consorting, cohabiting, having intercourse with,' as husband. Cf. on 367.

Schol. rec: συνευναζόμενος. A word of painfully ambiguous meaning in the case before us, with which we may compare συνεῖναι (whence συνουσία), διαλέγεσθαι &c. Schol. ad El. 420, ἡ ὀμιλία λέγεται καὶ ἐπὶ συνουσίας καὶ διαλέξεως. Gloss. Sangerm. p. 483, 'Ομιλεῖν, τὸ συγγενέσθαι ἄνδρα γυναικί. Moeris v., 'Ομιλίαν. Herod. i. 182, ἐς ἀνδρῶν ὀμιλίην φοιτᾶν. Dion. Hal. A. R. iv., εἰς ὀμιλίαν αὐτῷ συνελθεῖν. Achill. Tat. viii. p. 511, ἡκεῖν εἰς ὀμιλίαν. Philostr. V. Ap. i. 13, εἰς ὀμιλίαν ἀφικέσθαι ποτὲ ἀφροδισίων. Eur. Hel. 1416, νυμφικαὶ ὀμιλῖαι. Heliod. iii. p. 159, γάμον καὶ ἀνδρὸς ὀμιλίας ἀπείρατος. Liban. i. 263 B, ὀμιλήσας τῇ κόρῃ. His incestuous alliance is mentioned before his parricidal act, simply because the former stands better connected with the mention of his unhappy parentage. Cf. 1361, ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

1186. f. The solemn lamentation of this pathetic ode contrasts strikingly with the exuberant and buoyant strain of the one preceding 1085 f. The juxtaposition of the two contributes much to heighten the effect produced. The same sentiment in Ajac. 125, ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν | εἰδῶλ', ὅσοι περ ζῶμεν, ἡ κοῦφην σκιάν. Pind. P. viii. 135, τί δέ τις; τί δ' οὐ τις; σκιᾶς ὄναρ ἄνθρωπος. ἰὼ Ald. P. &c. ἰὼ (γρ. ἰὼ ἰὼ) B. ἰὼ ἰὼ Bar. Laud. Bodl. Trin. Aug. c. Liv. b. ὦ Dresd. a.

1187. ὡς —. 'How I estimate you as living equally with nothing,' i. e. how I estimate your life as nothing! ὑμᾶς Laud. Schol. Ald. ἡμᾶς Bodl. Trin. Bar. Turn. ἴσα. 'Equally.' Gl. B: ἐπ' ἴσης. Similarly κοινὰ Ant. 546. ὀρθὰ Oed. R. 419. ἴσα καὶ τὸ μηδέν. Canter compares Eur. El. 994, χαῖρε, σεβίζω σ' ἴσα καὶ μάκαρας. Heliodor. i., ἡ δὲ

τίς γὰρ, τίς' ἀνὴρ πλέον  
 τᾶς εὐδαιμονίας φέρει' 1190  
 ἢ τοσοῦτον ὅσον δοκεῖν  
 καὶ δόξαντ' ἀποκλίνει ;  
 τὸν σὸν τοι παράδειγμ' ἔχων,  
 τὸν σὸν' δαίμονα, τὸν σὸν, ὦ τλᾶμον Οἰδίπου, οὐδένα  
 βροτῶν μακαρίζω 1195  
 ὅστις καθ' ὑπερβολὰν 1196  
 ἀντ. α'.

καμὲ τὰ πρῶτα ἴσα καὶ παῖδα ὄρᾳ ἐπλάτ-  
 τετο. libr. postr., ἴσα καὶ θεὸν εὐφη-  
 μούντες ἐδεξιούντο τὸν Ὑδάσπην. Aristid.  
 Panath., αὕτη δ' ἴσα καὶ ἀήττητός ἐστι.  
 Or. iv., προστετάχθαι γάρ μοι ἴσα καὶ πέ-  
 τεσθαι. Heliod. v., ἀλλ' εἶδον — τὸν  
 μὲν ἴσα καὶ νεκρῷ προκείμενον. Cf. also  
 Oed. C. 810, ὅτφ γε νοῦς ἴσος καὶ σοὶ  
 πάρα. 611. 918.

1189. τίς γὰρ, τίς —. Elmsley hazards  
 the conjecture τί γάρ τις —. πλέον  
 — φέρει. 'Carries off (obtains) more of  
 happiness.' Cf. 501, πλέον ἢ γὰ φέ-  
 ρεται.

1190. For the hiatus after φέρει cf.  
 1201. Oed. C. 1215. Perhaps φέρεται.

1191. Schol: ὅσον δοκεῖν. ὅσον δόξαι  
 εὐδαιμονίας εἶναι. Musgrave, I think, more  
 correctly explains δοκεῖν 'in gloria ver-  
 sari,' comparing Eur. Hec. 291, λόγος ἐκ τ'  
 ἀδοξούντων ἰὼν | καὶ τῶν δοκούντων αὐτὸς  
 οὐ ταυτὸν σθένει. Tro. 613, ὄρῳ τὰ τῶν  
 θεῶν, ὡς τὰ μὲν πυργούσ' ἄνω | τὸ μηδὲν  
 ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν. Her.  
 890, τερπνὸν δέ τι καὶ φίλων ἄρ' εὐτυ-  
 χίαν ἰδέσθαι τῶν πάρος οὐ δοκούντων.  
 Which passage bears a strong resemblance  
 to this one. So δόξα, δόκησις 'gloria,'  
 ἀδοξεῖν 'to be in disrepute' (Hec. l. l.).  
 Erfurdt after δοκεῖν understands 'εὐδαι-  
 μονίαν φέρειν. Schneid. compares Sapph.  
 Fr. 41, καλὸς ὅσσον ἴδην.

1192. ἀποκλίνει. Schol: πεσεῖν, ἢ  
 ἀποβαλεῖν. Gl. Lips: ἐκπεσεῖν, ἐκτρα-  
 πῆναι. Sub. τοῦ δοκεῖν (i. e. τῆς δόξης),  
 or τῆς εὐδαιμονίας from 1190. 'To fall  
 from it (his glory or happiness), to lose  
 it, to verge to ruin,' a figure borrowed  
 perhaps from the scales of the balance.  
 Cf. Aj. 131, ὡς ἡμέρα κλίνει τε κἀνάγει  
 πάλιν | ἅπαντα τάνθρώπεια. El. 1000,  
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,  
 ἡμῖν δ' ἀπορρεῖ καπλὶ μηδὲν ἔρχεται.

1193. τὸ σὸν the mss. edd. vett. Br.  
 Herm. Schn. τόσον Both. τὸν σὸν Camer.  
 (tacitly). Elmsl. Dind. Wund. Hart. And

so perhaps read Schol: τὸν σὸν βίον  
 παράδειγμα ἔχων οὐδένα μακαρίζω καὶ  
 εὐδαιμονίζω. Gl. B: τὸ σὸν. τὸ συμ-  
 βεβηκός σοι. The repetition of τὸν σὸν

three times in two lines is by no means  
 elegant; yet we find ὅς repeated even five  
 times in Phil. 663—5. Compare how-  
 ever on next v. Hermann explains thus:  
 'Tuum exemplum habens, tuam fortu-  
 nam, tuam, o miser mortalium Oedipe,  
 nequaquam beatam praedico, quae,' &c.

1194. τὸν σὸν δαίμονα. 'Thy genius,  
 fortune, fate.' Mitchell cites Pind. Ol.  
 xiii. 36, Ζεῦ πάτερ — Ξεροφῶντος εὐθυνε  
 δαίμονος οὔρον. 148, δαίμων γενέθλιος.  
 Perhaps, to avoid the triple repetition of  
 τὸν σὸν, we should read τὸν σὸν τοι —  
 σκληρὸν (or ὠμὸν, or κακὸν) δαίμονα.  
 τλᾶμον. τλάμων M. Elmsl.

1195. Οἰδιπόδα vulg. Οἰδιπόδα most  
 mss. Οἰδιπόδα (γρ. Οἰδίπου) B. οὐδένα  
 the mss. Br. Mitch. Hart. Benedict. Ebner  
 (who compares a similar solution in Oed.  
 C. 186, τέτροφεν ἄφιλον ἀποστρυγεῖν),  
 and Seidl. de V. D. p. 46. οὐδὲν Herm.  
 Erf. Dind. Wund. If βρότειον were here  
 written, οὐδὲν would do; but βροτῶν evi-  
 dently requires the masculine οὐδένα.  
 If therefore the solution of the arsis in  
 οὐδένα be considered indefensible, I would  
 either read γένναν — βροτῶν οὐδὲν (by  
 no means, Herm: 'nequaquam') μακαρίζω,  
 or rather would correct or transpose thus:  
 τὸν σὸν, Οἰδίπου (so B. v. r.), οὐδένα |  
 βροτῶν (or θνητῶν) μακαρίζω. Perhaps  
 the hiatus gave offence, and caused the  
 disturbance. Hermann, with little pro-  
 bability, connects τλᾶμον Οἰδιπόδα βρο-  
 τῶν, as in Eur. Her. 567, ὦ τάλαινα  
 παρθένων. Alc. 462, ὦ φίλα γυναικῶν &c.

1196. ὅστις refers to σου implied in  
 τὸν σὸν. καθ' ὑπερβολὰν τοξεύσας  
 (Schol: ἐπιτυχῶν, εὐτυχῆσας) 'having  
 made a singularly lucky hit,' i. e. having  
 met with singular good fortune. V. Valck.  
 ad Hipp. 638. Schol. rec. and Gl. B:



τοξεύσας ἐκράτησας ἐς τ' πάντ' εὐδαίμονος ὄλβου,  
 ὦ Ζεῦ, κατὰ μὲν φθίσας  
 τὰν γαμφώνυχχα παρθένον  
 χρησμοφδὸν, θανάτων δ' ἐμᾶ  
 χώρα πύργος ἀναστάς.\*  
 ἐξ οὗ καὶ βασιλεὺς καλεῖ"

1200

ὑπερβολικῶς τοξεύσας. Hesych: Καθ' ὑπερβολήν. ὑπερβαλλόντως. Eur. Tro. 645, ἐγὼ δὲ τοξεύσασα τῆς εὐδοξίας. Hor. Od. ii. 16, 17, 'Quid brevi fortes jaculamur aevo | multa?' Milton Sams. Ag. 164, 'O mirror of our fickle state, Since man on earth, unparalleled! The rarer thy example stands, By how much from the top of wondrous glory, Strongest of mortal men, To lowest pitch of abject fortune thou art fallen.' For the subject-matter cf. Eurip. Ant. Fr. 1, ἦν Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνὴρ, | εἴτ' ἐγένετ' αὖθις ἀθλιώτατος βροτῶν. Aesch. Sept. 754 f.

1197. ἐκράτησας τοῦ the mss. (only τοῦ om. Liv. a.) Br. Hart. ἐκράτησε τοῦ Herm. Erf. Wund. Dind. Elmsley also proposed the same. Schneid. has given from conjecture, ἐκράτεις προτοῦ, to which τανῶν (1204) forms the antithesis. Hermann (Epit. D. M. § 464) recognizes a spondee for an iambus at the end of a glyconic verse, comparing Phil. 1136. Cf. Seidler ad Eur. El. 122. The third person here can hardly be tolerated, as throughout the Chorus speaks of Oedipus in the second person. If we read ἐκράτησε, we should also have to read ἀνέστα and καλεῖται 1200, 1. Schol. rec: ἐκράτης ἐγένου τῆς κατὰ πάντα εὐτυχοῦς μακαριότητος. Hermann conjectures, ἐκράτησας εἰς πάντ' εὐδαίμονος ὄλβου, coll. Eur. Ph. 628, εἰς πόλλ' ἀθλία πέφυκ' ἐγὼ. 1656, ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυσ. Fr. Alex. 16, ὥστ' οὐτὶς ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ. Which correction had also occurred to myself, as well as another, ἐκράτησας, ὦ-|ναξ, πάντ' —. Or we might retain ἐκράτησας, omitting τοῦ (so Liv. a.), and read μηδὲν for τὸ μηδὲν in v. str. 1187. πάντ' εὐδαίμονος. παντευδαίμονος P. Hart. πανευδαίμονος G. 'All-happy.' Cf. 1421. Aj. 894. 1394. Eur. Sthen. Fr. 1, οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.

1198. ὦ Ζεῦ. ὦ Ζεῦ Ζεῦ Liv. a. 'My God!' A parenthetical exclamation. Tr. 996. Aj. 173 f.

1200. θανάτων — πύργος. 'A tower of defence (refuge or deliverance) from the deaths' (caused by the Sphinx). Gl. B: πύργος. ἀσφάλεια. Schol: ἀσφάλεια καὶ ἀπαλέξεις γέγονε. (Aj. 159, πύργου ῥῦμα.) Cf. 218, ἀλκὴν — κακῶν. Oed. C. 1524, ἀλκὴν — δόρους ἐπακτοῦ. Eur. Med. 1319, ἔρμα πολέμιας χερὸς. Andr. 28, ἐπικούρησις κακῶν. Arist. Vesp. 615, πρόβλημα κακῶν. Xen. Anab. iv. 5. 13, ἐπικούρημα τῆς χιόνος. Mitchell compares Pind. P. v. 79, πύργος ἄστεος ὅμμα τε φαεννότατον ξένοισι. ἀνέστας vulg. P. Br. Herm. Schn. ἀνέστα L. pr. Wund. Dind. (Which reading is confirmed by the Schol: πύργος δὲ ἀντὶ τοῦ ἀσφάλεια καὶ ἀπαλέξεις γέγονε.) ἀνεστάς (sic) Bar. Whence Elmsley gives ἀναστὰς, to agree with καταφθίσας. [Though in Praef. p. xli, he prefers either ἀνέστα or ἀνέστας.] Hartung likewise reads ἀναστὰς, which after κατὰ μὲν φθίσας I feel persuaded is right. Hermann, who reads ἀνέστας, defends the change from the third to the second person, the fortune of Oedipus being the subject in one case, Oedipus himself in the latter. Wunder supposes the third person is now used, because the Chorus is now addressing Jove. But the needlessness of such a transition is noticed by Kayser, who instances the Homeric ὦ πόποι — οἶον εἶπες.

1201. ἐξ οὗ. 'From which time' or event. Perhaps ἐξ οὗ δὴ —. βασιλεὺς καλεῖ ἐμός. Elmsley proposes either βασιλεὺς ἐμός | καλεῖ, or βασιλεὺς καλεῖτ' (καλεῖτο) | ἐμός — ἐτιμάθη. Seidler also (V. D. p. 83) proposes ἐμός καλῇ. Perhaps βασιλεὺς τ' ἐμός κλήζει, or βασιλεὺς καλεῖ τ' (if for καὶ we read δὴ) ἐμός, or βασιλεὺς κλύεις ἐμός. For the hiatus καλεῖ ἐμός Wunder compares 1190, φέρει, ἦ &c. Ant. 119, στόμα ἔβα in the same kind of verse. He refers also to his Advers. in Phil. p. 117—9, and Seidl. ad Eur. El. 153. 207. ἐμός. ἀμός Liv. a. Qu. ἀμός.

ἐμὸς" καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν  
Θήβαισιν ἀνάσσω.

τανῦν δ' ἀκούειν" τίς ἀθλιώτερος ; στρ. β'. 1204

τίς ἄταις ἀγρίαις, τίς ἐν πόνοις"

ξύνοικος ἀλλαγᾷ βίου ;

ἰὼ κλεινὸν Οἰδίπου κára,

ᾧ μέγας λιμὴν

1208

αὐτὸς ἤρκεσέ"

παιδὶ καὶ πόσει† θαλαμηπόλῳ πεσεῖν,"

πῶς ποτε πῶς ποθ' αἱ πατρῶαί σ' ἄλοκες φέρειν,

τάλας,

1210

1202. τὰ μέγιστ' ἐτιμάθης. 'Wast honoured most highly.' Cf. 1223.

1203. Θήβαισιν M. Liv. a. Lips. a. Heath, &c. Θήβαις vulg. After ἀνάσσω Hermann puts only a colon, in order that the continuance of the sense may not be broken.

1204. ἀκούειν. 'To hear of.' Schol: εἰς τὸ ἀκούειν. Oed. C. 144. Qu: ἀκούει.

1205. τίς ἄταις ἀγρίαις, τίς ἐν πόνοις [Herm.] Dind. Wund. Schn. τίς (οὖν add. M.) ἐν πόνοις (πόνουσιν Liv. a.); τίς ἄταις ἀγρίαις vulg. The preposition ἐν, though placed in the latter clause, belongs equally to the former. Hartung reads: τίς ἄταις ἀγρίαις πλέον | ξύνοικος ἀλλαγᾷ βίου; A very probable conjecture. Cf. on v. ant. 1214. ἐν πόνοις — ξύνοικος. I. e., as Schneid. explains it, ἐν πόνοις ὧν καὶ ξύνοικος αὐτοῖς. Cf. on 17. 654. 1126.

1206. Oed. C. 1134, ᾧ τίς οὐκ ἐνὶ κηλὶς κακῶν ξύνοικος; El. 785. Eur. Hipp. 1219, ἱππικοῖς ἐν (ἱππικοῖσιν?) ἤθεσιν | πολὺς ξυνοικῶν. With ξύνοικος we must supply μᾶλλον from the preceding ἀθλιώτερος (= μᾶλλον ἔθλιος). ἀλλαγᾷ βίου. 'In consequence of your altered condition.' The Schol. construes and explains rather differently: ξύνοικος ἀλλαγᾷ βίου συνοικῶν τῇ τοῦ βίου μεταβολῇ [i. e. βίῳ ἡλλαγμένῳ].

1207. ἰὼ. Ὡ Liv. a. Dresd. a. ἰὼ κλεινὸν κára (om. Οἰδίπου) Hart. Cf. on 1216.

1208. ᾧ λιμὴν μέγας ἤρκεσεν Hart. Schol: ᾧ ὑποδοχὴ εἰς τὸ ἄμφω δέξασθαι, σὲ καὶ τὸν πατέρα. ἢ ὅτι μήτηρ ἦν καὶ γυνὴ ἢ Ἰοκάστη, ἣν λέγει λιμένα [cf. 420. 423]. θαλαμηπόλῳ δὲ νυμφίῳ. μέγας. 'Large, capacious,' as harbouring both father and son. Schol: ὅτι μήτηρ ἦν καὶ

γυνὴ ἢ Ἰοκάστη. Λιμὴν is often used in a figurative sense. Thus we find Ant. 1000, παντὸς οἰωνοῦ λιμὴν. 1285, δυσκάθαρτος Αἰδοῦ λιμὴν. Aj. 683, ἐταιρίας λιμὴν. Cf. 420 above. Aesch. Suppl. 480, οὐδαμοῦ λιμὴν κακῶν. αὐτός. αὐτὸς the mss. αὐτὸς Br. Gl: ὁ αὐτός.

ἤρκεσεν the mss. vulg. ἤρκεσε Br. Perhaps ἤρεσε.

1209. παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν. 'For him both as son and sire bridegroom (begetting sire, Lat. 'genitori') to fall into.' Or we may explain καὶ πατρὶ (ὥς) θαλαμηπόλῳ. Hartung reads: παιδὶ καὶ θαλαμηπόλῳ ἔμπεσεῖν. Perhaps the reading in D. and Dresd. b. παιδὶ, πατρὶ καὶ θαλαμηπόλῳ is preferable, 'son, father, and husband;' the multiplicity of relation being more striking, and the mode of expression being more after the style of Sophocles (cf. 1406, 7). The contrast is between the begotten son and the begetting father (θαλαμηπόλος πατήρ). Wunder defends the common reading, though he thinks that for πατρὶ we should rather have expected πόσει, as above 458, καὶ ἥς ἔφυ γυναικὸς υἱὸς καὶ πόσις. Cf. Tr. 550. Eur. Ph. 869. πεσεῖν. Eur. Alc. 1059, ἐν ἄλλης δεμνίοις πίτνειν νέας. Arist. Th. 1122, πεσεῖν ἐς εὐνὰς καὶ γαμήλιον λέχος. Perhaps ἔμπεσεῖν (so Hart.) would be preferable.

1210. πατρῶαί — ἄλοκες. 'Thy father's bed.' Schol. rec: ἤγουν ἢ γυνὴ, ἐνθα σπείρει (ἔσπειρε? v. Schol. on 1242) σὲ πατήρ. The same figure 1256, μητρώαν — ἄρουραν. 1497. Ant. 599. Aesch. Sept. 735, μὴ πρὸς ἀγνὰν σπείρας ἄρουραν. Eur. Ph. 18, μὴ σπείρε τέκνων ἄλοκα δαιμόνων βίᾱ.

1211. φέρειν. 'To endure, tolerate.'



σῖγ' ἐδυνάθησαν ἐς τοσόνδε ;  
 ἐφευρέ σ' ἄκουθ' ὁ πάνθ' ὀρώων χρόνος, ἀντ. β'. 1213  
 δικάζει τ' ἄγαμον γάμον πάλαι"  
 τεκνοῦντα καὶ τεκνούμενον. 1215  
 ἰὼ Λαϊήϊον τέκνον,  
 εἴθε σ' εἴθε σε  
 μήποτ' εἰδόμαν.  
 δύρομαι γὰρ ὥς'' περιάλλά σ' ἀχέων†

1212. ἐδυνάθησαν (with gl. ἐδυνήθησαν) B. Br. Dresd. b. ἐδυνήθησαν N. ἐδυνάσθησαν the other mss. and old edd. Which form Elmsley observes scarcely ever occurs in the tragedians. ἐς τοσόνδε. 'Thus far, for so long a time.' El. 949.

1213. ἐφευρε — χρόνος. Fr. 284, πρὸς ταῦτα κρύπτε μηδέν, ὡς ὁ πάνθ' ὀρώων | καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος. 657, πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. Oed. C. 1454, ὄρᾱ, ὄρᾱ πάντ' ἄει χρόνος. Ant. 184, Ζεὺς ὁ πάνθ' ὀρώων ἄει. Oed. C. 869, ὁ πάντα λεύσσω ἥλιος. 1767. Aj. 646. 714. Above 613 f. Elmsley writes ἐφηυρε.

1214. δικάζει. ὅς [evidently from the last syllable in χρόνος] δικάζει Bar. Laud. Bodl. Trin. Liv. b. Mosq. 'Punishes, avenges.' Gl: καταδικάζει. Mitchell recurs to his favourite Pindar for illustration, Ol. ii. 106, τὰ δ' ἐν τῇδε Διὸς ἀρχῇ ἀλιτὰ κατὰ γᾶς δικάζει τις &c. τ' Herm. τὸν vulg. ἄγαμον γάμον. 'Your unnatural or inauspicious (lit. no marriage) marriage.' Schol. rec: τὸν κακόγαμον γάμον, σοῦ δηλονότι, τεκνοῦντος ὅθεν ἐτεκνώθη. Euripides calls this same marriage δυσγάμους γάμους. Phoen. 1047, ματρὶ γὰρ γάμους δυσγάμους τάλας, | καλλίνικος ὦν αἰνιγμάτων, ξυνάπτει, | μιαίνει δὲ πτόλιν. Similar instances of this elegant figure, usually termed oxymoron, are frequent in the tragedians. Oed. R. 1256, γυναικὰ τ' οὐ γυναικα. Aj. 665, ἐχθρῶν ἄδωρα δῶρα. Phil. 534, οἶκον εἰσοίκησιν. 848, ὕπνος ἄπνους. El. 1154, μήτηρ ἀμήτωρ. Aesch. Pr. 545, ἀχαρις χάρις. Cho. 40, χάριν ἀχάριτον. 600, ἀπέρωτος ἔρωτος. Eur. Hec. 610, νύμφην τ' ἄνυμφον, παρθένον τ' ἀπαρθένον. Suppl. 32, δεσμὸν δ' ἄδεσμον &c. Iph. T. 566, κακῆς γυναικὸς χάριν ἀχαριν ἀπώλετο. Herc. 1136, ἀπόλεμον πόλεμον. V. Seidl. ad Tro. 566. Hor. Od. i. 34. 1, 'Insanientis—sapientiae.' πάλαι om. Hart. Nor indeed do I see the force of the

word. Perhaps τάλας, as in 1211. Or it would be better omitted (cf. on 1205).

1215. τεκνοῦντα —. 'Begetting and begotten,' i.e. by which a man begets children by her from whom he was himself begotten. Eur. Ph. 19, εἰ γὰρ τεκνώσεις παιδ', ἀποκτενεῖ σ' ὁ φύς. 882. Similar language is used below 1403 f. For τεκνούμενον καὶ τεκνοῦντα, as remarked in Gl. B. That is predicated of Oedipus' marriage, which properly speaking refers to him himself. So 1230, κακὰ | ἐκόντα κοῦκ ἄκουτα. Cf. on Oed. C. 267.

1216. ἰὼ. ὦ Dresd. a. Cf. on 1207. Λαίειον τέκνον vulg. Λαίειον ὦ τέκνον Erf. ('Non male,' says Elmsley, who adduces Eur. Iph. A. 1497, ἰὼ γὰρ μήτηρ ὦ Πελασγία). Λαίειον ὦ τέκνον Herm. Λαϊήϊον τέκνον (as Φοιβήϊον Eur. Iph. A. 756. βασιλήϊον Eur. El. 186. Eur. Phaeth. Fr. ii. 69. θερμήϊον ibid. 77) Both. Wund. Dind. So Δαρήϊος Ionic for Δαρεῖος. Λαϊᾶγενές (as Θεᾶγένης, θανατᾶφόρος) τέκνον Schneid., who compares Aj. 91, Διογενές τέκνον. Aesch. [?], μονογενές τέκνον, Λατογένεια κοῦρα. Eur. Ion. 468, παῖς ἁ Λατογενής. Ant. 1149. Λαῖον τέκνον Hart. Cf. 451, φόνον τὸν Λαίειον. 267, τῷ Λαβδακεῖω παιδί. Aj. 801, τοῦ Θεστορείου μάντεως. Eur. Ion. 462, Φοιβήϊος ἐνθα γὰ. τέκνον. γένος M.

1217. εἴθε σ' εἴθε vulg. εἴθε σέ γ' εἴθε Liv. a. εἴθε σ' εἴθε σε Herm. Wund. Dind. Schn. εἴθε σ' εἴθ' ἐγὼ μήποτ' εἰδόμαν Heath, Erf. εἴθε σ' εἴθε μηπότ' εἰδόμαν Both. Elmsl. Weis. Qu. εἴθε σ' εἴθε μήποτ' εἰδόμαν ἐγὼ (or εἰδόμαν, τάλαν). But cf. Ant. 1319. εἰδόμαν Dresd. a. Heath, Both. Erf. εἰδόμαν Ald. Bodl. and some other mss. εἰδοίμαν B. P. εἰδοίμην Trin. By a similar error ἴδε for εἴδε El. 205.

1218. δύρομαι Seidler. ὀδύρομαι the mss. The form δύρομαι is required by the metre also in Aesch. Pr. 271. Pers. 584. Eur. Hec. 740. Med. 156. Andr. 397. On the other hand ὀδύρομαι is re-

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ  
σέθεν 1220  
καὶ κατεκοίμασα\* τοῦμὸν ὄμμα. 1222

## ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,"  
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'  
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225

quired for the same reason Phoen. 1750. In other passages the metre will allow of either. The verbals ὀδυρμός, ὄδυρμα, ὀδυρτός never drop the ὀ. But we have the compound πάνδυρτος El. 1077, &c. V. Elmsl. ad Med. 156. Pors. ad Hec. 728. Med. 160. Perhaps δύρομαι σ' ἐγώ. Hartung gives: δύρομαι περιᾶλλ' ἱακχίων. περιᾶλλ'. περιᾶλλα the mss. 'Exceedingly.' Schol: περιᾶλλως, ὑπερβολικῶς. Περιᾶλλα occurs besides in Arist. Thesm. 1070, τί ποτ' Ἀνδρομέδα περιᾶλλα κακῶν | μέρος ἐξέλαχον; and perhaps in a fragment of Sophocles (v. Pors. ad Med. 284). Pind. P. xi. 8, ὅν περιᾶλλ' ἐτίμασε Λοξίας. For ὡς with an adverb cf. El. 1452, ὡς ἐτητύμως. And so often ὡς ἀληθῶς.

1219. ἀχέων D. Dresd. b. ἱαχαίων B. C. Trin. sec. m. Br. ἱαχείων Trin. ἱαχέων (with gl. φωνῶν) others of Brunck, P. Bodl. Dresd. a. Augg. Mosq. ἱαχέων (as participle of ἱαχεῖν, whence in some mss. the gloss φωνῶν) Dind. in Annot. Schneid. ἱακχίων Erf. Wund. Dind. ἱαχαίων (from ἱαχῆ) Ebner. ἱακχαίων Bothe. (ε and αι are frequently confounded in the copies, e. g. εἰσέπεισεν for εἰσέπαισεν P. in 1252.) ἰαν χέων conj. Fritzche ad Thesm. 1070. On the quantity of the second syllable in ἱαχῆ and ἱαχεῖν see Elmsl. ad Heracl. 752. Wunder explains it, 'Bacchico clamore.' I have given περιᾶλλά σ' ἀχέων &c. στομάτων. στομίων v. r. in B.

1220 f. The sense of this passage appears to me this: 'For to speak the truth (εἰπεῖν δὲ τὸ ὀρθόν), as by thee I once revived (when thou deliveredst the state from the exactions of the Sphinx), so now again by thee I have closed my eyes in death (in consequence of this sad discovery).' Evidently a contrast is intended between ἀνέπνευσα and κατεκοίμησα τοῦμὸν ὄμμα, the one conveying the idea of life, the other of death. For τε — καὶ —, or καὶ — καὶ, in the sense of 'as' — 'so' cf. 52 f. The pas-

sage, as usually explained (κατεκοίμησα being understood of giving rest and sleep to the eye after trouble), appears to me very tame and frigid. τὸ δ' ὀρθόν εἰπεῖν. 'For to speak the truth.' So Herod. i. 61, οὐ πολλῶ λόγῳ εἰπεῖν.

1221. ἀνέπνευσα. 'I revived,' obtained deliverance. Schol. rec: ἀναψυχὴν ἔσχον ἐκ σοῦ.

1222. κατεκοίμησα G. H. L. Bodl. Dresd. b. Aug. c. Mosq. Ald. Dind. κατεκοίμισα B. D. E. M. corr. N. P. T. Bar. Trin. Aug. b. Dresd. a. Br. κατεκοίμασα [cf. 871] Heath, Elmsl. 'I have closed.' Schol: κατέμυσα. Burton renders: 'in soporem clausi oculos meos (quippe periculi securus).' But I think it means rather, 'I have closed my eyes in death, have died.' Cf. 871, οὐδὲ μὴ ποτε λάθα κατακοιμάσῃ. Eur. Hipp. 559, βροντῇ γὰρ ἀμφιπύρῳ τοκάδα — πότμῳ φονίῳ κατεκοίμασε. Hec. 472, ἡ Τιτάνων γενεάν, | τῶν Ζεὺς ἀμφιπύρῳ κοιμίζει φλογμῷ Κρονίδας. Above 870. So κατευνάζειν Ant. 833, ᾧ με δαίμων ὁμοιοτάταν κατευνάζει. Tr. 95. And εὐνάζειν above 961. Compare also Aesch. Ag. 1265, ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, | ὥς ἀσφάδαστος — ὄμμα συμβάλῳ τόδε.

1223. ΕΞΑΓΓΕΛΟΣ edd. vett. and vulg. In several copies he is merely called ἄγγελος. The ἐξαγγελος in Greek Tragedy is the messenger who comes forth to relate on the stage what is supposed to have taken place within (as if ἔξω ἀγγέλλων). Herein he differs from the ordinary ἄγγελος. μέγιστα (superl. of μέγα) 'in the highest degree.' Oed. C. 700. Schol. rec: οἱ τὰς μεγίστας ἀεὶ τιμώμενοι τιμάς. Qu. ὦ γῆς μέγιστ' ἄνακτες ἐκτιμώμενοι (El. 64).

1224. οἷ' — οἷα δ' — ὅσον δ'. V. Elmsl. ad Her. 874. οἷα δ'. οἷα τ' Elmsl. wrongly. For the elision at the end of the verse cf. on Oed. C. 17.

1225. ὅσον δ' ἀρεῖσθε (αἰρεῖσθε P.) πένθος. 'And how much grief will ye get



τῶν λαβδακείων ἐντρέπεσθε δωμάτων.  
οἶμαι γὰρ οὐτ' ἂν Ἰστρον οὔτε Φᾶσιν ἂν  
νύψαι'' καθαρμῶ τήνδε τὴν στέγην, ὅσα  
κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακὰ,  
ἐκόντα κοῦκ ἄκοντα· τῶν δὲ πημονῶν

1230

(have).’ Schol: λήψεσθε. Oed. C. 459, τῇδε μὲν πόλει μέγαν | σωτήρ' ἀρεῖσθε. Aj. 75, οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς (l. ἀρεῖ); Aesch. Sept. 304, ἔροισθε κῦδος τοῖσδε πολίταις. Hom. Il. δ'. 94, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο. ε'. 273, ἀροίμεθά κε κλέος ἐσθλόν. ε'. 4. π'. 84. ι'. 124, ἴππους — ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο. Plat. Legg. iii. 969 A, κλέος ἀρεῖ μέγιστον κατασκευάσας αὐτὴν ὀρθῶς. So ἄρυνσθαί τι Il. α'. 159. ζ'. 446. Plat. Legg. iii. 944 C. Trach. 711. Cf. on Aj. 75. ἐγγενῶς. ‘From the heart, sincerely.’ Schol: γνησίως. Schneid: ‘with innate loyalty.’ Similarly, Ellendt explains by ‘more ingenito,’ i. e. ‘with inbred respect or constancy.’ Mitchell thinks it applies rather to the Chorus being ‘of kindred birth,’ i. e. of the Cadmean race (Ant. 508). So also Burton explains: ‘prout Thebanos decet, gentis et sanguinis cognatione conjunctos.’ Cf. El. 1328, ἡ νοῦς ἐνεστιν οὗτις ὑμῖν ἐγγενής (innate). Hart: ἐγγενῶς [cf. on 1070].

1226. ἐντρέπεσθε. ‘Regard, care for.’ Gl. B: φροντίζετε.

1227. Imitated by Seneca Hipp. 715. ‘Quis eluet me Tanais? Non ipse toto magnus Oceano pater Tantum expiarit sceleris.’ Water, whether of sea or river, was supposed to have the power of washing away impurities and pollutions of all kinds. V. Valck. ad Hipp. 654. Eur. Iph. T. 1193, θάλασσα κλύζει πάντα τὰνθρώπων κακὰ. So Aeneas in Virg. Aen. ii. 718: ‘Me bello e tanto digressum et caede recenti | Attrectare nefas, donec me flumine vivo | Abluero.’ Here, to heighten the expression and describe the enormity of the evils he is about to relate, he declares his belief that not even two such great rivers of Europe and Asia can suffice to cleanse them. The Phasis and the Nile are combined as the boundary rivers of Asia and Africa (Herod. iv. 45); as the boundaries of the world (Eur. Andr. 651); the Phasis and the Borysthenes as the boundaries of navigation (Pind. Isthm. ii. 41). Hence the importance of the Phasis, to justify its being

mentioned with the Ister. Compare with this the famous passage in Macbeth ii. 2, ‘Will all great Neptune’s ocean wash this blood | Clean from my hand? No! This my hand will rather | The multitudinous seas incarnadine, | making the green — one red.’ Φᾶσιν ἂν. Φᾶσιν αὖ Markl. ad Suppl. 854. Wrongly. Cf. Eur. Andr. 77, δοκῶ γὰρ οὐδ' ἂν ᾧδέ σ' ἂν πράσσειν καλῶς. Med. 362, δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτ' ἂν; Cf. on Aj. 1082. Arist. Th. 447, ὥστ' ἂν, εἰ λέγοι — ὁ Καρκίνου, δοκεῖν ἂν αὐτὸν — μηδὲν λέγειν.

1228. νύψαι. ‘Wash, cleanse,’ properly used of washing the hands. Perhaps κλύσαι, ‘wash away.’ Cf. Eur. Iph. T. 1193, θάλασσα κλύζει πάντα τὰνθρώπων κακὰ. Soph. Fr. 733, χολὴν κλύζουσι φαρμάκῳ. Then καθαρμῶ ‘with cleansing, purifying.’ ὅσα κεύθει, — ‘So many ills does it hide within, while others it will presently disclose to the light!’

1229. Κεύθει, as Schneid. observes, refers to Jocasta’s suicide, φανεῖ to Oedipus’ self-inflicted blindness; the former of which will presently be heard of, the latter seen. The same distinction as was made 1224. τὰ δ' αὐτίκ' Br. τὰδ' αὐτίκ' edd. vett. Τὰ δ', as if τὰ μὲν had actually preceded before κεύθει. Schneid. compares Pind. Nem. viii. 37, χρυσὸν εὔχονται, πείδιον δ' ἕτεροι. Elmsley gives τὸ δ' αὐτίκ' (i. e. τὸ αὐτίκα δέ, as in Thuc. ii. 42. 64). So τὰ δὲ νῦν for τὰ νῦν δὲ Oed. Col. 133. The words τὸ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ he considers to be διὰ μέσου. ἐς τὸ φῶς φανεῖ. Fr. 657, πάντ' ἐκκαλύπτων ὁ χρόνος ἐς τὸ φῶς ἄγει.

1230. ἐκόντα κοῦκ ἄκοντα. I. e. ἐκούσια καὶ οὐκ ἀκούσια, as in Phil. 1318, ἐκουσίοισιν — βλάβαις. Similarly Oed. C. 240, ἔργων ἀκόντων. 977, ἄκον πρᾶγμ'. 267, ἐπεὶ τὰ γ' ἔργα μου | πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα. Cf. 1215 above. For the apparently tautological expression ἐκόντα κοῦκ ἄκοντα cf. 58, γυνὰτ' κοῦκ ἄγνωτα. Phil. 771, ἐκόντα μήτ' ἄκοντα. Fr. 26, τοιαῦτά τοί σοι πρὸς χάριν τε κοῦ βία | λέγω.

μάλιστα λυποῦσ' αἶ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν' τὸ μὴ οὐ  
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν' τί φής ;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ  
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κára.

1235

ΧΟ. ὦ† δυστάλαινα, πρὸς τίνος ποτ' αἰτίας ;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν  
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.

ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,

πεύσει τὰ κείνης ἀθλίας παθήματα.

1240

ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω

1231. αἶ L. pr. M. N. P. Aug. b. Dresd. a. (supr. ἄν). Pal. 356, and probably F. G. Tricl. Erf. Sch. Elmsl. Ebn. edd. recc. αἶ ὕ or αἶ ὕ H. Ald. and vulg. Br. ἄν (αἶ ἄν) — Buttm. Gr. i. p. 122. V. Porson ad Or. 141. Matth. § 527, n. 2. Cf. Oed. C. 395, γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ. El. 771, ὦν τέκη. 1060, ἀφ' ὧν τε βλάστωσιν &c. Tr. 251, Ζεὺς οὐτοῦ πράκτωρ φανῇ. Aj. 1160, ᾧ βιάζεσθαι παρῇ. Phil. 1360, οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται. Fr. 721, ὅτῳ δ' ἔρωτος δῆγμα παιδικοῦ προσῇ. 719, οἶ — μόλωσ'. Aesch. Sept. 257, ὦν ἄλῳ πόλις. Eum. 211. 661. Eur. Med. 516. Hipp. 528. El. 972. Iph. T. 1064. Arist. Ran. 1163, ἐλθεῖν μὲν εἰς γῆν ἔσθ' ὅτῳ μετῇ πάτρας. Il. ε'. 407, οὐ δηναῖς, ὃς ἀθανάτοισι μάχηται. Thuc. iv. 17, οἷ βραχεῖς (λόγοι) ἄρκῶσι, μὴ πολλοῖς χρῆσθαι. αὐθαίρετοι. 'Self-inflicted, voluntary.' Jocasta having hanged herself, and Oedipus having put out his own eyes.

1232. λείπει. 'Are deficient, fail' (to be). ἤδειμεν the mss. ἤδεμεν Elmsley, whom see ad Arist. Ach. 323. Eur. Bacch. 1343. Whose correction has been adopted by all the recent editors. The metre requires ἤδετε Eur. Bacch. l. 1. The more usual Attic form for ἤδετε is ἤσατε. Similarly ἤδεμεν and ἤσμεν, ἤδεσαν and ἤσαν. In the dual I think we only meet with the contracted forms ἤστον, ἤστην. Qu. ἀλλ' οὐδ' ἂ πρόσθεν ἤσμεν ἐλλείπει τὸ μὴ οὐ &c. Tr. 90, οὐδὲν ἐλλείψω τὸ μὴ [οὐ] | πᾶσαν πυθέσθαι &c. Ant. 585, ἄτας οὐδὲν ἐλλείπει. Aj. 1379, βαρύστον'. 'Lamentable.' Gl. B: ἄξια βαρέων στεναγμῶν.

1233. πρὸς δὲ κείνοισιν Laud.

1234. εἰπεῖν τε καὶ μαθεῖν. 'As well

(for me) to utter, as (for you) to hear.' Cf. Eur. Her. 784, δέσποινα, μύθους σοὶ τε συντομωτάτους | κλύειν, ἐμοὶ τε τούσδε καλλίστους φέρω· | νικῶμεν ἐχθροὺς, καὶ τροπαῖ' ἰδρύεται.

1236. ὦ. ὦ P. Which Ebner justly approves of, the sense being 'Heu miseram!' So Aj. 372, ὦ δύσμορος. It is an old precept of the grammarians that in addresses ὦ should be written, in exclamations ὦ. According to this rule many such changes will have to be made. Cf. Tr. 878, τάλαινα' ὀλεθρία· τίνι τρόπῳ θανεῖν σφε φής; πρὸς τίνος —; 'By what?' &c. Cf. 949, πρὸς τῆς τύχης ὄλωλεν.

1237. αὐτὴ πρὸς αὐτῆς (αὐτῆς Trin.). The same words are used of Deianira Trach. 891. Cf. also Tr. 1132. Ant. 1177. Aj. 906. That αὐτῆς is the true reading, not αὐτῆς, appears from such passages as Arist. Nub. 407, αὐτὸς ἑαυτὸν κατακάων.

1238. ἡ γὰρ ὄψις οὐ πάρα. 'For the sight of them is spared us, since the sight of them is not present' (is not ours). Qu. παρῇν for πάρα. Schol. rec: ἡγουν ἡ πράξις τοῦ θανάτου ἄπεστιν, ἡγουν οὐκ ἔχομεν διηγείσθαι αὐτήν. ἡ γὰρ θέα οὐ παρῇν, ἡγουν οὐ γὰρ ἐθεασάμεθα.

1239. ὅσον γε κὰν ἐμοὶ —. Arist. Eccl. 350, ὅ τι κἔμ' εἰδέναι. Oed. C. 53, ὅσ' οἶδα κἀγώ.

1241. ὅπως. 'As, when.' Cf. 1244. 1265. Oed. C. 1638. Ant. 253. 407. 1315. El. 749. Tr. 765. 917. Ph. 614. γὰρ epexegetic, as in Trach. 902. ὀργῇ χρωμένη. 'Under the influence of anger.'

παρήλθ'. 'She passed.' El. 1337, εἶσω παρέλθεθ'. ἔσω θυρώων. Cf. 1515, ἀλλ' ἴθι στέγης ἔσω.



θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ  
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·  
πύλας δ' ὅπως εἰσῆλθ' ἐπιρρήξας' ἔσω'  
ἐκάλειτ' τὸν ἤδη Λαΐον πάλαι νεκρὸν,  
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ᾧ  
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι  
τοῖς οἷσιν αὐτοῦ, δύστεκνον παιδουργίαν.

1245

1242. θυρῶνος. 'The hall' or 'forecourt.' The word occurs again in El. 328, πρὸς θυρῶνος ἐξόδους. Compare the noun πυλῶν. ἴετ' D. L. sec. m. M. N. P. Bar. Bodl. Dresd. b. Mosq. a. Elmsl. ἴετ' C. Br. ἴκετ' F. Augg. Dresd. a. Ald. Schol. rec: ὥρμα κατ' ὀρθόν. 'She made straight for her nuptial bed,' which had been the cause of her disgrace and ruin. Eur. Bacch. 628, ἴεται (ἴεται al.), ξίφος κελαινὸν ἀρπάσας, δόμων ἔσω. Arist. Vesp. 423, εἴτ' ἐπ' αὐτὸν ἴεσο (ἴεσο vulg.). Also the line ὅψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο (al. ἴεσο), and the passage from Pherecrates, εἰς Κολωνὸν ἰέμην (ψόχον cod. ἦ μὴν Harp.), both ap. Arg. Oed. Col. εὐθὺς L. corr. M. εὐθὺς F. G. L. pr. N. P. εὐθὺς ἐς Dresd. a. Aug. b. c. τὰ νυμφικὰ λέχη. Schol: εἰκότως τοῖς λέκτροις ἐμπίπτει δι' αὐτὰ γὰρ ἀπόλ- λυται.

1243. ἀμφιδεξίοις ἀκμαῖς. Schol. rec: ἀμφοῖν χεροῖν. I. e. ἀμφοῖν χεροῖν ἀκμαῖς, 'with the force (or rather the extremities, i. e. the fingers) of both hands.' Cf. on 1034. So in Aesch. Fr. 223, ἀμφιδεξίοις χερσὶ ('with both hands,' the left being used equally with the right, as in drawing the bow). Oed. C. 1112, ἐρέισατ', ᾧ παῖ, πλευρὸν ἀμφιδέξιον | ἐμφύντε τῷ φύσαντι. For ἀκμή cf. above 1034, διατόρους ποδῶν ἀκμάς. Ant. 976, κερκίδων ἀκμαῖσι. Arist. Ran. 1353, ἀνέπτat' ἐς αἰθέρα κουφοτάταις πτερύγων ἀκμαῖς.

1244. Schol: τὸ ἐξῆς, ὅπως εἰσῆλθεν ἔσω, ἐπιρρήξασα τὰς πύλας, τούτέστι κλεί- σασα. Ὅμηρος [Il. ω'. 454] τὸν τρεῖς μὲν ἐπιρρήσεσκον Ἀχαιοί, | τρεῖς δ' ἀνα- ολίγεσκον. Schneid. compares Herod. ii. 144, εἰσαγαγόντες ἐς τὸ ἱρὸν ἔσω. A similar displacement of words he observes occurs 31. 1251. Musgrave perhaps more correctly connects ἐπιρρήξας' ἔσω, 'vi et impetu ab interna parte occludens.' For it seems hardly possible to connect ἔσω with εἰσῆλθε. But cf. on 644. Qu. πύλας δ' ἐπιρρήξας', ὅπως εἰσῆλθ' ἔσω. Compare the passage Trach. 915 f. ἐπιρρήξας'.

'Having violently closed (or banged).' Schol: κλείσασα. Hom. Il. ω'. 454, θύρην δ' ἔχε μούνος ἐπιβλήs | εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσεσκον Ἀχαιοί, | τρεῖς δ' ἀνα- ολίγεσκον μεγάλην κληῖδα θυρῶν, | τῶν ἄλλων Ἀχιλεὺς δ' ἄρ' ἐπιρρήσεσκε καὶ οἶος. Plato Prot. p. 314 D, ἀμφοῖν τοῖν χεροῖν τὴν θύραν πάννυ προθύμως ὥς οἶός τ' ἦν ἐπήραξε (from ἐπαράσσω? qu. ἐπέρρηξε). The verb ἐπιρράσσειν (ἐπὶ ῥάσσειν) is neu- ter, and means 'to fall heavily against or upon.' Oed. C. 1503, ὀμβρία | χάλας' ἐπιρράξασα. So καταρράσσειν, whence καταρράκτης.

1245. κάλει the mss. Ald. Ebn. 'κάλει Br. Bened. καλεῖ Erf. Elmsl. Dind. Wund. Schn. Hart. Cf. 780. Oed. C. 1626. Tr. 796. So in the messenger's narrative we find in Eur. Med. 1110, κυνεῖ (κύνει the mss.). 1138, χωρεῖ — φθάνει. 1159, φεύγει. 1164, πίτνει. 1176, κυνεῖ. Alc. 181, κύνει δὲ προσ- πίτνουσα, πᾶν δὲ δέμνιον — δεύετο πλημ- μυρίδι (κυνεῖ — δεύεται Pors. &c.). Bene- dict prefers 'κάλει, because of the neigh- bouring imperfects ἴετ' (1242) and γοᾶτο (1249). I prefer ἐκάλει. Cf. El. 715, ἡ κόνις δ' ἄνω | φορεῖθ' (qu. ἐφορ.).

1246. σπερμάτων. 'Issue, offspring,' i. e. of Oedipus. Oed. C. 328. 600. 1275. El. 1508. Ph. 364. 582. 1066. The plural for the singular as 1248, τοῖς οἷσιν αὐτοῦ. 1250, ἐκ τέκνων &c. Or perhaps for σπο- ρῶν, 'begettings of children,' as θάκημ' for θάκησις Oed. C. 1160. 1179. ὑφ' ᾧν — τὴν δὲ —. Sometimes a clause contain- ing a relative pronoun, is followed by another loosely connected with it, to which the relative notion of the pronoun only extends in a qualified and indirect manner. So Ant. 531, σὺ δ' ἡ κατ' οἴκου — λή- θουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον. Virg. Aen. iii. 381—3. Matth. Gr. § 474 d.

1247. θάνοι. On the optative v. Matth. § 529, 4. αὐτός. 'Himself,' viz. Laius. τὴν δὲ τίκτ. El. 342, τῆς δὲ τίκτουσας μέλειν. 533, ὥσπερ ἡ τίκτουσ' ἐγώ.

1248. τοῖς οἷσιν (οὖσιν F. M.) αὐτοῦ,

## ἐγοᾶτο\* δ' εὐνὰς, ἔνθα δύστηνος διπλοῦν†

'To his own progeny,' Oedipus. Cf. Oed. C. 1639, ὦν παίδων. Tr. 266, τῶν ὦν τέκνων. 525, τὸν ὃν προσμένονσ' ἀκοίταν. Aj. 442, τῶν ὅπλων τῶν ὦν πέρι. Aesch. Sept. 641, λιτῶν | τῶν ὦν. Eur. Hel. 1134. Plato Rep. iii. 394 A, τὰ δ' ἀκέρνα. V. Elmsl. ad Med. 925.

δύστεκνον παιδουργίαν. This is generally explained by supposing the abstract παιδουργίαν to be put for the concrete παιδουργόν, 'the parent of a wretched offspring,' as ὁμηλικίη for ὁμηλῆξ Hom. Od. ζ'. 23. So also Eur. Or. 1237, ᾧ ξυγγένεια πατρὸς ἐμοῦ. Bacch. 792, δουλείαις ἐμαῖς. Cf. on l above. But not to mention that παιδουργία is a term applicable to the father rather than to the mother, I doubt whether a noun denoting action, as this does, can properly take the place of a concrete, like κήδευμα, παίδευμα, δούλευμα &c. I would therefore place a comma after αὐτοῦ, and translate: 'and left to his own offspring (for wife) her that bare it, a wretched procreation this of children.' The accusative δύστεκνον παιδουργίαν is thus put in apposition with the preceding clause, according to a well-known construction. So Eur. Med. 1189, κείνται δὲ νεκροὶ — ποθεινῇ δακρύοισι συμφορὰ. Hec. 1158, τὸ λοίσθιον δὲ, πῆμα πημάτων πλεόν, | ἐξεργάσαντο δειν'. Or. 723, ἀλλ' εἰσὼρῶ γὰρ τόνδε φίλτατον βροτῶν | Πυλάδην —, ἥδεϊαν ὄψιν. 1104, 'Ελένην κτάνωμεν, Μενέλεω λύπην πικράν. Herc. 427, τὸν πολυδάκρυον ἐπλευσ' ἐς 'Αἶδαν, πόνων τελευτάν. 675, οὐ παύσομαι τὰς Χάριτας Μούσαις συγκαταμιγνύς, ἡδίσταν συζυγίαν. 1363, πρὸς στέρν' ἐρείσας μητρὶ δούς τ' ἐς ἀγκάλας, | κοινωσίαν δύστηνον. Tro. 562. 872. Cf. on 603. Some may perhaps feel disposed to construe thus, τὴν δὲ λίποι ('and left her'). Perhaps we should read τοῖς οἷσι λέκτρα ('as wife'), or something similar. Compare with this Eur. Ph. 869, πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν.

1249. γοᾶτο the mss. vulg. (only 'γοᾶτο B.) Herm. Dind. Wund. Linw. Schn. ἐγοᾶτο Heath, Br. Elmsl. Hart. εὐνὰς δ' ἐκώκυ' [conj. Herm. from Schol.] Erf. Gl. B: ἐγοᾶτο. ἐκώκυν. A verb with its augment not unfrequently forms an anapaest in the commencement of an iambic trimeter. So El. 715, ἐφορεῖτο. Phil. 544, ἐκέλευσ' —. Aesch. Pers. 376, ἐτροποῦτο κώπην —. 458, ἐκυκλοῦτο —. Cho. 735, πρὸς μὲν οἰκέτας | ἔθετο σκυθρωπὸν —. 930, ἔκανές γ' —. Eur. Bacch. 1294, ἐμάνητε —. Herc.

454, ἔτεκον —. Iph. A. 49, ἐγένοντο —. Bacch. 1063, ἐκυκλοῦτο —. Incert. ap. Plutarch. Mor. p. 747 F. The question here arises, whether the Tragedians ever omit the augment in iambic trimeters. On this subject see Valck. ad Phoen. 891. 1243. 1672. Br. ad Prom. 229. Reisig. Conj. p. 79. Matth. § 160 n. Hermann after Seidler, with whom Dindorf appears to agree, considers the omission of the augment to be allowed the tragedians in the speeches of messengers, and other passages partaking more or less of an epic character. V. Elem. D. M. pp. 52. 121. See also his Praef. ad Bacch. p. l—lv, where he lays down five rules respecting it, rather arbitrary than founded on reason. Thus he defends γοᾶτο in the beginning of a senarius, as being a 'verbum minus forte;' while he requires ἐγένοντο in the same situation, as being a 'verbum fortius,' ἐγένοντο Λήδᾳ Θεστιάδι τρεῖς παρθένοι. Such are the subtleties of the German school! But by no one, I believe, has this question been more satisfactorily discussed than by the diligent and judicious Elmsley in a long note on Bacch. 1132, who, after disposing of the majority of those passages which appear to favour the omission of the augment, considers the remainder to have been tampered with by the copyists. "Nullae enim in Attica poësi essent grammaticae regulae, si nihil pro corrupto habendam esset, nisi quod facile emendari posset." Cf. Aesch. Pers. 376, ναυβάτης τ' ἀνὴρ | ἐτροποῦτο κώπην. 458, ἀμφὶ δὲ | κυκλοῦντο πᾶσαν νῆσον (πᾶσαν ἐκυκλοῦντο νῆσον?). Cho. 738, πρὸς μὲν οἰκέτας | θέτο (scr. ἔθετο) — γέλων. 930, κἀνές γ' (ἐκανές γ' Dind.) ὃν οὐ χρῆν. Eur. Bacch. 1064, κυκλοῦτο (ἐκυκλοῦτο Br. Elmsl.) δ' ὥστε τόξον —. 766, νύσαντο δ' αἶμα — (corrupt). 1082, σίγησε δ' αἰθὴρ (αἰθὴρ δ' ἐσίγα?), σίγα δ' εὐλειμος νάπη | φύλλ' εἶχε. 1132, ἔφερε δ' ἡ μὲν ὠλένην, | ἥ δ' ἵχνος αὐταῖς ἀρβύλαις. γυμνοῦντο δὲ | πλευραὶ σπαραγμοῖς (γυμνοῦσι δὲ πλευρὰ σπαρ. Elmsl.). In some few cases the augment appears to suffer elision at the beginning of a verse, after a long syllable or diphthong at the end of the preceding one, as in Oed. C. 1607, αἶ δὲ παρθένοι | ῥίγησαν (ῥρίγησαν Elmsl.). El. 715, κόνις δ' ἄνω | φορεῖθ' ('φορεῖθ' Elmsl.). 716, ἀναμεμιγμένοι | φείδοντο ('φείδ. Elmsl.) κέντρων οὐδέν. Tr. 904, κρύψας' ἐαυτήν, ἔνθα μὴ τις εἰσίδοι, | βρυχάτο ('βρυχ. Elmsl.). 915, κἀγὼ λαθραῖον — ὅμμ' ἐπεσκιασμένη | φρούρου



ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250  
 χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται  
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὕφ' οὗ  
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι" κακὸν,  
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.  
 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255

(φρούρ. Elmsl.). Fr. 624, ἡ πατροκτόνος δίκη | κέκλητ' (κέκλητ'?) ἂν αὐτῷ. Eur. Hec. 1153, αἱ δ' — Τρώων κόραι | ῥάκου (so Pors. Herm. &c.) —. In a number of other passages we have only to supply the place of the augment by the mark of elision, as in Oed. C. 1602, ταχεῖ πόρ- ρευσαν (πόρ.) ξὺν χρόνῳ. Aj. 308, παῖσας κἀρα θάψεν (θῶ.) &c. Cf. also Oed. C. 1606, ὧν ἐφίετο, | κτύπησε μὲν Ζεὺς χθόνιος (where v. not.). Aesch. Pers. 458, ἀμφὶ δὲ | ἐκυκλοῦντο (al. κυκλ.) πᾶσαν νῆσον. διπλοῦς vulg. διπλᾶς M. διπλῇ P. Διπλοῦς must be referred to the common noun (ἀνθρώπους) contained in ἄνδρας and τέκνα. Elmsley aptly compares Eur. Herc. 950, διπλοῦς (διπλοῦν?) δ' ὁπαδοῖς ἦν γέλως φόβος θ' ὁμοῦ. The expression, as Schneid. remarks, which was properly intended, διπλοῦν γένος or ἀμφοτέρων (δοῖα Od. ii. 46), has assimilated itself to the notion implied in ἄνδρα καὶ τέκνα, just as in Phil. 38, καὶ ταῦτά γ' ἄλλα θάλπεται ῥάκη, and Eur. Herc. 950. The sense, he adds, is, ἔνθα διπλοῦν κακὸν τέκοι, ἄνδρα ἐξ ἀνδρὸς καὶ τέκνα ἐκ τέκνων. Erfurdt: 'duplex genus, maritum e marito, natos e nato.' But I think the true reading must be διπλοῦν (sub. ἔπος, ὄνειδος, γένος, or the like,) as in Ant. 53, μήτηρ καὶ γυνή, διπλοῦν ἔπος. Translate: 'a twofold relation, both.' The accusative of apposition, as in 603, καὶ τῶνδ' ἔλεγχον &c.

1250. ἐξ ἀνδρὸς ἄνδρα, as the wife of Laius; ἐκ τέκνων τέκνα, as the wife of Oedipus. ἄνδρα B. D. L. pr. M. N. P. T. Dresd. b. and, it would seem, F. G. Br. Erf. Elmsl. Dind. Wund. Schn. Hart. Bened. ἄνδρας Ald. Musgr. Herm. Ebn. Reisig, Conj. p. 58. Dindorf supposes that the copyists changed ἄνδρα into ἄνδρας because of διπλοῦς. Hermann on the other hand argues that ἄνδρας was more likely to have been changed into ἄνδρα, than ἄνδρα into ἄνδρας; and besides he prefers ἄνδρας in an animated speech like the present, as more forcible and expressive. It is true the plural τέκνων immediately afterwards is used of

a single individual, but here ἄνδρα appears preferable, as corresponding better with ἀνδρὸς; just as τέκνα corresponds with τέκνων. Besides, as the remark here is not 'in genere,' the plural would be out of place, as Benedict observes. If the metre had allowed it, it is probable Sophocles would have written ἐξ ἀνδρῶν ἄνδρας, just as he has τέκν' ἐκ τέκνων: but it is by no means likely he would have joined the plural ἄνδρας with the singular ἀνδρὸς, where the noun in either case refers to a single person. The passage would certainly be simplified by substituting τέκνου for τέκνων. By τέκνων of course is meant Oedipus alone. Cf. 1246. 1406 f. ἔνθα — τέκοι. 'Since there she had borne,' &c. Lat. 'peperisset.' Such is the force of the optative.

1251. Construe: χῶπως μὲν ἐκ τῶνδε ἀπόλλυται οὐκέτ' οἶδα. A similar hyperbaton occurs above 1241. Oed. C. 875, ἄξω βία, κεί μοῦνος εἰμι, τόνδε, καὶ χρόνῳ βραδύς. Eur. Her. 205, σοὶ δ' ὡς ἀνάγκη τοῦσδε βούλομαι φράσαι | σώξιν. 214, ἃ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ | τῖσαι λέγω σοὶ παισί. Arist. Vesp. 895, ἐγράψατο — Λάβητ' Αἰζωνέα | τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν. Cf. on 645. ἐκ τῶνδ'. 'After this.' Gl. B: μετὰ ταῦτα. Lat. 'dehinc, postea.' Cf. 235. 282.

1252. εἰσέπαισεν (εἰσέπεσεν P.) 'He rushed in,' where Jocasta had just been. Arist. Pl. 805, ἡμῖν γὰρ ἀγαθὴν σωρὸς ἐς τὴν οἰκίαν | ἐπεισπέπεικεν. Ant. 799, ἄμαχος γὰρ ἐμπαίξει (ἐμπαίει? 'ingruit.' Gl: πίπτει or ἐμπίπτει) Θεὸς Ἀφροδίτα. Eur. Med. 115, πολλῆς δ' ἔριδος ξυνέπαισε κλύδων. ὕφ' οὗ. 'In consequence of whom,' or 'of which thing.'

1253. ἐκθεάσασθαι. 'To see out,' as Elmsley translates it. ἐνθεάσασθαι Dresd. a. Aug. b. Perhaps ἔτι θεάσασθαι.

1254. περιπολοῦντ'. 'Rushing to and fro, pacing about.' Schol: περιερχόμενον ὥσπερ ἐμμανῆ. Gl. B: περιστρεφόμενον. ἐλεύσσομεν L. pr. P. ἐλεύσαμεν F. Cf. on Oed. C. 1197.

1255. φοιτᾷ. 'He rushes about wildly,'

γυναῖκά τ' οὐ γυναῖκα† μητρώαν θ' ὅπου"  
 κίχοι διπλὴν ἄρουραν οὐ τε καὶ τέκνων.  
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·  
 οὐδείς γὰρ ἀνδρῶν, οἱ παρήμην ἐγγύθεν.  
 δεινὸν δ' αὔσας ὡς ὑφηγητοῦ τινος  
 πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων  
 ἔκλινε κοῖλα" κληῖθρα κάμπιπτει στέγη.

1260

like a madman. Gl. B: φοιτᾷ. ἤγουν μετὰ μανίας καὶ λύσσης περιήρχετο. Schol. rec: ἐμμανῶς περιστρέφετο. Aj. 59, φοιτῶντ' ἀνδρα μανιάσιν νόσοις. Tr. 980, φοιτάδα δεινὴν νόσον. ἔγχος. 'A sword,' as frequently in tragedy. Cf. Ant. 1236. Tr. 1016. 1035. Aj. 95. 658. Eur. Ph. 1423. El. 700. πορεῖν. Cf. 921. Oed. C. 148. 1086. 1124. El. 126. 210.

1256. γυναῖκά τ' —. Construe: ὅπου τε κίχοι γυναῖκα οὐ γυναῖκα μητρώαν τε &c. Some supply πορεῖν in the somewhat modified sense of 'fetching, sending for.' Oed. C. 1458, πῶς ἂν — τις — Θησέα πόροι; Gl. B: γυναῖκα. δηλονότι ἐξαιτῶν. Cf. Tr. 1066, δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβῶν | εἰς χεῖρα τὴν τεκοῦσαν, &c. γυναῖκά τ' οὐ γυναῖκα. 'His wife, who was no wife.' Cf. 1214, τὸν ἄγαμον γάμον. Eur. Hec. 935, γάμος οὐ γάμος. Cf. on 1214. ὅπου κίχοι. Here Hermann thinks ζητῶν may be supplied from ἐξαιτῶν. But the common reading is clearly faulty, which I am surprised no editor has noticed, that I am aware of. I would read μητρώαν θ' ἵν' ἂν κίχοι, 'and where he might (would be able to) find.' But ὅπου κίχοι cannot, I think, signify this; either ὅπου ἂν κίχοι, or ὅπου κίχη, or ὅπου κιχήσεται (Oed. C. 1487, κιχήσεται μου —) being required to give such a sense. The particle ἂν has slipped out, I suspect, owing to the gloss ὅπου having supplied the place of ἵνα. Cf. Oed. C. 189. 405. See on 72 above, where for ῥυσάμην we perhaps should read ῥυσοίμην. I have removed the comma usually placed after γυναῖκα.

1257. Schol. rec: κίχοι. εὗροι. μητρώαν — διπλὴν ἄρουραν. 'The womb that bare both himself and his children.' Ἄρουρα means literally 'a ploughed field,' fig. 'a womb.' Cf. 1485. 1497. Ant. 569. Perhaps, διπλῆς ἀρούρας οὐ τε καὶ τέκνων κίχοι. Oed. C. 1487, κιχήσεται μου —. But v. Aj. 571. 657. The present κιχά-

νει occurs Oed. C. 1450.

1258 f. Cf. 1328. Aj. 243, κακὰ δεινάζων ῥήμαθ', ἃ δαίμων | κοῦδεις ἀνδρῶν ἐδίδαξεν.

1260. ὑφηγητοῦ Laud. Bodl. Bar. &c. ὑφ' ἡγητοῦ L. N. P. Ald. There is a similar variation of reading in Oed. C. 1588. Cf. 966, ὧν ὑφηγητῶν. Oed. C. 1588, ὑφηγητῆρος οὐδενὸς φίλων. We may understand ὄντος. Gl. Liv. b: ὁδηγοῦ.

1261. πύλαις διπλαῖς. 'The folding doors.' ἐνήλατ'. ἐνήλλατ' Ald. P. and other mss. Aesch. Pers. 521, ὧ δυσπρόνητε δαῖμον, ὡς ἄγαν βαρὺς | ποδοῖν ἐνήλω παντὶ Περσικῷ γένει. Arist. Ran. 39, τίς τὴν θύραν ἐπάταξεν; ὡς κενταυρικῶς | ἐνήλαθ' ὕστis. ἐκ δὲ πυθμένων —. Schol: ἀνέτρεψε τὰς θύρας καὶ κατέβαλεν ἐκ τῶν πυθμένων. 'And from their sockets he forced in the bolts, so that they bent.' Similarly Schneid.: 'Wrenched from the door-posts he drove in the door (κληῖθρα, as closing the way), so that it caved inwards &c.' Wunder explains πυθμένες by 'cardines,' and κληῖθρα by 'postes.' Or if κοῖλα κληῖθρα can mean 'the doorway (the hollow frame of the door),' we may translate, 'And from their sockets he forced the doorway.' Perhaps however the construction would be much simplified, if we might venture to read κοίλων, to agree with πυθμένων, 'from their hollowsockets.' The copyists might readily have made this mistake because of the adjoining noun κληῖθρα. Musgrave thinks κοῖλα an enallage of case for κοίλων (?). Cf. Theocr. xxiv. 15, ὥρσεν ἐπὶ πλατὺν οὐδδν, ὅθι σταθμὰ κοῖλα θυράων. Virg. Aen. ii. 480, 'Limina perrumpit postesque a cardine vellit | aeratos.' 493, 'Labat ariete crebro | Janua, et emoti procumbunt cardine postes.'

1262. Schol. rec: ἔκλινε. ἀνέτρεψε. 'He forced, wrenched.' κληῖθρα Liv. b. Br. Elmsl. κλειῖθρα (supr. η a m. rec.) L. κλειῖθρα P. vulg. Cf. on 1287. 1294. In Oed. Col. 1052, the mss. have either κληῖς or κληῖς. Monk ad Hipp. 500 considers the forms ἔκκλησα, κληῖδες, κληῖθρον,



οὐ δὴ κρεμαστὴν τὴν γυναῖκ' εἰσίδομεν,  
 πλεκταῖς ἐώραις ἐμπεπλεγμένην." ὁ δὲ  
 ὅπως" ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας,  
 χαλᾷ κρεμαστὴν ἀρτάνην." ἐπεὶ δὲ γῆ  
 ἔκειτο τλήμων, δεινὰ τὰνθένδ' ἦν ὁρᾶν.\*  
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους  
 περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,  
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων,

1265

1270

to belong to the more recent Attic. Κληῖθρα here seems to mean 'barred doors' (θύρας κεκληρμένας), as in 1287. Cf. 1293. κάμπιπτει στέγῃ. 'And falls into the apartment.' For the conjunction of different tenses ἔκλινε — κάμπιπτει cf. on Aj. 31, φράζει τε κἀδήλωσεν.

1263. οὐ (Gl. B: ὅπου). 'Where, and there.' κρεμαστὴν. According to Eurip. Phoen. 1465, Jocasta, after the mutual slaughter of her two sons, kills herself with the sword. Diodorus, Pausanias, and Hyginus make no mention of her death. εἰσίδομεν Trin. vulg. εἰσείδομεν F. Gl. B: εἰσείδομεν. ἀντὶ τοῦ εἴδομεν.

1264. ἐώραις. αἰώραις G. Dresd. a. b. Aug. b. and others. On the form ἐώρα v. Eust. p. 389, 42. Schol. rec: ἐώραις. κρεμάθραις. ἐώρα διὰ τοῦ ε ψιλοῦ, ὅθεν καὶ μετέωρον. Thuc. vii. 77, αἰωροῦμαι (al. ἐωρ.). Cf. Ant. 54, πλεκταῖσιν ἀρτάναισι λωβάται βλον. Perhaps: πλεκταῖσιν αἰώραις πεπλεγμένην. ὁ δὲ &c. Or — πεπλεγμένην δέρην. | ὅπως δ' (or ὁ δ' ὥς) &c. Or πλεκταῖσιν ἀρτάναισιν ἐμπεπλεγμένην. | &c.

1265. ὅπως. ὅπως δ' F. L. δεινὰ βρυχηθεὶς. 'Groaning dreadfully,' lit. roaring like a bull. Cf. on Aj. 322, ὕπεστέναζε ταῦρος ὥς βρυχώμενος. Apoll. Rh. iv. 19, γοερῇ βρυχήσας ἀνίη. Βρυχηθεὶς instead of the more usual βρυχησάμενος. Gl. B: δειν'. δεινῶς.

1266. ἀρτάνην. 'Rope noose.' Ant. 54. Aesch. Ag. 1059. Suppl. 151. Qu. χαλᾷ — ἀρτανῶν, 'loosens her from the cords.' ἐπεὶ δὲ γῆ Dresd. a. Aug. c. Bar. Ald. ἐπὶ δὲ γῆ B. D. F. L. M. N. pr. P. Aug. b. Dresd. b. (cf. on 258). ἐπεὶ δὲ γ' ἢ | τλήμων ἔκειτο Br. (the article at the end of the verse, as in Ant. 409. Ph. 263). ἢ δ' ἐπὶ πέδῳ Hart. Perhaps ἐπεὶ δὲ δῆ. γῆ. 'On the ground.' Tr. 789, πολλὰ μὲν τάλας χθονὶ | ῥίπτων ἑαυτόν. So ὁδοῖς Ant. 226. τάφοις Oed. C. 411. The reader must frequently have observed

how fond Sophocles is of dispensing with prepositions.

1267. ἔκειτο τλήμων L. corr. Dresd. a. Aug. c. Laud. Bodl. Trin. ἔκειτο τλάμων D. T. Dresd. b. ἔκειτ' ὁ τλήμων P. ἔκειθ' ὁ τλήμων B. F. Aug. b. Ald. δεινὰ δ' ἦν τὰνθένδ' ὁρᾶν vulg. edd. rec. δεινὰ γ' — Bar. Bodl. Lipss. Liv. b. T. (v. r.) Erf. Elmsl. δεινὰ τὰνθένδ' ἦν ὁρᾶν Brunck. Which is doubtless the correct reading. Cf. Oed. C. 336, δεινὰ τὰν κείνοις τὰ νῦν (vulg. δεινὰ δ' ἐν κείνοις —). Eur. Med. 1136, τοῦνθένδε μέντοι δεινὸν ἦν θεᾶμ' ἰδεῖν. On the resumptive use of δὲ (acc. to l. vulg.) see Elmsl. Add. ad Bacch. 180. Buttm. in Demosth. Mid. Exc. xii.

1268. χρυσηλάτους. 'Of beaten gold.' Lat. 'ex auro ductas.' Eur. Ph. 60, χρυσηλάτοις πόρπαισιν αἰμάξας κόρας.

1269. περόνας. The old Hellenic (Doric) woollen tunic worn by the women was fastened by clasps at the shoulders. The Ionians first adopted from the Carians the linen tunic with sewed sleeves. SCHN. Herod. v. 87, 88. ἐξεστέλλετο. 'She was furnished, wore.' Gl. B: ἀντὶ τοῦ περιεγέμετο (?).

1270. ἄρας. Sub. τὰ χεῖρε. A sufficiently common ellipse, which I am surprised all the commentators have overlooked. Cf. on Arist. Eq. 1130, τοῦτον δ', ὅταν ἢ πλέως, | ἄρας ἐπάταξα. Pl. 689. The same ellipse occurs a little below 1276, ἤρασσ' ἐπαίρων βλέφαρα.

ἄρθρα — κύκλων. 'The pupils,' τὰς κόρας, the part of the eyes where the eyelids meet. Schol. rec: τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἔνθα ἀρμόζεται τὰ βλέφαρα· τουτέστι, τὰς κόρας. Κύκλοι 'the eye-balls,' as in Ant. 974, ὀμμάτων κύκλοις. Oed. C. 704, ὁ — αἶεν ὁρῶν κύκλος — Διός. Phil. 1354, ὧ τὰ πάντ' ἰδόντες — κύκλοι. Euripides follows the same account in Ph. 61, εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον, | χρυσηλάτοις πόρπαισιν αἰμάξας κόρας. On which place the Schol.

αὐδῶν τοιαῦθ', ὁθύνεκ' οὐκ ὄψοιντό νιν"  
 οὐθ' οἷ' ἔπασχεν οὐθ' ὅποῖ' ἔδρα κακὰ,  
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει  
 ὀψοίαθ', οὐς δ' ἔχρηζεν' οὐ γγνωσσίατο.  
 τοιαῦτ' ἐφυνμῶν πολλάκις τε κούχ ἄπαξ  
 ἦρασσ' ἐπαίρων' βλέφαρα. φοίνια δ' ὁμοῦ  
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν

1275

writes: ὁμοια καὶ Ἑλλάνικος. ἐν δὲ τῷ Οἰδίποδι οἱ Λαῖου θεράποντες ἐτύφλωσαν αὐτόν. "ἡμεῖς δὲ Πολύβου παῖδ' ἐρείσαντες πέδῳ | ἐξοματοῦμεν καὶ διόλλυμεν κόρας."

1271. ὁθύνεκα. 'That.' Elsewhere it means 'because.' Trach. 941. 277. 571. El. 1190, &c. τε ταῦθ' (γρ. τοιαῦθ') B. Qu. τὰ τοιαῦθ', οὐνεκ' —.

ὄψοιντο A. B. D. T. Dresdd. ὄψοιτο F. L. pr. (οἶν a rec. m.) P. Bodl. &c. edd. vett. ὄψαιτο Herm. Wund. Schn. Linw. Hart. Ebn. For which rare form they refer to Hom. Il. ω'. 704 (where ancient authorities read ὄψασθε for ὄψεσθε, aor. imper.) and Pind. Prosod. i. 8, ἐπόψατο. See Lobeck ad Phryn. p. 734. But they seem to have misunderstood the sense of the passage. I should prefer οὐκ ὄψοιντ' ἔτι or οὐκ ὀψοίατο. The plural ὄψοιντο is used, because οἱ κύκλοι are really meant, being understood from the preceding ἄρθρα τῶν κύκλων. Gl. B: ἐκ παραλλήλου. Compare Milton, Sams. Ag. 194, 'How many evils have inclos'd me round! | Yet that which was the worst now least afflicts me, | Blindness: for had I sight, confus'd with shame, | How could I once look up, or heave the head?'

1272. By οἷ' ἔπασχεν κακὰ I imagine he means his own unenviable condition as father of an incestuous offspring; by ὅποῖ' ἔδρα the ignominy and disgrace inflicted upon his children by the fatal union. Schneid. refers οἷ' ἔπασχεν to his marriage consummated in ignorance (Oed. C. 267. 525); οἷ' ἔδρα to his murder of Laius (!). For οἷα and ὁποῖα connected cf. 1403.

1273. ἐν σκότῳ — ὀψοίαθ'. 'Should see in darkness,' i. e. not see at all. Musgrave compares Phil. 454, τηλόθεν — τοὺς Ἀτρείδας εἰσορῶν. 861, ὥς τις Αἴδα παρακείμενος, ὄρᾳ. Fr. 635, βλέφαρον κέκλεισταί γ' ὥς καπηλείου θύραι. Add Eur. Bacch. 509, καθείρξατ' αὐτόν, — ὥς ἂν σκότιον εἰσορᾷ κνέφας. Phoen. 381, σκότον δεδορκώς. Above 419, βλέποντα — σκότον. Ant. 717. Seidl. ad Troad.

566. By οὐς μὲν οὐκ ἔδει he means his parents, upon whom he ought never again to cast eyes; by οὐς δ' ἔχρηζεν his children, whom still he loves. He is speaking of facing his murdered father and polluted mother in the shades below. Cf. 1371—7. Perhaps however we should read, οὐς δ' ἐχρήν (whom it was right he should) ἔτ' οὐ γγνωσσίατο. Hermann absurdly understands both οὐς μὲν and οὐς δὲ of the parents of Oedipus. Mr. Long on the other hand refers both to his children. Dobree explains: 'Oculos suos non amplius eos visuros quos videre non debuisset (matrem sc., uxoris loco habitam).' The plural for the singular, as often elsewhere. Cf. on 1095. But why his mother more than his father? Both were now dead.

1274. ὀψοίαθ' — γγνωσσίατο. So δεξοίατο Oed. C. 945. φευξοίατο Aesch. Pers. 369. ἐργασαίατο Arist. Av. 1147. οὐς δ' ἐχρήζεν. 'His children.' Cf. 1375 f. Schneid. takes ἐχρήζεν as equivalent to ἐχρήν, as in Oed. C. 1713, μὴ θανεῖν ἐχρήζες (?). Perhaps we should read οὐς δ' ἐχρήν, ἔτ' οὐ γγνωσσίατο. So ἔδει and ἐχρήν in 1184 f.

1275. τοιαῦτ' ἐφυνμῶν. 'Venting such maledictions,' Schol: ἀνομιώζων. V. Br. ad El. 382, and Blomf. Gl. Aesch. Sept. 6. πολλάκις τε κούχ ἄπαξ. Connect with ἦρασσε. "τε καὶ with sharper rhetorical emphasis than καὶ, as in Oed. C. 939, βία τε κούχ ἐκῶν. El. 885, ἐξ ἐμοῦ τε κούκ ἄλλον." SCHN. Cf. on 58.

1276. ἦρασσ' ἐπαίρων. Perhaps ἦρασσεν αἶρων. In either case we must understand τὴν χεῖρα or τὰ χεῖρε. Cf. on 1270. Translate ἐπαίρων, 'raising his hands against them.' A similar ellipse occurs in Herod. ii. 162, ὁ δὲ ἐπάρας (sc. τὸ σκέλος) ἀπεματᾷσε. Cf. Ant. 52, ὕψεις ἀράξας. ὁμοῦ. 'At the same time' (Lat. 'simul'). Others explain 'at once' (Lat. 'statim').

1277. οὐδ' ἀνίεσαν —. 'Nor did they



φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας  
 ὄμβρος χαλαζῆς† αἵματοῦς† ἐτέγγετο.  
 τὰδ' ἐκ δυοῖν ἔρρωγεν, οὐχ ἐνὸς μόνου,\*  
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακὰ''.

1280

send forth (or emit) mere humid drops of gore.' I. e. they bled ἀστακτὶ 'copiously' (Oed. C. 1251. 1646). Gl. B: ἀνέστελλον. Compare with this Aesch. Ag. 1533, δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ τὸν αἵματηρόν· ψακὰς δὲ λήγει. Neue quotes Eur. Or. 267, πνεῦμ' ἀνείλ ἐκ πνευμόνων. 689, ὕταν δ' ἀνῆ πνοάς. Ph. 1437, στέρνων ἀπο φύσημ' ἀνείλ. Add Ant. 1238, καὶ φυσίων ὀξεῖαν — πνοὴν — φοινίου σταλάγματος.

1278. Aj. 918, φουσῶντ' ἄνω — ἐκ τε φοινίας πληγῆς μελανθὲν αἷμ' &c. 1412, ἄνω φουσῶσι μέλαν μένος. 1385. ὁμοῦ. 'Together,' viz. the blood and the tears. Cf. on 1276. Or rather, 'at once, continuously, in one copious stream.' Gl. B: ὁμοῦ. συνεχῶς. With μέλας ὄμβρος cf. Phil. 824, μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς | αἱμορραγῆς φλέψ.

1279. χαλάζης vulg. χαλάζης A. χαλάζης (supr. εἰ, or vice versa) P. The true reading, very probably, is χαλαζῆς, the contracted Attic form for χαλαζήεις (cf. on 18), like τολμῆς for τολμήεις Ph. 984. χαλάζης αἵματος Brunk. χαλάζη [χάλαζά] θ' αἵματοῦσ' conj. Vauv. χάλαζά θ' αἵματοῦσ' Pors. Misc. p. 216. Dind. χαλάζης αἱμάτων ('confertus imber sanguineae grandinis') Herm. and Schneid. (who compares Theodos. Expugn. Cret. 254, ὄμβρους ἀφῆκεν αἱμάτων πολυρρύτων, and the gloss θρόμβων αἵματος). χαλάζης αἵματοῦς Hart. χαλάζης θ' αἱματός τ' Benedict. Burges (Praef. Tro. p. xxviii) proposes: ὄμβρος χαλαζάεις τ' ἐτέγγεθ' αἵματος (coll. Pind. P. v. 63, χαλαζάεντι φόνῳ). Ebner disapproves of a proper and figurative noun (χαλάζης αἱματός τ') being thus united by the copulative. With ὄμβρος χαλάζης (or -ης) 'a hailstorm,' cf. Oed. C. 1502, ὄμβρία | χάλαζ' ἐπὶρράξασα. Aj. 352, φοινίας ὑπὸ ζάλης. Pind. Isthm. v. 49, ἐν πολυφθόρῳ ὄμβρῳ — ἀνδρῶν χαλαζάεντι φόνῳ (of the battle of Salamis). Ibid. vi. 29, χάλαζαν αἵματος. Aesch. Ag. 1533, ὄμβρου κτύπον — αἵματηρόν. Lucr. vi. 106, 'imber grandinis.' By the 'black shower of hail and blood' is denoted by a bold but grand figure the mixed stream of tears and blood. We

find hail and blood joined together also in Apocal. viii. 7, καὶ ἐγένετο χάλαζα καὶ πῦρ μειγμένα ἐν αἵματι. Seneca thus paraphrases, Oedip. 978, 'Rigat ora fœdus imber, et lacerum caput | Largum revulsis sanguinem venis vomit.' αἵματος vulg. αἵματος (γρ. ὄμβρα) F. αἱματός τ' T. Dresdd. E. sec. m. Ed. Lond. Musgr. Sch. Erf. Elmsl. Both. Linw. αἵματοῦς Heath, Wund. Hart. αἱμάτων (taking αἵματος for a gloss) conj. Liv. And so Herm. (comparing Gl. Lips: θρόμβων αἵματος) Schn. Gl. B: αἵματος. Αἱματοῦς contracted from αἱματόεις (ἐγκέφαλος — αἱματόεις Il. ρ'. 297). Cf. Tr. 717, ἰδς αἵματος (αἱματοῦς Wund.) μέλας. ἐτέγγετο. 'Flowed, was poured forth,' lit. 'was bedewed.' Schol. rec: ἐτέγγετο. ἐχεῖτο. Cf. Aj. 376, ἐρεμνὸν αἷμ' ἔδευσα. Tr. 847, ἀδινῶν χλωρὰν | τέγγει δακρύνων ἄχραν. Pind. N. x. 141, τέγγων δάκρυα. Virg. Aen. i. 691, 'Placidum per membra soporem | Irrigat.' The Greeks said τέγγειν δάκρυον and τέγγειν παρείαν, just as βάλλειν οἰστὸν and βάλλειν ἄνθρωπον. So ἰδρὼς στάζει and ἰδρῶτι στάζειν (Aj. 10). We should say, 'to wet a tear.' V. Musgr. on El. 122. Similarly Ant. 975, ἔλκος — ἀραχθέν.

1280—1. Dind. condemns both verses as spurious. The latter is not found in Bar. i., and is bracketed as an interpolation by Elmsl. Herm. Hart. δυοῖν most, if not all, mss. δυεῖν edd. vett. Br. ἔρρωγεν. 'Have burst forth.' Cf. 1075, ἀναρρήξει κακά. Aesch. Pers. 433, κακῶν δὲ πέλαγος ἔρρωγεν. οὐ μόνου κακὰ the mss. οὐχ ἐνὸς μόνου Porson Adv. p. 261, who also corrects a similar error in Eur. Iph. T. 687, τὰμὰ δεῖ φέρειν κακά (l. ἐμέ). In both places κακά seems to have crept in from the margin, and to have ousted out a word. Winckelmann's conjecture (ap. Wunder.) μονόστολα is not unworthy of notice. Musgrave proposes οὐ μόνου πάθη. Arndt, οὐκ ἀνδρὸς ('mariti') μόνου. Hartung, adopting a probable conjecture of Hermann, makes one verse out of the two, τὰδ' ἐκ δυεῖν ἔρρωγε συμμιγῇ κακά. For μόνου Schneid. gives the dative μόνῳ ('to the prejudice of one only').

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν  
ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρα  
στεναγμὸς, ἄτη, θάνατος, αἰσχύνη, κακῶν  
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἄπὸν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ" κακοῦ ;

ΕΞ. βοᾷ διοίγειν κληῖθρα καὶ δηλοῦν τινα  
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,  
τὸν μητρὸς —, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,  
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290  
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.

1282. δ' om. Aug. b.

1283. δικαίως. I. q. ἀληθῶς, 'truly.'  
Cf. 853.

1284. στεναγμὸς —. By the omission of the conjunctive particle in the enumeration of several objects the effect is much heightened, as is remarked by Longinus c. 20, who cites in illustration Dem. p. 537, 25, τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς, ὅταν κονδύλοισι, ὅταν ἐπὶ κόρρῃς. Cf. below 1406. 1506. Arist. Pac. 530—7. ἄτη. ἄτε L. pr. ἄται N. ἄται F. P. Trin. pr. Perhaps ἄληγ. But compare a similar passage in Ant. 4 f.

1285. ὅσ' ἐστ' ἁπάντων B. for v. r. Construe: ὅσα ἐστὶν ὀνόματα ('names, kinds') κακῶν πάντων, οὐδέν (ὄνομα κακοῦ) ἐστ' ἄπὸν. Or thus, κακῶν πάντων, ὅσ' ἐστὶν ὀνόματα (αὐτῶν), οὐδέν ἐστ' ἄπὸν. But I should prefer κακῶν | πάντων ὅσ' ἐστὶν ὀνόματ'. Cf. 1298. El. 896, πάντων ὅσ' ἐστὶν ἀνθέων. If ὀνόματα were altogether omitted, we should not miss it as regards the sense, and the construction would be clearer.

1286. ἐν τίνι vulg. Schol. Br. Hérn. Dind. Wund. Sch. Hart. ἐν τινὶ (but τίνι Aug. c. corr.) Aug. b. c. ἐν τινι Mudg. Elmsl. Mitch. Schol: οἷον ἐν ποίᾳ διατριβῇ. "The Chorus could not ask, 'In what cessation from his misfortune is he?' because nothing had been said by the ἐξάγγελος which could possibly lead the Chorus to conclude that he was in any. The enclitic τινὶ would be therefore preferable, as Mudge had suggested." Class. Journ. xxxvi. 59. The reply of the messenger shows, I think, that ἐν τίνι is right; for he does not state whether there was any remission or abatement of the evil, but says how Oedipus is engaged. There is, however, it must be confessed,

some little difficulty in σχολῇ. Perhaps we should read instead στάσει 'state, condition, stage.' σχολῇ. 'remission or respite.' Eur. Herc. 713, ὡς ἂν σχολὴν λύσωμεν ἄσμενοι πόνων.

1287. ΑΓ. vulg. Brunk rightly gives this to an ἐξάγγελος. Cf. on 1223.

βοᾷ. 'Calls out to open,' &c. Schaefer cites Xen. An. i. 8. 12, τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα. 19, ἐβόων δὲ ἀλλήλοισι μὴ θεῖν δρόμῳ. Add Eur. Ph. 1170, βοᾷ | πῦρ καὶ δικέλλας. Virg. Aen. xi. 453, 'fremit arma juventus.' Compare also the expression λέγω (αὐδῶ, ἐν- νέπω) σε σιωπᾶν, and the like. διοί- γειν κληῖθρα. Cf. 1295, and on 1262. Aj. 346. So Eur. Med. 1281, χαλᾷτε κληῖδας, ὡς τάχιστα, πρόσπολοι. | ἐκλύεθ' ἄρμους, ὡς ἴδω διπλοῦν κακόν. Hipp. 808 f.

1287. 1294. κληῖθρα Laud. Bodl. sec. m. Aug. c. Mosq. Schol. Ald. κλειθρα F. N. and (supr. η) L. P.

1289. τὸν μητρὸς —. Understand ἄν- δρα, or πόσιν, or some such word. The minor Scholia supply the ellipse with μιάστορα. Similar instances of aposiopesis occur in Arist. Vesp. 1178, ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα —. Av. 442, οὐ τί που τόν —; Dem. Phil. iii. § 7, οὐχ ἡμῶν — ἐὼ τᾶλλα.

1290. ὡς — ῥίψων &c. Connect with βοᾷ. Observe in this line the absence of the caesura. Cf. Phil. 1369.

1291. μενῶν δόμοις ἀραῖος. Actively, 'a curse to the house.' Elmsley illustrates by Aesch. Ag. 245, φθόγγον ἀραῖον οἴκοις. Eur. Med. 608, καὶ σοῖς ἀραία γ' οὐσα τυγχάνω δόμοις. Iph. T. 778, ἡ σοῖς ἀραία δώμασιν γενήσομαι. Add Trach. 1203, εἰ δὲ μὴ, μενῶ σ' ἐγώ, | καὶ νέρθεν ὦν, ἀραῖος εἰς αἶε βαρύς. Fr. 467, ὁ πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νέκυσ



ρώμης γε μέντοι καὶ προηγητοῦ τινος  
 δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.  
 δείξει δὲ καὶ σοί.” κληῖθρα γὰρ πυλῶν τάδε  
 διοίγεται· θέαμα δ' εἰσόψει τάχα 1295  
 τοιοῦτον οἶον καὶ στυγούνητ' ἐποικτίσαι.”

ΧΟ. ὦ\* δεινὸν” ἰδεῖν πάθος ἀνθρώποις,  
 ὦ\* δεινότατον” πάντων ὅσ' ἐγὼ”  
 προσέκυρσ' ἤδη.  
 τίς σ', ὦ τλᾶμον,† προσέβη μανία; 1300

(Hesych: οἶον ἂρὰν προσετρίβετο). Ἀραῖος in a passive sense 'accursed' occurs above 644, &c. ὡς ἡράσατο. 'In accordance with the imprecation he uttered' (v. 229. 246 f.), to be connected closely with ὡς ἐκ χθονὸς ῥίπων ἐαντὸν, the intervening words οὐδ' ἔτι — ἀραῖος being parenthetical. Cf. on 994. Wunder and others incorrectly connect ἀραῖος, ὡς ἡράσατο. Musgrave would prefer οἷς ἡράσατο.

1292. ῥώμης. 'A firm support or stay.' Gl. B: βοηθείας. προηγητοῦ. Ant. 989, τοῖς τυφλοῖσι γὰρ | αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

1293. νόσημα. 'Affliction.' Gl. B: τὸ πάθος. μείζον ἢ φέρειν. On this construction see Markl. on Suppl. 844. Cf. Eur. Hec. 1097, ὅταν τις κρείσσον' ἢ φέρειν κακὰ | πάθη. Alc. 232, ἄξια καὶ σφαγᾶς τάδε καὶ πλέον ἢ βρόχῳ δέραν οὐρανίῳ πελάσσαι. Suppl. 845, κρείσσον' ἢ λέξαι λόγῳ.

1294. δείξει δὲ καὶ σοί. 'And the truth of this will presently appear also to you.' Before δείξει is to be understood by a frequent ellipse τοῦργον, rather than αὐτὸς (Oedipus). Schol. rec: δείξει. δεδείξεται καὶ σοὶ ὁποῖόν ἐστι τὸ νόσημα. Gl. B: δείξει. ἀντὶ τοῦ δειχθήσεται. Fr. 352, ταχὺ δ' αὐτὸ δείξει τοῦργον ὡς ἐγὼ (λέγω;) σαφῶς. Perhaps δείξει δέ τοί σοι (or τοῦργον), or δείξει δὲ καὶ αὐτὸς, 'and he will show you this himself.' But cf. Aj. 66, δείξω δὲ καὶ σοί —. Arist. Eccl. 933, δείξει γε καὶ σοί. Oed. C. 783, φράσω δὲ καὶ τοῖσδ'. κληῖθρα Laud. Bodl. Bar. Aug. c. Mosq. Ald. κληῖθρα L. κλεῖθρα (supr. ἦ) P. Turn. Gl. B: κληῖθρα. ἦ Ἰωνικῶς. τάδε. 'See here.'

1296. οἶον καὶ στυγούνητ' ἐποικτίσαι. Qu. οἶον κἂν στυγῶν τις οἰκτίσαι. Sophocles uses ἐποικτεῖν and οἰκτίειν often enough, but never ἐποικτίζειν. Brunck compares Aj. 924, ὅπως ἔχεις, | ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. Eur.

Tyr. Fr. xv., κείνην ἀνοικτίρμων τις οἰκτεῖρειν ἂν. Add Fr. 588, φεῦ, κἂν ἀνοικτίρμων τις οἰκτεῖρειν νιν. Virg. Aen. xi. 257, 'Infanda per orbem | supplicia et scelerum poenas expendimus omnes, | vel Priamo miseranda manus.'

1297. Oedipus comes forth from his palace, with his eyes mutilated, a spectacle combining all that is most tragic, τὸ ἐλεεινὸν ἅμα καὶ τὸ φοβερόν. Hereupon ensues a κόμμος or strain of lamentation (from κόπτεσθαι 'to lament') between the Chorus and Oedipus (θρήνος κοινὸς Χοροῦ καὶ ἀπὸ σκηνῆς) in regard to the hapless condition of the latter, which appropriately opens in the stirring rhythm of anapaests. ὦ δεινὸν ἰδεῖν —. Schol: ἴσως οἱ κατὰ τὸν χορὸν ἰδόντες ἀπεστράφησαν, μὴ δυνάμενοι θεάσασθαι τὸ πάθος. Cf. 1303. To avoid the inelegance of the repetition δεινὸν — δεινότατον, qu. ὦ στυγνὸν — ὦ δεινότατον, or else ὦ δεινὸν — ὦ στυγνότατον.

1298. ὦ. ὦ P. Ebn. Mitch. Rightly, for it is evidently an exclamation. Cf. on 1236. ὅσ' ἐγὼ προσέκυρσ'. Προσ-κυρεῖν, they remark, generally governs a dative (Hes. Theog. 198. Aesch. Cho. 13). Perhaps ὁπόσοις (or τόδ' ὅσοις) προσέκυρσ'. Hesych: προσκύρει. προσ-εγγίζει.

1299. τλῆμον vulg. Write τλᾶμον or τλάμων (Liv. b.).

1299 — 1302. I follow Dind. (in Annot.) in the arrangement of these verses. Vulg: προσέκυρσ' — | προσέβη — | μείζονα — | πρὸς —;

1300. προσέβη. Aj. 137, σὲ δ' ὅταν πληγὴ Διὸς — ἐπιβῇ. Phil. 193, τὰ παθήματα κείνα πρὸς αὐτὸν — ἐπέβη. El. 493. Perhaps here we should read ὦ τλήμων, ἐπέβη for ὦ τλῆμον προσέβη.

τίς ὁ. τί δ' ὁ Bar. τίς δ' ὁ Laud. πηδήσας. The same image as in 262. 311. Ant. 1347 f.

τίς ὁ πηδήσας μείζονα δαίμων  
 τῶν μακίστων  
 πρὸς σῇ δυσδαίμονι μοίρα ;''  
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων  
 πόλλ' ἀνερέσθαι, πολλὰ πνθέσθαι,''  
 πολλὰ δ' ἀθρῆσαι  
 τοίαν φρίκην παρέχεις μοι.

1305

ΟΙ. αἰαῖ αἰαῖ, δύστανος ἐγὼ,  
 ποῖ γὰς φέρομαι τλάμων ; πᾶ μοι

1301. μείζονα δαίμων. δαίμων μείζονα N. T. Dresd. a. μακίστων Laud. Bodl. Bar. Ald. &c. κακίστων C. G. L. pr. M. N. P. Trin. Dresd. b. Aug. b. c. μηκίστων Tricl. A frequent error. Cf. Eur. Hipp. 818, τὰ μάκιστ' (al. κάκιστ' and μήκιστ') ἐμῶν κακῶν. The same error in the copies Hel. 1512. The Tragedians, as Brunck observes, use the Doric forms μάσσων, μάκιστος for μείζων, μέγιστος (Phil. 849. Aesch. Pr. 629. Pers. 440. 708. Ag. 598. Eur. Hipp. 818. Mitchell adds Pind. Ol. xiii. 161. Isthm. iii. 7. Nem. ii. 35). V. Monk ad Hipp. 820. If so, why should we not have μάσσονα here as well as μακίστων, unless it be that the latter was adopted solely for the sake of the metre ?

1302. πρὸς σῇ δυσδαίμονι μοίρα. 'In addition to thy (already) unhappy fate.' Others translate: 'On thy unblessed fate.' What sense can be made out of μοίρα, even by those who are the greatest sticklers for 'receptae lectiones,' and who can extract any thing out of any thing by drawing largely on the imagination, I know not. Qu. ἐπὶ σοι (or κρᾶτ' ἐπὶ σὸν) δυσδαίμονι μοίρα, or ἐπὶ σῷ δυσδαίμονι κρατὶ, or ἐς σὸν δυσδαίμον κρᾶτα, or ἐπὶ σοῖς δυσδαίμονος ὄσσοις (or σοὺς — ὄσσους, or σὰς — ὄψεις). Cf. 263, νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἢ τύχη. Ant. 1346, ἐπὶ κρατὶ μοι (κρᾶτά μου or μου κᾶρα?) | πότμος δυσκόμιστος εἰσέηλατο. 1272, ἐν δ' ἐμῷ κᾶρα | θεὸς — ἐπαισεν &c. Cf. on 1311 below. I fear ἐπὶ σῇ δυσδαίμονι δειρᾶ (or ἐπὶ σὴν δ. δειρᾶν) would be inadmissible. 'What demon is it that with a stronger than the strongest bound has leapt upon thy ill-fated head?' It is observable, however, that δαίμων and μοῖρα are joined also Phil. 1468, ἐνθ' ἡ μεγάλη μοῖρα κομίζει — χῶ πανδαμάτωρ | δαίμων, ὅς ταυτ' ἐπέκρανεν.

1303. φεῦ φεῦ δύστανος (δύσταν' T.

Br. Schn. δύστην' Elmsl.) the mss. Dind. Wund. and Hart. eject this as an interpolation brought here from 1308 (cf. on El. 77).

1304. σ' ἐθέλων B. Trin. Cant. Br. Herm. Dind. Wund. Schn. Hart. σε θέλων vulg. P. Ebner. πόλλ' ἀνερέσθαι, | πολλὰ πνθέσθαι. The omission of the particle δὲ with the second verb is rather suspicious. Should we transpose and read πολλὰ πνθέσθαι, | πολλὰ δ' ἐρέσθαι?

1306. τοίαν. ποίαν L. P. οἴαν F. φρίκην. 'Shuddering, horror.' Fr. 922, ὀρθόκερως φρίκη. Herod. vi. 134, φρίκης αὐτὸν ὑπελθούσης.

1307. Oedipus, bereft of sight, totters forth from the palace. With admirable truth to nature, the poet makes him startled at the sound of his own voice in the blank darkness around him. Comp. Polymestor in Eur. Hec. 1028 f. SCHN.

αἰαῖ αἰαῖ Herm. Dind. Wund. Schn. Hart. αἰ αἰ αἰ αἰ N. Bar. Trin. αἰ αἰ αἰ Ald. Laud. Bodl. and most mss. αἰ αἰ αἰ P. αἰ αἰ G. Aug. b. Eur. Hipp. 1348, αἰαῖ αἰαῖ δύστανος ἐγὼ.

1308. φεῦ φεῦ, δύστανος (δύστηνος Trin.). φεῦ φεῦ is ejected by Herm. and edd. recc. Perhaps it would be better to read: αἰαῖ φεῦ φεῦ, δύστανος ἐγὼ, | ποῖ γὰς &c. ποῖ γὰς —. Phil. 1211, ποῖ γὰς (ματεύων); Eur. Herc. 74, ποῖ πατὴρ ἄπεστι γῆς; Arist. Ran. 45, ποῖ γῆς ἀπεδήμεις; ποῖ γὰς φέρομαι. Cf. Eur. Herc. 1075, ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπών;

1309. The explanation of the Scholiast is rather confused, ποῦ εἰμι; ἐν ποίῳ χωρίῳ ἡ φθογγὴ μου φέρεται; τίνας ἀκούω; ποῦ ἐστίν ἡ φθογγή, ἥτις σφόδρα μοι διαπέταται, ἥς φερομένης ἀκούω; ἡ οὕτως ἀπέπτη μου καὶ ἡ φωνή. For φέρομαι Hartung reads πέτεται. These words are finely descriptive of that darkness which



φθογγὰ φοράδην διαπωτᾶται ;†

1310

ἰὼ δαῖμον, ἵν' ἐξήλω.†"

ΧΟ. ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

ΟΙ. ἰὼ σκότου

στρ. α'.

νέφος ἐμὸν ἀπότροπον ἐπιπλόμενον ἄφατον,

now envelops the unhappy Oedipus, and which he now begins to feel. He hears a sound flitting by him, and wonders where and what it is. How in accordance with truth! Perhaps the first thing that would strike and bewilder a person just blind-struck would be the sound of his own voice, in the absence of any visible object whereto to direct it. "Quid magis ex intimis animi sensibus expromi, et significantius patefacere miserimam hanc Oedipi conditionem potuit, quam quod repente atra illa caligine circumfusus, ad vocem ipse suam stupet, sonitum ejus audiens, sed quo illa volet nihil cernens, ut quem circum vastum esse inane videatur?" HERM.

1310. πᾶ Trin. &c. πᾶ P. παῖ L. διαπέταται G. H. P. &c. edd. vett. διαπέταται P. διαπέπταται F. M. N. &c. διέπταται E. πέταται Heath. πέτεται Br. διαπωτᾶται conj. Musgr. Seidl. (which form Hermann thinks unsuited to Attic Greek, v. Lob. Phryn. p. 581). The word is altogether expunged by Herm. Dind. Wund. Schn. Hart. Qu. ποῖ γὰς φέρομαι τλάμων; πᾶ μοι | φθογγὰ διαπωτᾶται φοράδην; With διαπωτᾶσθαι compare the less common forms νάμῳ from νέμειν, στρωφᾶν from στρέφειν. Hesych. Φοράδην πάντα [πάντη Elms.] φερόμενον. Schol. rec: φερόμένη. So ῥοδὴν is equivalent to αἰρομένη Ant. 430. Similarly formed adverbs are σποράδην, φύρδην, σύρδην, λογάδην &c. Musgrave aptly compares Catull. lxiii. 74, 'Roseis ut huic labellis palans sonitus abit.' Ebner would eject φοράδην as a gloss, and read: αἰαῖ αἰαῖ, | φεῦ φεῦ δύστανος ἐγὼ ποῖ γὰς | φέρομαι τλάμων; | πᾶ μοι φθογγὰ, πᾶ διαπέτεται;

1311. ἰώ. ὦ Liv. a. δαίμων Bar. Dresd. b. δαίμων (sic) Aug. b. ἵν' ἐξήλω. 'Alas my genius, for the leap thou hast taken! Whither hast thou leapt! That thou shouldst have come (leapt out) to this!' Brunck has wrongly put a note of interrogation after ἐξήλω. Gl. C: ὅπου προέβης. Cf. on 947.

ἐξήλω rightly Dresd. b. Aug. b. Erf. ἐξήλου B. C. P. and most mss. Ald. Br. Schn. ἐξάλω Elmsl. ἐξήλλου ('tendebas, volebas evadere') Herm. Dind. Wund. ἐξηγοῦ (?) Hart. Schaefer (ad

Plut. Vit. v. 186) justly condemns ἐξήλλου, and would read either ἐξήλου or ἐξήλω. An aorist is evidently required by the sense; and the first aorist of this verb is generally to be preferred to the second, wherever the mss. sanction it. I therefore prefer ἐξήλω, or rather εἰσήλω (cf. Ant. 1347). Cf. 271, ἐνήλατο. Ant. 1347, εἰσήλατο (εἰσήλλ. Ald.). Eur. Ion. 1402, ἡλάμην. Arist. Ach. 668, ἀνήλατο. An. 1395, ἀλάμενος. Theocr. xxiii. 60, ἔλατο. Xen. Hell. iv. 57, καθαλόμενος (καθαλάμενος Dind. from two good mss.). Hom. Il. xvi. 558, ἐσήλατο. But Soph. Fr. 695, εἰσαλοίμην. Cf. Aesch. Pers. 516, ὦ δυσπόνητε (δυσφόρητε or δυσκόμιστε?) δαῖμον, ὥς ἄγαν βαρὺς | ποδοῖν ἐνήλλου (al. ἐνήλου. Qu. ἐνήλω) παντὶ Περσικῷ γένει. Eum. 358 f., μάλα γὰρ οὖν ἀλομένα (ἄλωμένα Rob. ἀλλομένα the rest) | ἄγκαθεν βαρυπεσῇ | καταφέρω ποδὸς ἄκμῳ. Above 1300. The metre appears to be a dochmius, preceded by an iambus. But the anapaestic metre may be preserved by reading, ὦ δαῖμον δαῖμον, ἵν' ἦλω (or ἄλω).

1312. ἐς δεινὸν —. 'It has leapt to what is dreadful,' &c. I. e. 'in calamitatem quum auditu crudelem, tum visu nefariam,' to use the words of Cicero pro Planc. xli. 99, quoted by Wunder. Perhaps ὥς δεινὸν —, or ὦ — ὦ (subst.) οὐκ &c. οὐκ for οὐδ' B. v. r. F. G. M. N. Trin. sec. m. ἀκεστὸν for ἀκουστὸν Bodl.

1313. 1321. Dochmii entirely resolved, as in Eur. Or. 149 f. = 162 f.

1313 f. With this κομῶς Schneid. compares Aj. 333 f. Compare likewise Milton's Samson Agon. 80 f. For σκότου νέφος, 'cloud of darkness, or dark cloud,' Mitchell compares Eur. Herc. 1216, οὐδεὶς σκότος γὰρ ὦδ' ἔχει μέλαν νέφος, | ὅστις κακῶν σῶν συμφορὰν κρύψειεν ἄν. Add Eur. Hipp. 193, σκότος ἀμπίσχων κρύπτει νεφέλαις.

1314. ἀπότροπον. I. e. ὃ τις ἂν ἀποτράποιτο, 'to be avoided, horrible, execrable.' Aj. 607, τὸν ἀπότροπον ἀτίδηλον Ἄιδαν. Hom. Od. ξ'. 372. Hartung gives ἀτρόπον ἐπιπελόμενον. ἐπιπλόμενον Bar. Bodl. Trin. Liv. b. Br. (tacitly).

- ἀδάματόν τέ'' καὶ δυσεξούριστον.†'' 1315  
οἶμοι,  
οἶμοι μάλ' αὖθις· οἶον εἰσέδν μ' ἄμα  
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.  
ΧΟ. καὶ θαῦμά γ' οὐδέν ἐν τοσοῖσδε πῆμασιν 1320  
διπλᾷ σε πενθεῖν, ὅς διπλᾷ φέρεις† κακά.\*  
ΟΙ. ἰὼ φίλος, ἀντ. α'.  
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος'' ἔτι γὰρ  
ὑπομένεις με τὸν τυφλὸν κηδεύων.'

ἐπιπλόμενον Ald. P. Dresd. a. Aug. c. N. (supr. o). ἐπιπλόμενον ἄφατον. Schol: ἀφάτως ἐπεληλυθός. 'Which overwhelms me (broods over me) in an indescribable manner.' Herm: 'infanda ingruens' (nubes). The word is found in Hom. Od. η'. 261. ξ'. 287. Hesiod. Th. 493. Scut. 87. Schneid. aptly compares Hom. Od. xv. 408, νοῦσος ἐπὶ στυγερῇ πέλεται δειλοῖσι βροτοῖσιν. ἄφατον. 'Indescribable.' Oed. C. 1463, κτύπος ἄφατος.

1315. ἀδάματον Herm. ἀδάμαστον the mss. Cf. on 196. Qu. ἀδάματόν τι.

1316. δυσεξούριστον. Schol: ὕρον μὴ ἔχον, ἀλλ' αἰεὶ παραμένον, δυσπεριόδευτον. 'Interminable,' of which one cannot define the limit. Schol. rec. and Gl. B: δυσπερίληπτον, i. e. 'indefinable, incomprehensible.' Οὐρίζειν, 'to bound, limit,' occurs in Herodotus. Heath explains δυσούριστον in the sense of 'unmanageable, irretrievable' ('irreparabile, quod in cursum rectum reduci nequit, vento sc. adverso reflante') the metaphor being thus taken from a strong head wind. Probably however the word rather means, 'brought with an ill wind, or into which an ill wind has drifted one,' from δὺς and οὐρίζω. The same metaphor as in 696, κατ' ὄρθον οὐρίσας. So Hermann explains it, 'saeviter secundo vento adductum, saeviens secundo vento,' i. e. 'brought by only too favourable a wind' (a fatally favourable wind). So also Schneid: 'Borne into accomplishment by a perniciously favourable breeze.' After δυσούριστον Herm. (ed. pr.) Dind. Schneid. add ὄν. Hermann, Wunder, and Hartung (with Seidler de V. D. p. 170) read in one line ἀδάματόν τε καὶ δυσούριστόν· οἶμοι (dochm. hyperc.). Qu. δυσουριστότατον (as καταρτότατον 1344) or δυσεξούριστον (i. q. δυσέξοδον) 'difficult to escape from.' Cf. 1324.

1317. οἶμοι μάλ' αὖθις. Cf. El. 1410. Oed. C. 1731. Tr. 1206.

1318. κέντρων — οἴστρημα. 'The maddening pain from these wounds.' Schol: ἢ τε ἀπὸ τῆς πηρώσεως ἀλγεδῶν &c. Arist. Pl. 99, καὶ θαῦμά γ' οὐδέν.

1319. πῆμασιν P. πῆμασι vulg.

1320. καὶ διπλᾷ φέρειν κακὰ vulg. 'And bear (feel) such evils double' (doubly). The Chorus appears to allude to Oedipus' lamentation, οἶμοι, οἶμοι μάλ' αὖθις. Or διπλᾷ may refer to the κέντρων οἴστρημα and the μνήμη κακῶν (1318) 'the anguish of body and mind.' Cf. Aj. 940, οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶμαι, γύναι. 432, πάρεστι καὶ δις αἰδάζειν. Eur. Hel. 143, οὐ διπλᾷ χρήζω στένειν. Fr. inc. 47, ὕστερον στένει διπλᾷ. So μακρὰ κλάειν, οἰμῶζειν, &c. Hartung reads: ὅς διπλᾷ φορεῖς κακά. σε πενθεῖν. δ' ἐπελθεῖν P. φέρειν Ald. B. v. r. &c. φορεῖν A. B. L. M. P. Bar. Bodl. Laud. Trin. Br. Herm. Dind. Wund. Schn. Hart. See Valck. ad Hipp. 316, and cf. on Oed. C. 1357. To me φέρειν appears decidedly preferable, φορεῖν κακὰ 'mala gestare' being a strange expression. Cf. 168, ἀνάρθμα γὰρ φέρω πῆματα. Wunder finds a difficulty both in this verb and in κακά.

1321. Oedipus now first hears the voice of the Chorus endeavouring to assuage his sorrow. He had not done so sooner, perhaps owing to the distressed state of his mind. φίλος. φίλοι F. ἐπίπολος. Schol: περιπολῶν ἐμέ. Gl. B: ἐπίπολος. πρὸς ἐμὲ διατρίβων. 'Attendant.' The same as πρόσπολος. Qu. ἰὼ φίλος, | σὺ μὲν ἐμὸς ἔρα φίλος —, or σὺ μόνος ἔρ' ἐπίπολος (or ἔτι φίλος, or perhaps ἐπίμονος, 'abiding, faithful,' i. q. βέβαιος, Polyb. vi. 156, ἐπίμονος στρατηγός). Aj. 348, ἰὼ φίλοι ναυβάται, | μόνοι ἐμῶν φίλων, μόνον | ἐμμένοντες ὀρθῶ νόμῳ. 359.

1322. ἔτι μόνιμος. Schol. rec: ἔτι παραμένων μοι.

1323. ὑπομένεις — κηδεύων. Schaefer



φεῦ φεῦ.

οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325  
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὁμῶς.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς  
ὄψεις μαρᾶναι ; τίς σ' ἐπῆρε δαιμόνων ;

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στρ. β.  
ὁ κακὰ τάδε τελῶν κακὰ τάδ' ἐμὰ πάθεα.† 1330  
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.

compares Herod. vii. 101, ὑπομένεουσι  
χεῖρας ἐμοὶ ἀνταειρόμενοι. Xen. Cyr. iv.  
5. 22, ὑπόμεινον προστάξας. Diod. Sic.  
xix. 12. Add El. 943, τλήναι σε δρῶσαν.  
με Erf. ἐμὲ the mss. τὸν τυφλὸν  
κηδεύων. Qu. transpose and read ὑπομένεις  
με κηδεύων τὸν τυφλόν. But cf. on 1316.

1324. For κηδεύων Ebner conjectures  
κηδεμών (Ant. 549. Eur. Med. 991).  
Wunder thinks the words ἐμὲ τὸν τυφλόν  
κηδεύων spurious.

1325. οὐ γάρ με λήθεις. Cf. Hom. Il.  
ω'. 563, καὶ δέ σε γιγνώσκω, Πρίαμε, φρε-  
σὶν, οὐδέ με λήθεις. γιγνώσκω. γι-  
νώσκω F. G. H. Ald.

1326. σκοτεινός. 'In darkness.' Sub.  
ῶν. Eur. Alc. 379, καὶ μὴν σκοτεινὸν  
ὄμμα μου βαρύνεται. Cf. above 419. A  
similar passage in Aj. 15. τήνδε σὴν  
Aug. b.

1327. πῶς ἔτλης — ; 'How could you  
ever have had the heart thus to mangle  
your eyes?' τοιαῦτα. 'In such a manner,  
thus.' Cf. 264, τάδ' — μαχοῦμαι. 340,  
ἂ νῦν σὺ τήνδ' ἀτιμάξεις πόλιν. Aj.  
1096, τοιαυτ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.  
1156, τοιαυτ' ἄνολβον ἄνδρ' ἐνουθέτει  
παρών. 1107, καὶ τὰ σέμν' ἔπη | κόλαζ'  
ἐκείνους. El. 613, ἥ τις τοιαῦτα τὴν τε-  
κοῦσαν ὕβρισεν. Ant. 66, ὡς βιάζομαι  
τάδε. 743, οὐ γὰρ δικαῖά σ' ἐξαμαρτά-  
νονθ' ὄρῳ. 902, ταυτ' ἔδοξ' ἁμαρτάνειν.  
1073, βιάζονται τάδε. 550, τί ταυτ' ἀνίῃς  
μ' — ; 1015, ταῦτα — νοσεῖ πόλις. El.  
397, σὺ ταῦτα θάπην'. Eur. Hipp. 975,  
τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις ; 264,  
τίνος δέ σ' οὔνεχ' ὕβρισ' Αἰγισθος τάδε ;  
Hom. Il. γ'. 399, τί με ταῦτα λιλαίειαι  
ἡπεροπεύειν ; Plat. Phaedr. c. 21, ὃ ψέ-  
γομεν τὸν Ἑρωτα. Doederlein (Minut.  
Soph. p. 8) reads, πῶς ἔτλης τοιαῦτα, σὰς  
ὄψεις μαρᾶναι ; the latter clause being ex-  
planatory of τοιαῦτα. So also Turnebus.  
Cf. Doed. ad Oed. C. 1170. 1354. The  
line is thus stopped in Trin ; ὦ δεινὰ  
δράσας πῶς ἔτλης τοιαῦτα σὰς | ὄψεις  
μαρᾶναι τίς σ' ἐπῆρε δαιμόνων ;

1328. Schol. rec. : ὄψεις μαρᾶναι. ὀφ-  
θαλμοὺς ἁμαυρῶσαι. ὄψεις. 'Eyes.'  
Ant. 52, διπλᾶς | ὄψεις ἀράξας αὐτὸς αὐτ-  
ουργῶ χερί. μαρᾶναι. μαράναι P. 'To  
consume, destroy.' Oed. C. 1260, πόνος  
πλευρὰν μαράινων. Aj. 714, πάντα — χρό-  
νος μαράινει. ἐπῆρε. 'Incited, in-  
duced, urged, prompted.' Schol. : ἔπεισε.  
Eur. Or. 280, ὅστις μ' ἐπάρας ἔργον ἀνο-  
σιώτατον. Arist. Nub. 1457, τί δῆτα —  
ἄνδρ' ἄγροικον καὶ γέροντ' ἐπῆρετε ;

1329. Ἀπόλλων τάδ' ἦν. 'This was  
Apollo' (Apollo's doing). Cf. Eur. Andr.  
168, οὐ γάρ ἐσθ' ἔκτωρ τάδε — ἀλλ'  
'Ελλάς πόλις. Thuc. vi. 77, δεῖξαι αὐτοῖς  
ὅτι οὐκ Ἴωνες τάδε εἰσὶν (ἐστὶν ?) — ἀλλὰ  
Δωριεῖς. Alexis Athen. p. 610, E. τοῦτ'  
ἐστὶν Ἀκαδήμεια, τοῦτο Ξενοκράτης. Me-  
nand. p. 168, πάνθ' ὅσα νοοῦμεν ἢ λέγο-  
μεν ἢ πράττομεν | Τύχῃ σπίν. Some  
writer cited by Hermann, τάδ' ἐστὶ Κύπρις  
ἐμφανῶς. Trach. 1280, κοῦδὲν τούτων ὃ  
τι μὴ Ζεὺς. Perhaps however it may be  
better to connect τάδε with κακά. On the  
hostility of Apollo to the family of Laius  
Mitchell refers to Welck. Aesch. Tril. p.  
355. Oedipus now recognizes the truth of  
what Teiresias' had declared 377, ἱκανὸς  
Ἀπόλλων, ὃ τάδ' ἐκπράξει μέλει. ὦ  
φίλοι Ald. Bodl. Bar. Trin. and most  
mss. ὦ om. L. Dresd. a. Triel. Erf.

1330. ὁ κακὰ τελῶν, ἐμὰ τάδ' ἐμὰ  
πάθεα A. C. F. G. H. L. corr. M. Lips.  
a. corr. Liv. b. Bar. Bodl. Laud. pr. Trin.  
Elmsl. Dind. Wund. Schn. ὁ κακὰ τελῶν  
τάδ' ἐμὰ πάθεα L. pr. N. P. pr. Dresd. a.  
pr. ὁ κακὰ τελῶν ἐμὰ τάδε πάθεα Dresd. b.  
ὁ τελῶν ἐμὰ τάδε πάθεα Mosq. a. ὁ κακὰ  
τελῶν ἐμὰ τάδ' ἐμὰ πάθεα Seidler de V. D.  
p. 107. ὁ κακὰ τάδε τελῶν ἐμὰ πάθεα  
Hart. I should prefer, ὁ κακὰ τάδε τε-  
λῶν ἐμὰ τάδ' ἐμὰ πάθεα, or rather, as the  
repetition of ἐμὰ is not called for, ὁ κακὰ  
τάδε τελῶν κακὰ τάδ' ἐμὰ πάθεα.

1332—3. Dind. compares the same  
metre in Aj. 400. ἔπαισε δ', ἔπαισεν  
Trin. Which Elmsley rather approves

- τί γὰρ ἔδει μ' ὀρᾶν,  
 ὅτω γ' ὀρῶντι μηδὲν ἦν ἰδεῖν" γλυκύ ; 1335
- ΧΟ. ἦν ταῦθ' ὅπως περ' καὶ σὺ φῆς.
- ΟΙ. τί δῆτ' ἐμοῖ' βλεπτόν, ἦ 1340  
 στέρκτον, ἦ προσήγορον  
 ἔτ' ἔστ' ἀκούειν" ἡδονᾶ, φίλοι ;"  
 ἀπάγετ' ἐκτόπιον" ὃ τι τάχιστα μέ, 1340  
 ἀπάγετ', ὦ φίλοι, τὸν μέγ' ὀλέθριον,\*

of. ἔπαισε δ' αὐτόχειρ νιν —. 'And no one (else) struck them with his hands, but I myself, wretched man.' Αὐτόχειρ often means simply the agent or perpetrator of a deed, as in 231. 266. Ant. 306, &c. Connect closely αὐτόχειρ with ἔπαισε. Cf. Ant. 1315, παῖσας ὑφ' ἡπαρ αὐτόχειρ αὐτήν. 900, θανόντας αὐτόχειρ ὑμᾶς ἐγὼ | ἔλουσα. 1175, αὐτόχειρ δ' αἰμάσσεται. Aj. 57, αὐτόχειρ κτείνειν. Otherwise the position of αὐτόχειρ would be awkward if it were to be connected with ἐγὼ τλάμων. νιν. 'Them,' the eyes, τὰς ὄψεις (1328). Cf. Oed. C. 43. Wunder absurdly understands πάθη. οὔτις, ἀλλ' —. I. e. οὔτις ἄλλος, ἀλλ' ἢ (εἰ μὴ) —. So Hom. Il. xxi. 275, ἄλλος δ' οὔτις μοι τόσον αἷτιος Οὐρανίωνων, | ἀλλὰ φίλη μήτηρ (quoted by Schneid.).

1335. ἰδεῖν om. G. N. Cf. on 1355.

1336. ἦν τὰδ' L. P. Aug. b. ἦν τὰ (γρ. ἦν ταῦθ') B. Perhaps ἦν δῆθ' —. Or, ἔστιν (or ἦν δὴ) τὰδ', ὥσπερ καὶ σὺ φῆς. "Voce ὅπως περ solus utitur Sophocles ; Oed. R. 1336. Aj. 1179," observes Pors. Misc. p. 19. ὥσπερ τε σὺ Bar. Bodl. Mosq.

1337. τί δή ποτ' ἐμοὶ edd. vett. Br. (without remark). τί δῆτ' ἐμοὶ Bar. Bodl. Trin. Mosq. Dresd. a. Tricl. Erf. Elmsl. As Burton and Heath had already conjectured. Cf. Eur. Med. 1257, τί δή ποτ' οὖν (I. τί δῆτ' ἂν οὖν) γένοιτ' ἂν ἔτι δεινόν ; Construe: τί δῆτα βλεπτόν ἐμοὶ (ἔτ' ἐστὶ βλέπειν), ἢ στέρκτον (ἔτ' ἐστὶ στέργειν), ἢ προσήγορον ἔτ' ἔστ' ἀκούειν ἡδονᾶ ; 'What object then of sight, or of love, or of address (lit. addressing me) is there any longer for me to hear with pleasure?' Qu. τί δὴ ποτε βλεπτόν, ἦ.

1338 f. From προσήγορον ἀκούειν we must supply in the preceding clauses βλέπειν and στέργειν: for of course ἀκούειν can belong only to προσήγορον. προσήγορον. προσάγορον Erf. Elmsl. If we take προσήγορον passively (as in

Phil. 1353. Fr. 360), as βλεπτόν and στέρκτον, we must translate, 'what object is there for me any longer to address, that will hear me with pleasure?' But it will be better to understand it in an active sense 'addressing me,' as in Ant. 1185. Aesch. Pr. 832. Cf. on 1437 below. Qu. ἔτ' ἔστ' ἀκουστόν ἡδονᾶ (om. φίλοι). Cf. on 1359.

1339. ἡδονᾶ. 'With pleasure,' to be referred not only to ἀκούειν, but also to βλεπτόν and στέρκτον. Gl. B: σύν. So ὀργῇ 'with anger, angrily.' Perhaps ἡδέως.

1340. ἀπάγετ' ἐκτόπιον. 'Remove out of this place, remove hence.' So 32, ἐξόμεσθ' ἐφέστιοι. 166, ἠνύσατ' ἐκτοπίαν. 1411, θαλάσσιον ἐκρίψατε. 1518, γῆς μ' ὅπως πέμψεις ἄποικον. Oed. C. 119, ἐκτόπιος συθείς. Ant. 785, φοιτᾶς δ' ὑπερπόντιος. Arist. Vesp. 1492, σκέλος οὐράνιον γ' ἐκλακτίζων. Compare a similar passage in Ant. 1323, ἀγετέ μ' ὅτι τάχιστ', ἀγετέ μ' ἐκποδών. Hence perhaps here for ἐκτόπιον we should read ἐκποδών. Cf. on 1360. ὃ τι τάχιστα μέ. ὅτι τάχιστα μ' G. ἀπάγετ' ἐκτοπόν μ' ὅτι τάχιστα γὰς Herm. [ed. pr.] Approved by Elmsley. Perhaps ἀπάγεθ' ὡς τάχος μ', so as to avoid the hiatus at the end of the line, which may however perhaps be defended by the pause which takes place in the pronunciation. V. Herm. D. M. p. 248.

1343. τὸν ὀλέθριον μέγαν Ald. τὸν ὀλέθριον μέγα some of Brunck's mss. Bar. Bodl. Laud. Trin. Mosq. Aug. b. Dresdd. Liv. b. τὸν ὀλεθρον μέγα Turn. τὸν μέγ' ὀλέθριον Erf. Bened. τὸν ὀλεθρον μέγαν Br. (who compares the Latin 'scelus') Elmsl. and edd. recc. The full expression would be τὸν ὄντα ὀλεθρον μέγαν, as in Arist. Thesm. 394, τὰς οὐδὲν ὑγιᾶς, τὰς μέγ' ἀνδράσιν κακόν (sc. οὐσας). So they said ἀνθρώπος ὀλεθρος &c. For ὀλεθρος 'perditus,' cf. Arist. Th. 860. Eccl. 934, ὀλεθρε. Lucian Pseud. p.



τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς  
ἐχθρότατον βροτῶν.

1345

ΧΟ. δεῖλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,  
ὥς ἠθέλησ' ἂν μή σ' ἀναγνῶναί ποτε.†'

ΟΙ. ὅλοιθ' ὅστις ἦν ὅς ἀγρίας πέδας ἀντ. β'.  
νομάδος ἔκ με πόδας ἔλυσ'† ἀπὸ τε φόνου 1350

176, παραδοὺς σεαυτὸν τῷ δλέθρῳ ἐκείνῳ στρατιώτῃ. And with δλεθρος μέγας compare, though in a different sense, Arist. Fr. 309, 3, δλεθρον τὸν βαθύν. The other proposed reading however (τὸν μέγ' δλέθριον), is not to be lightly rejected. Cf. Tr. 878, τάλαιν' δλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς; 845, δλεθρίασι συναλλαγαῖς. Aj. 402, ἀλλά μ' — δλέθριον αἰκίζει. 799. Cf. Oed. C. 1683, νῦν δ' δλεθρία (δλεθρίαν L. Qu. δλεθρίαν) νύξ ἐπ' ὕμνασιν βέβηκε. Indeed it is far more probable that τὸν μέγ' δλέθριον should have been corrupted into τὸν δλεθρον μέγαν, than the opposite. For μέγα used adverbially cf. 1078. Aj. 1385. Ph. 419. Oed. C. 734. Ant. 1168. Fr. 256. Eur. Hec. 493.

1345. εἴ τις δὲ καὶ θεοῖς Herm. Linw. Cf. on 1365. καὶ om. Bar. 1.

1346. ἐχθρότατον. This form of the superlative is condemned by Thom. Mag., who says, Ἐχθιστος, οὐκ ἐχθρότατος. Cf. Moeris p. 135. Yet Demosthenes has ἐχθροτέρους p. 1448. So ἀλγεινότερος and ἀλγίων, ἀλγεινότατος and ἀλγιστος, βραχύτατος and βράχιστος, ἀγχύτατος (Eur. Pel. Fr. ii.) and ἄγχιστος.

1347. 'O wretched man, no less because of your perception (of your misery, Schol: τῆς συνέσεως ἔνεκεν), than your misery itself.' For, as is said in 1389, τὸ τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. Eur. Hec. 783, ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων. Hel. 246, ὦ τάλαινα συμφορᾶς.

1348. ὥς σ' (ὅσ' L. pr.) ἠθέλησα μὴδ' (or μὴ δ') ἀναγνῶναί ποτ' ἂν L. M. N. P. &c. Br. — μὴδ' ἀναγνῶναί ποτε A. H. Bar. Bodl. Laud. Mosq. Ald. — μὴδ' ἂν γνῶναί ποτε G. — μὴδαμὰ γνῶναί ποτ' ἂν Dobr. Schn. ὥς ἠθέλησα μὴδέ σ' ἂν γνῶναί ποτε (!) Neu. Wund. Dind. Linw. Hart. ὥς σ' ἠθέλησα μὴδέ γ' ἂν γνῶναί ποτε (!) Herm. The position of the particle ἂν at the end of the verse is justly objected to by Elmsley, who gives from conjecture, ὥς σ' ἠθέλησ' ἂν μὴδ' ἀναγνῶναί ποτε, i. e. 'how I could have wished that I had not known you again!' A better reading perhaps would be, ὥς

ἠθέλησ' ἂν μὴδέ σε γνῶναί (or μὴ σ' ἀναγν.) ποτε, or ὥς ἠθελόν σ' ἂν μὴδαμὰ γνῶναί ποτε. But the true reading, I apprehend, is: ὥς (σ' om. Trin.) ὥφελόν σε μὴδ' ἀναγνῶναί ποτε (or μήποτε γνῶναί, τάλαν). When ὥφελόν σε had passed into ἠθέλησα, the insertion of σ' and ἂν followed as a matter of course.

1349. Schol: ἀπόλοιτο, φησὶν, ὅστις ἀπὸ τῆς ἀγρίας πέδης τῆς διανεμομένης τοὺς πόδας μου ἔλαβε καὶ διέσωσέ με.

ὅλοιθ' ὅστις ἦν ὅς. ὅλοιθ' ὅς N. δς ἀγρίας Tricl. Erf. Elmsl. Wund. Dind. Schn. ὅς μ' ἀγρίας Hart. ὅς ἀπ' ἀγρίας the mss. Dindorf supplies ἀπὸ before πέδας from the following ἀπὸ τε φόνου. (!) Cf. on 761. Aesch. Pr. 155, δεσμοῖς ἀλύτοις ἀγρίοις πελάσας. 176, πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ. Wunder with little probability connects (ἀπὸ) ἀγρίας πέδας ἔρυτο.

1350. νομάδος Laud. Bodl., &c. Ald. Schol. Br. Herm. Schn. νομάδας (supr. o) Bar. νομάδ' Elmsl. Wund. Dind. νομάς Hart. If we read νομάδ', we must take it in a passive sense, 'fretted or gnawed by.' But it must be allowed the far more usual signification of the word is an active or neuter one. Cf. Tr. 271, ἵππους νομάδας. Oed. C. 687, κρήναι — Κηφισοῦ νομάδες ρεέθρων. Fr. 110, νομάς δέ τις κερούσσοι — ἔλαφος. Eur. Fr. Pol. i. νομάδα — ἀλγιάετον. Perhaps therefore it will be safer to retain νομάδος, i. e. 'gnawing,' as Schneid. explains. And so the Schol: τῆς διανεμομένης τοὺς πόδας μου. Wunder and Dind. explain νομάδα of Oedipus, being exposed in the glens of Cithaeron. The Scholiast's explanation of νομάδος ἐπιποδίας is strange, ἐν τῇ δημοσίᾳ ὁδῷ τῇ ὑπὸ τῶν νομέων πατουμένη. Gl: ἀπὸ ἀπηνόους δεσμοῦ ἐν νομαδιαίοις τόποις συνέχοντος τοὺς πόδας. Which Hermann approves of. Ἐπιπόδιος, which occurs probably nowhere else, is formed as ἐμπόδιος and περιπόδιος.

ἔλυσεν Ald. L. corr. Bodl., &c. ἔλυσέ μ' C. F. G. M. N. P. Trin. Br. ἔλυσ' ἔμ' B. Aug. b. ἔμ' ἔλυσεν some cod. Par. (mentioned by Valck. ad Ph. 353). ἔλαβέ μ' L. pr. and Schol.

ἔρυντο κἀνέσωσεν, οὐδὲν ἐς χάριν πράσσω.ν.

τότε γὰρ ἂν θανῶν

οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος." 1355

ΧΟ. θέλονται κἀμοὶ τοῦτ' ἂν ἦν.

ΟΙ. οὐ τὰντ' πατρός γ' ἂν φονεὺς

ἀντ. γ'.

ἦλθον, οὐδὲ νυμφίος

Wund. Dind. om. Dresd. a. ἔλαβεν Herm. ἔλαβ' Elmsley (who compares 1031: τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις; Eur. Ion. 1339, ἐν τῇδέ σ' ἔλαβον νεόγονον βρέφος ποτέ). λύσε μ' Both. μ' ἔλυσ' conj. Br. Erf. Burn. ἔλυέ μ' (ῥ?) Schneid. (coll. 1034, λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς). The verb is altogether omitted by Triclinius (and in Dresd. a.), who merely gives ὅς ἀγρίας πέδας ἐπιποδίας μ'. It is also rejected as a gloss by Heath, Seidler de V. D. p. 107 (who reads, νομάδος ἐπιποδίας μ' ἀπό τε φόνου), and Hart. Arndt conjectures: ὅς μ' ἀγρίας πέδας | νομάδος ἐπιποδίας ἐχάλασ' ἀπό τε φόνου —, and aptly compares Aesch. Prom. 176, πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ (με). 993, πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια. Xen. Eq. V. 4, χαλαῖν τὰ δεσμὰ. Soph. Oed. R. 1266, χαλαῖα κρεμαστὴν ἀρτάνην. Add likewise Eur. Herc. 1054, μὴ δέσμι' ἀνεγειρόμενος χαλάσας —. Pflugk proposes: νομάδος ὅς ἐπιποδίας ἔλε μ'. In so perplexing a passage as this it is no easy matter to decide upon a reading. I will therefore content myself with proposing what appears to me most probable, νομάδ' ἐπιποδίας μ' ἔλυσ' (cf. 1034, λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς. Aj. 676, λύει πεδήσας), i. e. 'loosed me being gnawed by the cruel fetter that bound my feet,' or νομάδος ('gnawing,' with which reading we must suppose a solution of the first syllable of the dactyl) —, or ἔλαβ' ἐπιποδίας νομάδος, or ἀπό μ' ἐπιποδίας ἔλαβε (or ἐχάλασ'). Or rather, νομάδος ἀπό με (or ἐκ με) πόδας ἔλυσ' (or ἐχάλασ'). By which means we get rid of the rather suspicious epithet ἐπιπόδιος. Cf. v. str. 1330.

1352. ἔρυντο (the epic form) Dind. Wund. Schn. ἔρυντο vulg. Gl. B: ἔρυντο. ἐρρύσατο. Ἐρυντο occurs frequently in Homer (Il. δ'. 138. ε'. 23. 538. ν'. 555, &c.), never ἔρυντο. Buttmann, Lexil. § 53, considers ἔρυντο as a syncopated aorist, I suppose, for ἐρρύσατο. Cf. Hom. Il. ο'. 290, ἐρρύσατο καὶ ἐσάωσεν. But Od. χ'. 372, ἐρύσσατο (sic) καὶ ἐσάωσεν. Qu. ἐρρύσατ' ἐξέσωσέ τ', or perhaps ῥυσάμενος

ἐξέσωσεν. Cf. Aj. 1276, ἤδη τὸ μηδὲν ὄντας — ἐρρύσατ' ἐλθῶν. Oed. R. 72. 312. Also Oed. C. 285, ῥύου με κακφύλασσε.

1354. θανῶν. Schol: ἀντὶ τοῦ θανόντος. ἢ τὸ ἦν ἀντὶ τοῦ ἡμην. Cf. on next v.

1355. ἦν. The Scholiast doubts whether this be the third or first person. Elmsley and Hermann punctuate at θανῶν, taking ἦν to be the third person, and θανῶν the 'nominativus pendens,' as the passage is explained by the Schol. Elmsley compares a similar instance of anacoluthon above 60. Dindorf inclines to the same opinion. Schaefer takes the opposite view, on the ground that ἂν and ἦν cannot be disconnected. And indeed I think this is the correct view of the passage, for occasionally we find ἐμὲ used for ἐμαυτὸν, σὲ for σεαυτὸν, &c. Gl. B: ἐμοί. ἀντὶ τοῦ ἐμαυτῷ. Cf. on 379. 425. Ant. 736. El. 461. Eur. Ph. 437, παῦσαι πόνων με καὶ σὲ καὶ πᾶσαν πόλιν.

ἄχος. ἄχθος F. G. H. L. M. N. P. Bar. Bodl. Trin. Mosq. Liv. b. Brunck makes no remark. ἄγος 'piaculum' conj. Fachse Syll. p. 331. Gl. B: ἄχθος. ἄλγος. Qu. οὐκ ἦν φίλοις ἂν (or φίλοισιν) ἄχθος οὐδ' ἐμοὶ τόσον. Or, — οὐδ' ἐμοὶ γ' ἄχθος τόσον. Or, — οὐδ' ἐμοὶ γ' αὐτῷ βάρος. (Possibly ἄχθος, as a gloss on βάρος, crept in, and rendered further change necessary.) Or, οὐκ ἦν φίλοισιν ἂν τοσόνδ' ἄχος (cf. on 1335).

1356. θέλονται —. 'This would have been my wish as well.' Cf. Eur. Ion. 654, ὃ δ' εὐκτὸν ἀνθρώποισι, κἂν ἄκουσιν ἦ. Tacit. Agric. 18, "Quibus bellum volentibus erat." V. Valck. ad Herod. viii. 101. Matth. Gr. § 388 ε.

1357. For οὐκουν I have not hesitated to substitute οὐ τᾶν (or οὐτᾶν). Qu. πατρός γ' ἂν οὐκ ἂν φονεὺς &c. Cf. v. str. 1337.

1358. φονεὺς ἦλθον. 'Have become (come to be) the murderer.' I. e. ἦλθον ἐς τὸ φονεῦειν (cf. Oed. C. 12). Gl. B: ἦλθον. ἀπέβην. Xen. Anab. iii. 2, 3, ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ ὑφίστασθαι (ὑφίστασθαι?). Cf. on 1519.



βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο."

νῦν δὲ φονεὺς† μὲν εἰμ' ἀνόσιος πατέρος,† 1360

ὁμογενὴς" δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν," 1365

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλευσθαι καλῶς·  
κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ΟΙ. ὥς μὲν τάδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,  
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370

ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων  
πατέρα ποτ' ἂν προσεῖδον εἰς Ἀίδου μολῶν,  
οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν"

1359. ἄπο om. Trin. Cf. on 1339.

1360. νῦν δ' ἄθλιος the mss. ἄθλιος is contrary to the metre. Erfurdt gives ἄδικος, Elmsley with more probability ἄθεος ('diis invisus'), which is approved of by Reisig Conj. p. 191. Seidl. de V. D. p. 59, and the recent editors. So in Lucian. non tem. cred. 14, ἄθεος καὶ ἀνόσιος. Schneidewin's conjecture ἄλιτρος perhaps comes nearer to the form of the letters. Ἀφίλος and ἄθλιος are confounded Oed. C. 187, ὃ τι — τέτροφεν ἄφιλον (ἄθλιον T.). Hermann suspects εἰμ', for he thinks, if the poet had written that, he would also have given ἐκποδῶν rather than ἐκτόπιον in v. str. 1340. Qu. νῦν δ' εἰμ' ἄθλιός τ', ἀνόσιός τε παῖς. Or rather, νῦν δὲ φονεὺς μὲν εἰμ' ἀνόσιος πατέρος. Or, νῦν δὲ πατὴρ μὲν εἰμ' ἀνόσιος φονεὺς. Cf. 1441, τὸν πατροφόντην, τὸν ἀσεβῆ. Something relating to his murder of his father seems required.

1361. ἀνοσίων δὲ παῖς. With reference to the subsequent incestuous alliance of his mother. Cf. 1398. Perhaps, with Purgold, ἀνόσιος δὲ παῖς. Or, ἀνόσιος δ' ἀνὴρ, | ὁμογενὴς γ' —. δέ. τε Elmsl.

1362. ὁμογενὴς δ' —. 'And consort of those (her) from whom I myself sprang.' Actively. I. q. δρόσπορος 460. Schol.: ἐξ ὧν ἐτέχθη, ἐξ αὐτῶν καὶ τέτοκα. The word occurs in a passive sense Fr. Alcm. ii. 1, ἀνδροκτόνου γυναικὶς ὁμογενὴς ἔφυσ, and Eur. Or. 244. Ph. 226. 439. 1298. 1299. 1378. Iph. T. 918. Musgrave conjectures δρόγαμος [Eur. Ph. 139. Herc. 339.] Schneid. gives ὁμολεχὴς (with Meineke), coll. El. 97, ὁ κοινολεχὴς Αἴγισθος.

1364. πρεσβύτερον. 'Greater, heavier,

more severe.' Eur. Fr. inc. xi., ἐγὼ δ' οὐδὲν πρεσβύτερον νομίζω τὰς σωφροσύνας. Herod. v. 63, τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεύντο ἢ τὰ τῶν ἀνδρῶν. So πρεσβεύειν Ant. 720.

1365. ἔφυν the mss. ἔτι Herm. edd. recc. Seidl. p. 71. Cf. Ant. 1281. Eur. Med. 234. Burney ('ob metrum'?) transposes κακὸν ἔφυν κακοῦ. Qu. ἐστὶ κακοῦ κακόν, or ἐσθ' (or ἐσθ') ἕτερον κακόν. The reading ἔφυν probably sprang from ἔφυν in prec. v. Cf. on 1345.

1368. κρείσσων γὰρ ἦσθα —. I. e. 'Melius tibi futurum erat, si' &c. V. Elmsl. ad Bacch. 612. Ellendt Lex. i. 125. Matth. § 508, n. 2. There is no need to read ἦσθ' ἂν, with Purg. and Hart. Cf. 256, εἰκὸς ἦν. 1330, μηδὲν ἦν. 1345, οὐκ ἦν. Eur. Iph. A. 1209, ἐν ἴσφ γὰρ ἦν τόδε. Arist. Vesp. 209, νῆ Δρ' ἦ μοι κρεῖττον ἦν | τηρεῖν Σκίωνην &c. Compare especially Aj. 634, κρείσσων παρ' Ἀιδῆ κεύθων ὁ νοσῶν μάταν. So in Latin 'erat,' &c.

1371. ὅμμασιν ποίοις. Cf. Aj. 462. Phil. 110. Aeschin. c. Ctes. p. 512, ποίοις ὅμμασι τὰς ἱκεσίας ποιήσεσθε; Herod. i. 37, νῦν τε τέοισί με χρὴ ὅμμασι — φαίνεσθαι; Ovid Her. Ep. vi. 145, 'Quo vultu natos, quo me, scelerate, videres?' βλέπων. 'If I had my sight.' Gl. B: εἰ ἔβλεπον.

1372. ἂν προσεῖδον. 'I could have beheld,' not 'I could behold,' which would be ἂν προσίδοιμι. ὥς Ἀίδου P.

1373. οἷν ἐμοὶ δυοῖν. οἷν δυοῖν ἐμοὶ N. Qu. ᾧ ἔμοῦ δύο, or οἷν ἐμοῦ γ' ὕπο. Instances of the dative thus used after ἐργάζεσθαι, &c. are of rare occurrence.

ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.

ἀλλ' ἢ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,

1375

βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;†

οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε

οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων

ἀγάλμαθ' ἱερὰ,\* τῶν ὁ παντλήμων ἐγὼ

κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς" 1380

Hom. Od. xiv. 289, πολλὰ κάκ' ἀνθρώποισιν ἑώργει. Arist. Vesp. 1350, πολλοῖς γὰρ ἤδη χᾶτέροις αὐτ' εἰργάσω (πολλοὺς — χᾶτέρους?). Below 1402. Ev. Mark ix. 13, ἐποίησαν αὐτῷ ὅσα ἠθέλησαν. Cf. also on Xen. Anab. i. 9. 11.

1374. κρείσσον' ἀγχόνης. 'That call for (deserve) more than hanging.' Even the punishment of death is too light for such a weight of guilt. Schol: ἄπερ οὐκ ἦν ἰᾶσθαι οὐδὲ ἐν θανάτῳ. Schol. rec: ἀντὶ τοῦ, μείζονος κακοῦ ἄξια ἢ ἀγχόνης, πινυμονῆς. Brunck: 'Atrociora quam quae suspendio lui possint.' So Eur. Alc. 233, ἄρ' ἄξια καὶ σφαγᾶς τάδε, | καὶ πλεον ἢ βρόχῳ | δέρην οὐρανίῳ πελάσσαι; (Where v. Monk.) Bacch. 246, ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἄξια; Her. 246, καὶ τόδ' ἀγχόνης πέλας. Arist. Ach. 125, ταῦτα δῆτ' οὐκ ἀγχόνῃ; Similarly Aesch. Ag. 1376, πημονῇν — ὕψος κρείσσον' ἐκπηδήματος. Eur. Alc. 284, ἔπος λυπρὸν — καὶ παντὸς — θανάτου μείζον. Bacch. 666, ὡς δεινὰ δρῶσι, θαυμάτων τε κρείσσονα. Of any great ills it was a common expression to say ἀγχόνῃ ταῦτά ἐστι.

1375. ἀλλὰ — δῆτ'. Cf. Trach. 1245, ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; El. 537. Ph. 1352. Aj. 466. Above ἐμοὶ Brunck, Elmsl. Hart. rightly put a mark of interrogation. Not so Sch. Herm. Dind. Wund. Schn. The Schol. expressly says, ἐν ἐρωτήσῃ. ἦν. 'Was it,' could it have been? There is no need of ἄν. V. Schaef. Melet. p. 55. Cf. 1368.

1376. βλαστοῦσ' ὅπως ἔβλαστε. This mode of speech is used where the necessity of entering into further details is sought to be avoided. Oedipus uses this circumlocution to avoid the direct mention of his children's incestuous origin. Cf. Oed. C. 273, ἰκόμην ἴν' ἰκόμην. 336, εἴσ' οὐπὲρ εἰσι. Fr. 548, ἐγήμεν ὡς ἐγήμεν ἀφθόγγους γάμους. Aesch. Ag. 1297, Ἰλίου πόλιν | πράξασαν ὡς ἔπραξεν. Eum. 676, ἠκούσαθ' ὡς ἠκούσατ'. Eur. Med. 859, ἐσμέν οἷον ἐσμέν. 979, ἡγγεῖλας οἱ

ἡγγεῖλας. El. 289, ἔκυρσεν ὦν ἔκυρσεν. 1122, δέδοικα ὡς — δέδοικα. Or. 78, ἐπλευσ' ὅπως ἐπλευσα. Iph. A. 649, γέγηθ' ὅπως γέγηθα. Eur. Iph. T. 575, ὄλωλεν ὡς ὄλωλε. Tro. 632. Ev. John xix. 22, δ' γέγραφα, γέγραφα. V. Matth. § 486, n. 2. Blomf. Gl. Agam. 66. "The predicate βλαστοῦσα is attached to ὄψις, where one would expect βλαστόντων. Cf. 1400. Aj. 8. Appian. Bell. Civ. iv. 89, ἡδοντο ἐπὶ τῇ ὄψει τοῦ πλήθους ἰσχυροτάτῃ σφίσι φανείσῃ." SCHNEID. But Hartung's correction βλαστόντ' for βλαστοῦσ' appears to me exceedingly probable, the construction thus being πρὸς τὸ σημαίνον. The common reading is probably due to some matter-of-fact grammarian.

1378. γ'. δ' F. M. ἄστυ. By this term Mitchell understands that upper portion of Thebes which was occupied by the Cadmeans before Amphion and Zethus added the πόλις or lower part. Cf. 1450, πατρῶον ἄστυ. πύργος. The battlements of Thebes figure greatly in the Tragic writings, the design of them having originated probably with Cadmus, who came from a land, the cities of which were "fenced up to heaven," as Mitchell observes, who refers on this subject to Eur. Bacch. 170, Κάδμου — Ἀγήνορος παῖδ', ὃς πόλιν Σιδωνίαν | λιπὼν, ἐπύργωσ' ἄστυ Θηβαίων τόδε. Aesch. Sept. 30 f. 202. 220. 282. 302. 422. 545. 625. 823. 895. Soph. Ant. 122. Eur. Ph. 186. 630. 838. 1094. 1212. 1375. In Pindar (Isthm. vi. 106) we find, εὐτειχέσιν Κάδμου πόλιν. δαιμόνων ἀγάλμαθ'. These Cadmean ἀγάλματα, so often mentioned in the Tragedians (Aesch. Sept. 244. 251. Eur. Ph. 227. 641, &c.), Mitchell considers to have been statues of the hereditary gods of the Cadmean race (called θεοὶ ἐγγενεῖς Ant. 199. προγενεῖς 938. πολιοῦχοι Aesch. Sept. 822).

1379. ἱερὰ vulg. ἱρὰ Dind.

1380. κάλλιστ' ἀνὴρ εἰς —. 'A man best bred and born of any in this city.' Cf. Phil. 1344, ἕνα κριθέντ' ἄριστον. So in



ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων  
 ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν  
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαΐου."  
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν"  
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄρᾶν ;  
 ἦκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν  
 πηγῆς δι' ὧτων φραγμὸς, οὐκ ἂν ἐσχόμην  
 τὸ μὴ ἀποκλῆσαι\* τὸν μὲν ἄθλιον δέμας,

1385

Latin 'unus optime educatus.' The force of the particle γε is correctly given by Schneid: 'and that too in the mighty city of Thebes.' Cf. Oed. C. 919, καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν. 260, εἰ τὰς γ' Ἀθήνας —. Hartung reads: ἐν ἱεραῖς Θήβαις στραφεῖς. Qu. κάλλιστά γ' ἐν (or κάλλιστα ταῖς) Θήβαισιν εἰς ἀνὴρ τραφεῖς. Or κάλλιστ' ἀνὴρ γ' εἰς ταῖσι Θήβαισιν (or ταῖσδε ταῖς Θήβαις) τραφεῖς.

1381. Cf. 236 f. 819.

1382. ἐκ θεῶν. 'By the gods,' i.e. Apollo, and perhaps also Zeus, whose oracle had brought about these sad disclosures. Less correctly Schol. rec: ἐκ θεῶν. ἐκ τῆς μερίδος τῶν θεῶν.

1383. καὶ γένους (γένος G.). Sub. φανέντα. For it was the discovery of his real parentage that brought to light his guilt with the accompanying curse. Schol. rec: καὶ γένους. καὶ ἀπὸ τῆς μερίδος (in respect of, &c.) τοῦ γένους τοῦ Λαΐου, or καγγενῇ τοῦ Λαΐου. Perhaps καὶ γένος τὸν Λαΐον, 'and by birth the son of Laius.' But what connexion is there between this and ἀναγνον? The mere fact of his being of the family of Laius could not constitute a crime. I suspect therefore the true reading is καὶ φονέα τοῦ (or τὸν) Λαΐου. Cf. on 1360. Hartung gives καὶ γένους (!). Benedict stops thus: ἀναγνον. Καὶ γένους τοῦ Λαΐου —, connecting ἐγὼ with γένους &c. See Hermann's note, and cf. on next v.

1384. κηλῖδα. Cf. 833. Schol: ὄνειδος, συμφορὰν. μηνύσας. 'Having exhibited.' So ἀπεδείξατε is used 1405.

ἐμὲν (supr. ἐμήν) B. Perhaps γένους, which may have crept hence into prec. v.

1385. ὀρθοῖς — ὄμμασιν. 'With steadfast eyes, with steady look.' Lat. 'rectis oculis, recto vultu.' Gl. B: ἀναισχύντοις. Cf. 528. El. 723. 742. Eur. Iph. A. 851, χαῖρ'· οὐ γὰρ ὀρθοῖς ὄμμασιν σ' ἔτ' εἰσορῶ. Theocr. v. 35, μέγα δ' ἄχθομαι, εἰ τὸ με τολμῆς | ὄμμασι τοῖς [σοῖς?] ὀρθοῖσι ποτιβλέπεν. Suet. Aug. c. 16,

"Unde praebitam Antonio materiam putem exprobrandi, ne rectis quidem oculis eum adspicere potuisse instructam aciem." Mitchell is mistaken, I think, in explaining 'with eyes erect or uplifted,' as ὀρθῶ χερσὶ, 'with uplifted hand,' in Pind. Ol. x. 6.

τούτους (τούτοις D. Tricl.) ὄρᾶν. 'To behold these' (the Thebans, as usually explained). I would read ταῦτ' (or τὰδ') εἰσορᾶν, 'to look upon these objects' (enumerated 1371—9), which conjecture derives support from the v. r. τούτοις ὄρᾶν. At least we should read τούσδ' εἰσορᾶν, 'to look upon these.'

1386. ἀλλ' εἰ —. 'But if there had been a means of stopping (stemming, damming) the stream of hearing through the ears.' τῆς ἀκουούσης — πηγῆς. 'Of the flow of hearing,' the ear. Cf. Fr. 737, δι' ὧτος ἔρχεται τρυπωμένου. Arist. Thesm. 18, ἀκοῆς δὲ χοάνην ὧτα διετετρήνατο (so I read). The passage is imitated by Seneca Ph. 224 f.

1387. πηγῆς. It is evident the word here means, not a 'spring' or 'source,' but a 'running stream,' a sense it bears elsewhere. For φραγμὸς cf. Herod. vii. 36, φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν. ἂν ἐσχόμην F. (qu.). Br. ἀνεσχόμην others and Ald. Bar. Laud. Bodl. &c. vulg. ἡνεσχόμην B. Trin. Aug. b. Dresdd. Turn. Herm. Cf. on Ant. 907. 'I should not have refrained (kept myself) from barring (or blocking) up the avenues of my wretched body.' Cf. Eur. Hipp. 661, εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος ἡρέθην (Schol: ἐλήφθην), | οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.

1388. τὸ μὴ ἀποκλείσαι D. Bar. Laud. Bodl. Dresd. a. τὸ μὴ ποκλείσαι Turn. Br. Erf. τὸ μὴ ἀποκλῆσαι Elmsl. τὸ μὰποκλῆσαι Dind. As it is now agreed among the learned that α cannot suffer aphaeresis, the only question remaining is whether we should write e. g. μὰποκλείσαι by crasis, or μὴ ἀποκλείσαι in full, to be

ἴν' ἥ τυφλός τε καὶ κλύων μηδέν· τὸ γὰρ  
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν" γλυκύ. 1390  
 ἰὼ Κιθαιρῶν, τί μ' ἐδέχου; τί μ' οὐ λαβῶν  
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε  
 ἔμαντὸν ἀνθρώποισιν ἔνθεν ἥ γεγώς;  
 ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια  
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρ' αὖ με 1395  
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.  
 νῦν γὰρ κακός τ' ὦν κακ κακῶν εὐρίσκομαι.  
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη

pronounced with synizesis or synecpho-  
 nesis. Nor do the manuscripts assist us  
 much in this matter. My own opinion  
 inclines to the latter mode. The ques-  
 tion as regards *μή* followed by a vowel is  
 discussed at length and with much learn-  
 ing by the painstaking Ellendt in his *Lex.*  
*Soph.* ii. 112. Cf. *El.* 1169, *μή ἀπολεί-*  
*πεσθαι*. Tr. 239, *ἡ ἀπὸ* &c. Thiersch  
 would do away with aphaeresis altogether  
 from the Greek poets, and would write  
 even *μή ἔνδικον*, *μή ἔρπης* &c. But *τὸ μή*  
*οὐ* seems required here rather than *τὸ μή*  
 (*Ant.* 443. *Aj.* 96). Cf. *Eur. Hipp.* 662.  
 Therefore qu. *τὸ μή οὐχὶ κληῖσαι*. Cf. on  
*Ant.* 544. *ἀποκλήσαι* *Elmsl. Wund.*  
*Dind.* &c. *ἀποκλείσαι* the mss.

1389. *ἡ Elmsl. Wund. Dind.* &c. and so  
*Lips. Laud. sec. m. ἦν vulg.* Translate,  
 'so that I might have been blind and  
 deaf as well.' Instances of this construc-  
 tion are given by Elmsley, below 1392.  
*El.* 1131. *Aesch. Pr.* 152. 746. *Cho.* 193.  
*Eur. Hipp.* 645. 925. 1078. *Iph. T.* 354.  
*Ph.* 214. *Arist. Vesp.* 989. *Pac.* 135.  
*Eccl.* 151. 422, &c. V. Monk in *Hippol.*  
 643. *Matth. Gr.* § 519, 6.

1390. Camerarius translates metrically:  
 'Sensu carere grata res est in malis.' Cf.  
*Aj.* 554. For *οἰκεῖν* perhaps *ἔχειν*. Gl.  
 B: *οἰκεῖν. ἔχειν.*

1391 f. Oedipus passes in review four  
 epochs of his life and destinies, thereby  
 taking the measure of his calamitous lot;  
 his being exposed in infancy, 1391 f.;  
 his bringing up in Corinth, 1394 f.; the  
 occurrence at the "three ways," 1394 f.;  
 the marriage with Jocasta. Cf. 1349—64.  
 SCHN. τί μ' ἐδέχου; The imperfect  
 denotes either the continuation of an  
 action, or that of its results. But in  
 many instances it is difficult to discern  
 the difference between its use and that of

the aorist. Compare e. g. 1098, *ἔτικτε.*  
 1403, *ἔπρασσον*. In these passages the  
 aorist, I imagine, would have done equally  
 well. In the next line the aorist *ἔκτεινας*  
 is used, because the act is accomplished  
 once for all.

1392. *ὥς ἔδειξα μήποτε*. 'So that I  
 had never shown,' &c. Cf. on 1389.

1393. *ἡ Elmsl. Dind. Wund.* &c. *ἦν*  
*vulg.*

1394. *καὶ τὰ πάτρια λόγῳ* —. 'And  
 reputed (by report, only in name) ancient  
 palace of my fathers.' Gl: *τὰ πατρῶα*.  
 V. on *Phil.* 722. *Λόγῳ* refers to the en-  
 tire clause, or at least to *πάτρια*; though  
 from its position it would appear to  
 qualify only *παλαιά*.

1395. *δώμαθ'.* 'Palace, royal abode,'  
 as in 531. 925, &c. οἶον ἄρα —.  
*Oed. C.* 1400, οἶον ἄρ' ὁδοῦ τέλος | Ἄρ-  
 γους ἀφωρμήθημεν.

1396. *κάλλος κακῶν ὑπουλον*. 'A beau-  
 tiful object festering underneath with ills  
 (crimes),' as an imperfectly healed or  
 scarred wound conceals an ugly sore.  
*Schol. rec:* *ὑπουλον. κεκρυμμένον*. From  
*οὐλή*, a scar, the thickened and puckered  
 skin that remains after a wound has  
 cicatrized, without being thoroughly heal-  
 ed. *Eust. p.* 1496, *ὑπουλον* εἶπε *Σοφο-*  
*κλῆς* (*Fr.* 952) *τὸν δούρειον ἵππον* — *ἀπὸ*  
*ἐλκῶν, ἃ δοκοῦντα ὑγιαῖσθαι οὐκ εἰς παν-*  
*τελὲς, φασί, καθαρεύει· ἀλλὰ δηλαδὴ ὑπὸ*  
*τὴν προφαινομένην οὐλὴν κακόν τι κρύπτει*.  
 Cf. *Plat. Gorg.* 480 B. 518 E. *Trin.* 72 D.  
*Dem.* 327.

1397. *κακός τ' — κακ κακῶν*. Cf. 1357  
 f. *El.* 589, *εὐσεβεῖς καὶ εὐσεβῶν*. *Phil.*  
 384, *τοῦ κακίστου κακ κακῶν Ὀδυσσέως*.  
 874, *εὐγενὴς — καὶ εὐγενῶν*. *Arist. Ran.*  
 731, *πονηροῖς κακ πονηρῶν*. Gl. B: *κακός*.  
*ἀκάθαρτος καὶ ἐξ ἀκαθάρτων*. Cf. 1360.

1398. *τρεῖς κέλευθοι*. V. 800—1.



δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,  
 αἱ τοῦμόν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400  
 ἐπίετε πατρός, ἄρα μὴ† μέμνησθ' ἔτι\*  
 οἷ' ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν  
 ὅποι' ἔπρασσον αὖθις; ὦ γάμοι, γάμοι,  
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν  
 ἀνείτε ταυτὸν σπέρμα, κάπεδείξατε 1405  
 πατέρας, ἀδελφούς, παῖδας, αἶμ' ἐμφύλιον,  
 νύμφας, γυναῖκας, μητέρας τε, χῶπόσα

1399. This verse I am inclined to think is a clumsy amplification of the prec. v.

1400. τοῦμόν αἷμα — πατρός. 'My paternal blood, the blood of my father.' Lat: 'meum paternum sanguinem,' as elsewhere, 'meus herilis filius.' Cf. 1032, ποδῶν — ἄρθρα — τὰ σά. 842, τοιάνδε — κηλῖδα — συμφορᾶς. El. 785, τοῦμόν — ψυχῆς ἄκρατον αἷμα. 1382, τοῦμόν φρενῶν ὕειρον. Eur. Ph. 30, τὸν ἐμὸν ὠδίνων πόνον. Arist. Lys. 196, Θάσιον οἴνου σταμνίον. Hermann with Matthiae (ad Eur. Ph. 30) explains τοῦμόν αἷμα to mean 'sanguis a me effusus.'

1401. ἄρά μου the mss. I would read, ἄρά που, or rather ἄρα μὴ (Ant. 632). Linwood would prefer ἄρά μοι. μέμνησθ' ἔτι N. Trin. sec. m. Lipss. supr. Tricl. Br. Elmsl. μέμνησθ' ὅτι Ald. Bar. Bodl. Laud. Aug. b. c. Dresd. a. Mosq. G. H. P. and (γρ. ὅταν) F. L. Erf. Herm. Wund. Dind. Schn. Ebn. Brunck offers no remark. Wunder endeavours to defend ὅτι by a comparison of Ant. v. 2, ἄρ' οἴσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν | ὁποῖον οὐχὶ νῦν ἔτι ῥῶσαιν τελεί; Cicer. p. Milon. xiv. 38, "Quanta quoties occasiones quam praeclaras fuerunt." Elmsley gives μέμνησθέ τι, and compares Eur. Hec. 992, εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου. Cf. also 564, ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ; The same reading is adopted by Hart. But I much prefer μέμνησθ' ἔτι, which Elmsley also approves of in Praef. p. xlv. Cf. Arist. Eccl. 22, εἰ μέμνησθ' ἔτι. Below 1424, εἰ τὰ θνητῶν μὴ κατασχύνεσθ' ἔτι.

1402. ὑμῖν. Gl: παρ' ὑμῖν, i. e. 'in your presence or sight.' Or 'to your abhorrence, or defilement.' Cf. on 1373.

οἷ' ἔργα —. Viz. the murder of his father. In the next clause the allusion is to his incestuous marriage. Qu. εἶτα δεῦρ' ἰὼν | ἀνόσι' (or ἄρρητ') —, or οἷα δεῦρ' ἰὼν | ἔπειτ' ἔπρασσον.

1403. For οἷα thus connected with ὁποῖα cf. 1272. ὦ γάμοι, γάμοι. Cf. 629, ὦ πόλις, πόλις. Oed. C. 844, ὦ ξένοι, ξένοι. 1099, ὦ πάτερ, πάτερ. Tr. 1089, ὦ χέρες, χέρες. Ant. 948, ὦ παῖ, παῖ.

1405. ἀνείτε. Second aorist. So καθ-εἶμεν Eur. Iph. A. 423. ἀφείθη Phoen. 1386. ἀφείσαν Thuc. v. 81. ἀνείτε — σπέρμα. 'Raised again the same seed.' Schol. rec: ἀνείτε. ἀνεδώκατε. Aesch. Sept. 413, σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο, | ῥίζωμ' ἀνείται. Eur. Ph. 940. Cf. 270. Gen. 38, 8, ἀνάστησον σπέρμα τῷ ἀδελφῷ σου. Matth. Ev. xxii. 24, ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. iii. 9, δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρειν τέκνα τῷ Ἀβραάμ. Applicable, though rather obscurely phrased, to Jocasta, who bare children by him whom she herself had borne. κάπεδείξατε —. 'And displayed (produced, cf. 1384, μὴ-νύσας) fathers, brothers, children, all of one blood; and also brides, wives, and mothers,' &c. Or, 'And made of the blood of the same race (of one blood) at once fathers, brothers, children, brides, wives, and mothers.' Longinus (de Subl. c. 23) cites this passage to show the effectiveness of plurals when used for singulars. 'Ὅτι ἔσθ' ὅπου, inquit, προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα καὶ αὐτῷ δοξοκοποῦντα τῷ ὅχλῳ τοῦ ἀριθμοῦ. In Ant. 864 this union is called κοιμήματ' αὐτογέννητα.

1406. αἶμ' ἐμφύλιον. 'One kindred blood.' Eur. Suppl. 159. Pind. P. ii. 57. "This term," observes Mitchell, "belongs to the present and following verse, indicating by a dreadful conglomeration of ideas, a father in him who was the brother of those of whom he was the father, and the son of her of whom he was the husband." With ἐμφύλιον compare ἐγγενής. Hart: αἷμά τ' ἐμφυτον.

1407. νύμφας, γυναῖκας, μητέρας τε. I. e.

αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται,  
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μὴδὲ δρᾶν καλὸν,  
 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410  
 καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον  
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.  
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν  
 πίθεσθε, μὴ δείσητε· τὰμὰ γὰρ κακὰ  
 οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

ΧΟ. ἀλλ' ὦν ἐπαιτεῖς' ἐς δέον πάρεσθ' ὅδε  
 Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν, ἐπεὶ

'and a bride and wife of her who had been mother.' Of course αἶμα ἐμφύλιον is to be understood throughout, pervading the entire sentence.

1408. γίγνεται. γίνεται F. G. H. Ald. and Suid. v. ὥπόσ'.

1409. ἀλλ' οὐδὲ γ' — ἃ μὴδὲ δρᾶν ἢ καλὸν Suid. v. ἀλλ' οὐδὲ γ'. ἀλλ' οὐ γὰρ —. Oed. C. 624, ἀλλ' οὐ γὰρ αὐδᾶν ἢδὲ τὰκίνητ' ἔτη, | ἔα μ' —. 755. 797. 1267. Phil. 81. 1020. El. 256. Arist. Ach. 40. Sometimes, though less often, we find ἀλλὰ γὰρ connected, without any intervening words. Erfurdt compares Isocr. I. p. 5, ἃ ποιεῖν αἰσχροῦν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν. P. Syr. Sent. 792, 'Quod facere turpe est, dicere ne honestum puta.' Eur. Tro. 386, σιγᾶν ἔμεινον τᾶσχα. ἃ μὴδὲ δρᾶν καλόν. 'Which it is also not right to do.' καλόν. καλὰ Stob. Flor. 17. 4.

1410. ἔξω μέ που καλύψατ'. 'Hide me somewhere far away.'

1411. καλύψατ'. Qu. ἐκκομίσατ' (reading ποι for που). But cf. 1427, ἀκάλυπτον. Schol.: ἐκβαλόντες ἀφανῆ ποιήσατε.

φονεύσατ'. One of the alternatives prescribed by the oracle. V. 100 f.

θαλάσσιον ἐκρίψατ'. 'Cast away into the sea,' which was supposed to cleanse all pollutions. Conf. 1340, ἀπάγετ' ἐκτόπιον — με. 166, ἡνύσατ' ἐκτοπίαν. Arist. Vesp. 1492, σκέλος οὐράνιον γ' ἐκλακτίζων. Matth. § 448, 8.

1412. ἔνθα μήποτ' εἰσόψεσθ'. The particle μὴ is here put, because the object or design with which the act is done is intended to be conveyed. Wunder compares El. 380, μέλλουσι γάρ σ' — ἐνταῦθα πέμψειν, ἔνθα μήποθ' ἡλίου | φέγγος προσόψει. Trach. 800. 903. Oed. R. 796, ἔφρευγον, ἔνθα μήποτ' ὀψοίμην, &c. Add Oed. R. 1427 f. Trach. 1414 f.

1413. ἴτ'. 'Come.' A term of entreaty. Cf. 1468, 9. Oed. C. 107, ἴτ', ὦ γλυκεῖαι — οἰκτεῖρατε. With this cf. Oed. C. 1131 f. Schneid. compares the language of Thyestes in Ennius Cic. Tusc. iii. 12. 26, "Nolite ad me adire, ne contagio mea bonis obsit: tanta vis sceleris in corpore haeret." Senec. Epist. ii. 1. 6, "Contagium quoque mei timent, quasi transilire calamitas possit."

1414. πείθεσθε (πέισσεσθε N.) the mss. and Suid. Herm. Schn. πίθεσθε Elmsl. Dind. Wund. Hart. Cf. 1434. El. 1015, (πέιθου most mss. πιθοῦ C. P.). τὰμὰ γὰρ κακὰ —. He means his evils are so surpassingly great, so unique in kind and degree, that they cannot be communicated to any besides. Cf. Oed. C. 1136, οὐδ' οὖν ἔάσω. (σε θιγεῖν ἐμοῦ) τοῖς γὰρ ἐμπείροις βροτῶν | μόνοις οἶόν τε συνταλαιπωρεῖν τάδε.

1415. πλὴν ἐμοῦ vulg. P. Suid. v. θιγεῖν. πλὴν γ' ἐμοῦ D. G. (?) Br. Erf.

1416. ὦν ἐπαιτεῖς. 'As regards your petition.' Schol.: ὦν χρεῖαν ἔχεις. But it is not easy to see why the genitive is here put, where we should rather have expected the accusative. Perhaps ἀλλ' ἄμ' (or οὐμ') ἐπαιτεῖς, or ἀλλ' ἃ σύ μ' ἐπαιτεῖς, or ἀλλ' εἰς ἃ μ' αἰτεῖς. But cf. Oed. C. 35, αἴσιος | σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι. Schneid. explains the use of the genitive on the ground that ἐπαιτεῖς = χρήσεις, χρεῖαν ἔχεις. Which is hardly satisfactory. ἐς δέον. 'Opportunately.' Cf. Ant. 386. So ἐν δέοντι Eur. Or. 212. Arist. Pac. 272. ἐς αὐτὸν καιρὸν Aj. 1168.

1417. τὸ πράσσειν —. 'As regards (or, for) acting and advising.' So El. 1030, μακρὸς τὸ κρίναι ταῦτα χά' λοιπὸς χρόνος. Aj. 114, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν. The article with an infinitive in



- χώρας λέλειπται μῶνος ἀντὶ σοῦ φύλαξ.  
 ΟΙ. οἶμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος ;  
 τίς μοι φανέϊται πίστις ἔνδικος ; τὰ γὰρ 1420  
 πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.  
 ΚΡ. οὐθ' \* ὡς γελαστής, Οἰδίπους, ἐλήλυθα,  
 οὐθ' \* ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.  
 ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνηςθ' ἔτι"  
 γένεθλα, τὴν γοῦν πάντα βόσκουσιν" φλόγα 1425  
 αἰδεῖσθ' ἀνακτος Ἑλίου, τοιόνδ' ἄγος  
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῇ  
 μήτ' ὄμβρος ἱερός \* μήτε φῶς προσδέξεται.

a positive sentence is seldom found. Schneid. refers to El. 466. 1030. Ant. 1106. Aj. 1142. Add Oed. C. 442. Aj. 114. 555. On the force of the article thus put v. Matth. § 543, n. 2. Ellendt ii. 222. Both now rest, he adds, with Creon, because he is king, and the king's office is μύθων τε ῥητῆρ' ἔμμεναι πρηκτῆρά τε ἔργων.

1418. μῶνος (μόνος P.). Eteocles and Polynices both being minors.

1420. τίς μοι — ; 'What just ground of confidence can there be to me?'

τὰ γὰρ πάρος —. 'For in my previous conduct I have been shown to have acted towards him altogether basely.' He alludes to his unwarranted insinuations directed against Creon in the late altercation. Cf. Aj. 34, τὰ τ' οὖν πάρος &c.

1421. πάντ' — κακός. 'Altogether base.' So 1197, τοῦ πάντ' εὐδαίμονος ἔλβου. El. 301, ὁ πάντ' ἀνακτις οὗτος. Oed. C. 1458, τὸν πάντ' ἄριστον. He alludes to the contention between himself and Creon. Qu. pās. ἐφεύρημαι. ἐφηύρημαι Elmsl.

1422. οὐθ' G. L. pr. M. N. P. Dresdd. Turn. Schn. Suid. v. γελαστής. οὐχ Ald. A. Bar. Laud. Bodl. Elmsl. Herm. Dind. Wund. Hart. Cf. Eur. Ph. 1555, οὐκ ἐπ' ὀνειδεσιν οὐδ' ἐπιχάρμασιν, | ἀλλ' ὀδύναισι λέγω. 1592, καὶ τὰδ' οὐχ ὕβρει λέγω &c. ὡς γελαστής. 'As a mocker.'

1423. οὐθ' L. M. N. P. Dresdd. Turn. Schn. Ebn. οὐδ' Ald. A. Bar. Laud. Bodl. Trin. Elmsl. Herm. Dind. Wund. Hart.

1424. καταισχύνηςθ' ἔτι. Addressed probably to his attendants, or to the Chorus. Elmsley, with much probability, conjectures καταισχύνηςθ' ἔτι. Cf. on 1401. Or μηδὲν αἰσχύνηςθ' ἔτι. But cf.

Phil. 1382.

1425. τὴν γοῦν. τὴν γ' οὖν Elms. βόσκουσιν. An epithet suitable rather to earth. Perhaps λείσσουν. They compare Aesch. Ag. 643, οὐκ οἶδεν οὐδεὶς, ὥστ' ἀπαγγεῖλαι τορῶς, | πλὴν τοῦ τρέφοντος Ἑλίου χθονὸς φύσιν. Dem. de F. L. 267, οὐδὲ τὸν ἥλιον ἡσχύοντο οἱ ταῦτα ποιοῦντες.

1426. αἰδεῖσθ' — δεικνύναι. Lat. 'veremini palam ostendere,' &c. Cf. Eur. Herc. 1231, τί δῆτά μου κράτ' ἀνεκάλυψας ἡλίω; For the construction cf. Aesch. Pers. 809, οὐ θεῶν βρέτη | ῥιδοῦντο συλῶν. Cho. 899, μητέρ' αἰδεσθῶ κτανεῖν; Xen. An. ii. 3. 22, ἐπεὶ μέντοι ἤδη ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ῥισχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν. Eur. Her. 1027, ἐπεὶ με κατηδέσθη κτανεῖν. Cf. also 1064. ἀνακτος Ἑλίου. Cf. above 661. ἄγος. 'A pollution,' as in Ant. 256. Aesch. Sept. 1017. Cho. 155. Eum. 168. Suppl. 375.

1427. τὸ μήτε —. Mῆ is put in the relative clause, because there is a latent conditional meaning, as Wunder remarks, who cites Phil. 715. Gl. B: μήτε. οὐτε.

1428. ὄμβρος. 'Water' in its general signification, as an element. Gl. B: ὄμβρος. τὸ ὕδωρ. Oed. C. 690, ἀκηράτῳ ξὺν ὄμβρῳ. Empedocl. Fr. v. 72. 204. 260. 266. φῶς. 'Light of day,' including its medium the air. The universe is aptly described by the combined mention of earth, water, and sky (light). The mention of the sun and of rain is coupled also Oed. C. 350. Tr. 145. ὄμβρος ἱερός (ἱρός Dind.). The Greeks called many things ἱερά. Il. ε'. 499, ἱεράς κατ' ἀλωάς. λ'. 630, ἀλφίτου ἱεροῦ ἀκτῆν. θ'. 66, ἱερὸν ἡμαρ. α'. 194, κνέφας

ἀλλ' ὥς τάχιστ' εἴσω νιν† ἐσκομίζετε  
τοῖς ἐν γένει γὰρ τὰγγενῇ μόνοις ὄραν, 1430  
μόνοις δ'† ἀκούειν, εὐσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπέιπερ ἐλπίδος μ' ἀπέσπασας,"  
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,  
πιθοῦ τί μοι πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.

ΚΡ. καὶ τοῦ μέ'' χρείας ᾧδε λιπαρεῖς τυχεῖν ; 1435

ιερὸν. Cited by Ed. Lond. Phil. 1215, *ιερὰν λιβάδ'*: 706, *ιερὰς γὰς*. προσδέξεται. 'Will receive to itself, harbour, tolerate,' for fear of pollution. Gl. B: προσδέξεται. ἀνέξεται. Γῇ and ὕμβρος must be connected with it by zeugma. προσδέρεται is the correction of Coray ad Isocr. p. 242, who compares Aesch. Fr. 158, *ὡς οὐτε πέμφιζ ἡλίον προσδέρεται*, &c. Add Prom. 796, *ὡς οὐθ' ἥλιος προσδέρεται | ἀκτίσιν* —. Cf. also Trach. 283. Dobree justly thinks the common reading sufficiently defended by Eur. Or. 1084. Hipp. 1030. Schneid. quotes in illustration Eur. Or. 1084, *μῆθ' αἰμά μου δέξαιτο κάρπιμον πέδον, | μὴ λαμπρὸς αἰθῆρ, εἰ — ἀπολίποιμί σε*. Hipp. 1030, *μήτε πόντος μήτε γῆ δέξαίτο μου | σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ*. Herc. 1295. The very elements, being themselves pure, would shrink from the contact of such pollution. 1429. *εἰς οἶκον*. Qu. *εἴσω νιν*. Ant. 577, *ἀλλὰ νιν | κομίζετ' εἴσω, δμῶες*. Or, *εἴσω δόμων κομίζετε*. Or, *ἀλλ' ὥς τάχος σφ' εἰς οἶκον (or νιν οἶκον) — ἐσκομίζετε. εἰσκομίζετε F*.

1430. *τοῖς ἐν γένει*. I. e. *τοῖς ἐγγενέσι*, 'those of kin.' Cf. 1016. *τὰγγενῇ — κακά*. 'Domestic ills.' *μάλισθ' — μόνοις τ'* vulg. Connect *μάλιστα* with *τοῖς ἐν γένει*. But Dobree's conjecture, *μόνοις ὄραν | μόνοις τ' [μόνοις δ'] ἀκούειν*, is highly probable. Qu. *μόνοις θ' — μόνοις τ'*. Perhaps *μάλισθ' ὄραν | μόνοις ἀκούειν τ'*. Cf. on Oed. C. 1165.

1432. *ἐλπίδος μ' ἀπέσπασας*. 'Thou hast agreeably disappointed me in (lit. hast torn me from) my expectations,' that I should be the object of your taunts. Schol. rec: *τῆς προσδοκίας με ἀπέστησας*. He could not believe that Creon, whom he had a little before so maligned and loaded with abuse, would evince such a kind and benevolent spirit to him in his adversity. But the expression is a strange one. Should we read, *ἐλπίδος ψεύσας μ' ἔχεις*? Cf. Aj. 1382, *ἄριστ' Ὀδυσσεῦ*,

*πάντ' ἔχω σ' ἐπαινέσαι | λόγοισι καὶ μ' ἔψευσας ἐλπίδος πολὺν*. Tr. 792, *εἴ τι μὴ ψευσθήσομαι | γνώμης*. Or perhaps — *μ' ἐξέπαισας ἐλπίδος*, as in Eur. Herc. 460, *ἢ πολὺ με δόξης ἐξέπαισαν ἐλπίδες, | ἦν — ποτ' ἤλπισα*. But cf. El. 809, *ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς, | αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι. ἐλπίδος*. 'Expectation,' as in 158. Schol. rec: *τῆς προσδοκίας*.

1433. *ἄριστος ἐλθὼν*. 'Having turned out (lit. come to be) most noble, having behaved most handsomely.' Cf. on 1519.

1434. *πιθοῦ τί μοι*. Cf. Oed. C. 1414, *ἰκετεύω σε πεισθῆναι τί μοι*. Eur. Or. 92, *πρὸς θεῶν πίθοι' ἂν δητὰ μοί τι, παρθένε*; Arist. Nub. 87, *ὦ παῖ, πιθοῦ τί μοι*. — *Τί πίθωμαι δητὰ σοι*; Th. 938, *χάρισαι βραχύ τί μοι*. Hom. Il. iv. 93, *ἦ βρά νύ μοί τι πίθοιο, &c.* πρὸς σοῦ. 'In your interest, for your good.' Brunck compares Trach. 479, *δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν*. Arist. Vesp. 647, *μὴ πρὸς ἐμοῦ λέγοντι*. Lucian i. 255, *τοῦτο μὲν ἅπαν ἀγαθὸν καὶ πρὸς ἐμοῦ λέγεις*. Add Eur. Alc. 57, *πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης*. Herod. i. 75. 124. viii. 22. 60. Oedipus is desirous that Creon should escape the pollution which might otherwise attach to him by remaining in the land; and also perhaps hints at the probability of Creon's obtaining the crown in the prospect of his two sons being incapacitated for it by their unnatural birth.

1435. Construe, *καὶ τοῦ χρείας τυχεῖν ᾧδὲ με λιπαρεῖς*; 'And in order to obtain what object do you thus importune me?' Gl. B: *λιπαρεῖς. ἐπιμόνως αἰτεῖς*. *Λιπαρεῖν* here, as in Aesch. Pr. 1004, seems to bear the pregnant signification of *λιπαρῶν ἰκετεύειν*. The construction is certainly not common. Cf. Aesch. Pr. 1004, *καὶ λιπαρήσω τὸν μέγα στυγούμενον*. 520, *τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μὴδὲ λιπάροι*. Oed. C. 766, *ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν | μὴδὲν διδοίη [as here λιπαρεῖς τυχεῖν]*. 1201, *λιπαρεῖν γὰρ οὐ καλὸν | δίκαια προσχρήσουσιν*. Arist. Ach. 452,



- ΟΙ. ῥῦμόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου  
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
- ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν'', εἰ μὴ τοῦ θεοῦ  
 πρώτιστ' ἐχρηζον ἐκμαθεῖν τί πρακτέον.
- ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ'' ἐδηλώθη φάτις, 1440  
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι."
- ΚΡ. οὕτως ἐλέχθη' ταῦθ'. ὅμως δ' ἴν' ἕσταμεν  
 χρείας ἄμεινον ἐκμαθεῖν τί δραστέον.
- ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ ;
- ΚΡ. καὶ γὰρ σὺ νῦν γ' ἂν† τῷ θεῷ πίστιν φέροις. 1445

νῦν δὴ γενοῦ | γλισχρὸς, προσαιτῶν λιπαρῶν τ'. Herod. iii. 51, ἐλιπαρέε τε ἱστορέων. v. 19. viii. 144. ix. 45. 111. i. 94. Similarly Oed. C. 1755, τίνος, ὦ παῖδες, χρείας ἀνύσαι; I once thought of the correction καὶ τοῦ σὺν χρείας —, or τίνος δὲ χρείας —.

1436. ῥῦμόν Dind. ῥίψον the mss. ὅπου —. I. e. ἐκέισε, ὅπου. So Eur. Her. 529, ἡγείσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε. V. Elmsl. ad Her. 19 and 46, who in such passages would write ὅποι only when motion is implied in the latter clause as well as in the former. Cf. on 796.

1437. μηδενός. Not οὐδενός. Cf. on 796. μηδενὸς προσήγορος. 'Addressed by none.' Cf. Phil. 1066, οὐδὲ σοῦ φωνῆς ἔτι | γενήσομαι προσφθεγκτός. 1353, τῷ (τοῦ?) προσήγορος. But it is more probable προσήγορος is here to be taken in an active sense, 'addressing none,' as in Ant. 1185. Aesch. Pr. 832. Cf. above 352.

1438. ἴσθ' ἂν. ἴσθ' F. M. Stop thus, ἔδρασ' ἂν, εὖ τοῦτ' ἴσθ', ἂν. The second ἂν is but a repetition of the former one. Qu. ἔδρασ' ἂν αὐτ', εὖ ἴσθ', ἂν, or ἔδρασ' ἂν, εὖ ἴσθ', ἂν τόδ', or ἔδρασα τοῦτ', εὖ ἴσθ', ἂν, or ἔδρασ' ἂν, εὖ κάτισθ', ἂν. The pronoun certainly seems required rather after ἔδρασα than after ἴσθι. But cf. Oed. C. 452, τοῦτ' ἐγῴδα. This does not appear to be said in a tone of sarcasm or unkindness. On the contrary Creon's character in this play, however it may be drawn in others, is marked throughout by a display of humanity and benevolence, as well as of reverence for things divine; so much so that he is unwilling to execute even what appears absolutely required, without first consult-

ing afresh the oracle.

1440. 'Well but his command at least, as declared, was entirely to this effect &c.' For πᾶς cf. Aj. 275. Qu. πρόσθ'.

1441. ἀπολλύναι. 'That you should destroy,' as if ἐκείνος ἐκέλευσε, or the like, had preceded. For τὸν ἀσεβῆ μ' ἀπολλύναι I should prefer τὸν ἀσεβῆ ἔξαπολλύναι (the guilty party, whoever he might be). But cf. on Oed. C. 44.

1442. ἐλέχθη ταῦθ'. 'These directions were given.' Or, 'this was so reported.' Qu. ἐχρήσθη. ἴν' ἕσταμεν χρείας. 'Considering the emergency we are in.' Schol. rec: ἐν ταύτῃ τῇ χρείᾳ, ἐν ᾗ ἐσμέν. Gl. B: ἐν ταῦθ' ὅπου τῆς χρείας. Cf. Tr. 1145, φρονῶ δὴ ξυμφορᾶς ἴν' ἕσταμεν. El. 936, ἴν' ἤμεν ἄτης. Aj. 103, ποῦ σοι τύχης ἔστημεν; Also on 367 above.

1444. Connect οὕτως with ἀθλίου. 'Thus wretched.' |

1445. καὶ γὰρ σὺ. I. e. καὶ γὰρ καὶ σὺ. 'For you also.' νῦν τ' ἂν vulg. νῦν τὰν Bodl. Elmsl. Dind. Linw. Schn. νῦν γ' ἂν F. M. and (supr. νῦν) N. Herm. Wund. Hart. I decidedly prefer νῦν γ' ἂν. 'Now at least.' Perhaps καὶ γὰρ σὺ τῷ θεῷ τάχ' ἂν πίστιν φέροις. If Sophocles had written τὰν, he would doubtless have placed it otherwise, καὶ γὰρ σὺ τὰν νῦν —. This seems very much like a taunt directed against Oedipus' former incredulity as to the truth of oracles; though under existing circumstances it might well have been spared. τῷ θεῷ πίστιν φέροις. 'Give credit to the god.' Cf. El. 735, τῷ τέλει πίστιν φέρων. Oed. C. 950, ᾧ πίστιν ἴσχω —. So in Latin 'fidem alicui habere.'

ΟΙ. καὶ σοί γ' ἐπισκῆπτω τε καὶ προτρέψομαι."  
 τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον  
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ·  
 ἐμοῦ δὲ μή ποτ' ἀξιωθήτω τόδε  
 πατρῶον ἄστν ζῶντος οἰκητοῦ τυχεῖν,  
 ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλήζεται  
 οὐμὸς Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι

1450

1446. καὶ σοί γ' ἐπισκῆπτω —. 'Yes, surely (I would believe the god), and I enjoin upon you,' &c. From the abruptness of the opening of Oedipus' speech, Wunder concludes that some verses have been lost. How this may be I know not, but there can be little doubt that the line is faulty, though the commentators, as usual, have passed over it *sicco pede*. Schneid. reads, καὶ σοὶ δ' ἐπισκῆπτω τε —, in this sense: 'But also to thee (apart from the god) I give this charge,' &c. Cf. Oed. C. 1011, τάδε — ἰκνῶμαι καὶ κατασκήπτω (χάμ' ἐπισκῆπτω?) λιταῖς.

ἐπισκῆπτω γε F. Liv. b. and (supr. τ a m. rec.) L. P. Qu. ἐπισκῆψω τι. προτρέψομαι. προστρέψομαι L. Rightly, I suspect. Cf. Aj. 831, τοσαυτά σ', ὦ Ζεῦ, προστρέπω (προτρέπω nearly all the copies), καλῶ θ' ἄμα &c. Oed. C. 50, ὦν σε προστρέπω (al. προτρέπω) φράσαι. The active form is the more usual one, but the middle occurs in Fr. 724, οἱ τὴν Διδς γοργῶπιν Ἐργάνην στατοῖς | λικνοῖσι προστρέπεσθε. Hesych: προστρεπόμενοι σέβοντες, τιμῶντες, προσκυνῶντες. So also the middle προτρέπεσθαι, 'to induce,' is found above 358, σὺ γὰρ μ' ἄκοντα προτρέψω λέγειν. &c. Schol. rec: προτρέψομαι. αἰτήσομαι. Sophocles, however, would hardly have connected ἐπισκῆπτω and προτρέψομαι (or προστρ.). Perhaps we should read, ταῦτ' οὖν ἐπισκῆπτω τέ σοι καὶ προστρέπω (or λίσσομαι). Or καὶ μὴν (or τοῦτ' οὖν, or ἐν τοῦτ') ἐπισκῆπτειν τί σοι βουλήσομαι, or — τι πρόστροπος θέλω. Or — ἐπισκῆπτω τέ σοι καὶ προστρέπω. Or καὶ μὴν (or ὡναξ) ἐπισκῆπτω (or ἐπισκῆψω) σε ταῦτα πρόστροπος. (For πρόστροπος cf. 41, ἰκετεύομεν σε πάντες οἶδε πρόστροποι. Ph. 773.) Cf. Tr. 1221, τοσοῦτον δὴ ἐπισκῆπτω. 503, τοσαῦτ' ἐπισκῆψαντος. Aj. 566, ὑμῖν κοινὴν τήνδ' ἐπισκῆπτω χάριν. 752, εἶπε κάπεσκηψε — εἶρξαι. Above 252, ὑμῖν ταῦτα πάντ' ἐπισκῆπτω τελεῖν. Eur. Ph. 786, πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον. Oedipus entreats Creon not to

defer the matter by consulting the god, but to take upon himself at once the responsibility of banishing him.

1447. τῆς — κατ' οἴκους. He purposely avoids mentioning her name. αὐτός. 'Thyself,' according to thy own discretion.

1448. τελεῖς. 'Thou wilt pay the last rites.' Oed. C. 1435.

1449. ἀξιωθήτω. 'Be condemned to,' &c. I. q. ἄξιον κριθῆτω. Aj. 494, μή μ' ἀξιώσης βάζιν ἀλγεινὴν λαβεῖν.

1450. πατρῶον ἄστν. Cf. Oed. C. 297, πατρῶον ἄστν γῆς ἔχει. Above 1378, οἰκητῆς (from οἰκεῖν) 'an inhabitant,' οἰκέτης (from οἶκος) 'a domestic.'

1451. ἀλλ' ἔα με —. 'Ea is here pronounced by synizesis as a monosyllable. So Ant. 95, ἀλλ' ἔα με καὶ τὴν —. Tr. 1005, ἔατε (dis.). Cf. on 1613. Similarly Ὀδυσσεά (tris.) in Aj. 104. 'Ρέας (mon.) Oed. C. 1073. So also with νεᾶνις, νεανίας, θεᾶσθα &c., ἔως, πόλεως &c. Otherwise we might easily correct, ἔα δὲ ναίειν μ' ὄρεσιν. ἔνθα κλήζεται —. 'Where that Cithaeron of mine is' (lit. is called, is said to be), that same Cithaeron, where I was exposed. Herm: 'ubi est qui meus Cithaeron dicitur.' Cf. Trach. 659, ἔνθα κλήζεται θυτήρ. 1268, οἱ φύσαντες καὶ κληζόμενοι πατέρες. Eur. Ph. 10, ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως. Schneid. observes that this mode of designating localities is very frequent in the poets, as Il. xi. 757, Ἀλειςίου ἔνθα κολώνη | κέκληται. Simon. Ep. 112, ἔνθα καλεῖται | Ἀρτέμιδος τέμενος. Pind. Nem. ix. 41, ἐνθ' Ἀρέας πόρον ἄνθρωποι καλέοισιν. Eur. Or. 325, ἵνα μεσόμεφαλοι λέγονται μυχοί. Trach. 639, ἐνθ' Ἑλλάνων ἀγοραὶ | Πυλάτιδες κλέονται (f. λέγονται).

1452. οὐμὸς Κιθ. Stat. Theb. xi. 752, 'Habeant te lustra tuusque Cithaeron.' Hartung: οὐμὸς Κιθαιρῶν οἶκος. Schaefer stops thus: οὐμὸς Κιθαιρῶν, οὗτος ὃν —. We must at least connect closely οὗτος with ὄν.



πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,  
 ἵν' ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην," θάνω.  
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον  
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε  
 θνήσκων ἐσώθην, μὴ πῖ τω δεινῷ κακῷ."  
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ\* εἶσ', ἴτω·  
 παίδων δὲ τῶν μὲν ἀρσένων μὴ μοι, Κρέον,  
 προθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ

1455

1460

1453. ζῶντι Toup Em. iii. 144 (who cites Hesych: 'Τστερόποτμος' ὃ ζῶντι ὁ τάφος, οὐ τεθνηκότι, γεγόνεν). ζῶντε (ζῶν τε F. G.) the mss. ἐθέσθην—τάφον. Cf. 1447, τῆς μὲν—δν θέλεις τάφον | τοῦ. κύριον τάφον. 'My proper (appointed, destined) tomb.' Gl. B: κύριον. κεκυρωμένον.

1454. ἐξ ἐκείνων—θάνω. 'May die by means of those.' Similarly 1488, οἶον (βίον) βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν. Ant. 1015, τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.

ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην. Qu. ἐξ ἐκείνοι, ὧ μ' ἀπωλλύτην, or ἐξ ἐκείνων, οἳ μ' ἀπώλλυσαν. ἀπωλλύτην. 'Wished to destroy me.' The design is frequently expressed by verbs. Brunck compares Oed. C. 993, κτείνειο (occidere velit). El. 320, πράσσω (Schol.: ἐπιχειρῶν πράττειν). Arist. Pac. 212, ἐκείνων πολλάκις σπόνδας ποιοῦντων (i. e. ποιεῖν ἐπιθυμούντων). Add Oed. C. 274, ἀπωλλύμην. El. 1360, ἀλλ' ἐμὲ | λόγοις ἀπώλλυς. Aj. 1126. Hom. Od. xvi. 431. Aesch. Sept. 1021, στρατεὺν ἐπακτὸν ἐμβαλὼν ῥῖρι πόλιν. So Plato, Menex. p. 244 E. ἀπώλλυ. V. Elmsl. ad Her. 1003.

1455. μήτε μ'—μηδέν. 'That neither can disease avail to make an end of me, nor ought else.' Herm: 'perdere me posse.'

1457. θνήσκων. 'When at the point of death.' Herm: 'quum in eo eram, ut perirem.' Markland (on Iph. T. 1201) ingeniously conjectures θνήσκειν ἐσώθην, 'was preserved from death,' of which construction we have instances in Eur. Phoen. 600, σπονδαῖς πεποιθὼς, αἷ σε σώζουσιν θανεῖν. Alc. 11, δν θανεῖν ἐρρυσάμην. (Where see Monk.) Herc. 317, θανεῖν ἐρύκει με. In which passages we may suppose an ellipse of ὥστε μὴ (cf. Eur. El. 1256). And this reading Erfurdt has adopted. μὴ πῖ τω (τῷ P.) δεινῷ κακῷ. 'Except for some terrible evil.' Cf. Phil. 107, οὐ, μὴ δόλφ λαβόντα γε. Aj. 950, οὐκ ἂν τὰδ' ἔστη τῇδε, μὴ

θεῶν μέτα. A foreboding of his future protracted miserable existence in blindness and dependence on others (Oed. C. 152, μακράων, δυσαίων). Schneidewin's conjecture καινῷ for δεινῷ (in reference to his wonderful end at Colonus) is most improbable. Unless we read καινῷ μόρφ.

1458. ὅπηπερ edd. vett. Br. Erf. Linw. ὅποιπερ G. H. L. M. N. P. Bar. Bodl. Augg. Dresd. a. Mosq. Liv. b. Lipss. Elmsl. Herm. Wund. Dind. Schn. Hart. ὅπως F. Brunck makes no remark. I think myself that ὅπηπερ is preferable here, 'in whatever direction.' I. e. 'Let my fate take its own course.' The authority of the mss. in such a question as this is almost worthless. Cf. Arist. Ran. 301, ἴθ' ἥπερ (al. οἴπερ) ἔρχει. Of course instances of the other construction are common enough. Arist. Ach. 197, βαῖν' ὅποι θέλεις. Eur. Tel. Fr. xxii. ἴθ' ὅποι χρήσεις. Similarly Tr. 467, ἀλλὰ ταῦτα μὲν | ρέλω κατ' οὐδρον.

1459 f. Cf. 587 f. Trach. 281, κείνοι δ'—αὐτοὶ μὲν Ἀίδου πάντες εἶσ' οἰκήτορες, | πόλις δὲ δούλη. παίδων δὲ—. 'But my children,—for the males indeed I would not have you impose upon yourself any anxiety,' &c. ἀρσένων B. D. E. M. N. T. Dresd. a. ἀρρένων G. H. L. &c. Ald. Κρέον. Κρέων L. Br. Hart. Brunck says nothing.

1460. προθῇ Elmsl. Dind. Wund. πρόσθῃ vulg. Herm. Schn. Linw. προσθεῖ (supr. η) F. πρόσθες G. προῦθῃ N. Elmsley has properly restored προθῇ, comparing El. 1334, νῦν δ' εὐλάβειαν τῶνδε προῦθέμην ἐγώ, and v. 134 above, πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῇ. Προσθέσθαι μέριμναν, he observes, could only signify 'curam curae additam habere.' Translate: 'Entertain anxiety in behalf of.' Θέσθαι μέριμναν means 'to take thought,' προθέσθαι (as in προτιμᾶν, προκῆδεσθαι, &c.) 'to take thought for another.' Cf. on Oed. C. 466. Other-

σπάνιν ποτέ σχεῖν," ἔνθ' ἂν ᾧσι, τοῦ βίου  
 ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιον ἐμαῖν,  
 αῖν οὐποθ' ἡμῇ χωρὶς ἐστάθη βορᾶς"  
 τράπεζ' ἄνευ τοῦδ' ἀνδρὸς," ἀλλ' ὅσων ἐγὼ  
 ψαύοιμι, πάντων τῶδ' ἥ ἀεὶ μετειχέτην  
 αῖν' μοι μέλεσθαι καὶ μάλιστα μὲν χεροῖν  
 ψαῦσαί μ' ἔασον" καποκλαύσασθαι κακά.

1465

wise the other reading would have appeared defensible, προσθέσθαι meaning 'to add to oneself, give oneself, entertain,' &c., as in Aesch. Pers. 523, μὴ καὶ τι — πρόσθηται κακόν. Schneid. explains προσθῆ, 'add to thine own sorrows.' ἄνδρες. 'Men, males,' in contradistinction to helpless females. Ant. 484. El. 997. Aj. 1182.

1461. σπάνιν ποτέ σχεῖν. Perhaps σπάνιν ποτ' ἴσχειν. Gl. B: σχεῖν λαβεῖν. ἔνθ' ἂν ᾧσι. 'Wherever they may be.' Cf. 672, οὗτος δ', ἔνθ' ἂν ᾧ, στυγῆσεται. This may hint, as Schneid. suggests, at Polynices' migration to Argos.

1462. Hermann and Wunder with Elmsley connect ταῖν δ' ἀθλίαιν — ἐμαῖν with προσθῆ μέριμναν, considering as parenthetical the words ἄνδρες — τοῦ βίου. But cf. on 1466. I think it far more probable it should be connected with αῖν (or ταῖν) μοι μέλεσθαι 1466, where see note. παρθένοιον ἐμαῖν. 'My virgin daughters.' Paul. I. Ep. Cor. vii. 36, εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἔαν ᾧ ὑπέραιμος — ὃ θέλει ποιεῖτω.

1463. 'For whom never was my table of provisions spread apart without my presence.' Others connect αῖν with χωρὶς, in which case ἄνευ can hardly be correct. Brown translates: 'Apart from whom my table was never placed, so that they should be deprived of my presence.' And so Schol. rec: τὸ πᾶν τοιοῦτον. ὦν χωρὶς οὐ ποτε ἐστάθη ἐμοῦ τοῦ ἀνδρὸς (?) βορᾶς, ἡγουν τροφῆς, τράπεζα. ἡγουν χωρὶς τούτων οὐποτε ἐστάθη μοι τροφῆς τράπεζα. τὸ χωρὶς καὶ τὸ ἄνευ ἐκ παραλλήλου. Schneid. conjectures αῖν οὐποτ' οἶαιν —, as in Hom. Il. xxii. 39, οἶος ἄνευθ' ἄλλων. Aj. 750, οἶος Ἀτρειδῶν δίχα. He also thinks Sophocles had in his mind Il. xxii. 500, Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς | μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν. Neue and Wunder also consider ἡμῇ corrupt. Arndt proposes: αῖν οὐποτ' ἄλλη (ΑΔΔΗ for AMH).

For χωρὶς Musgrave suggests χῆρος [χῆραν Aj. 653]. Qu. αῖν οὐδεπώποτ' ἐστάθη χωρὶς βορᾶς | τράπεζα τοῦδε τᾶνδρός (connecting χωρὶς with τοῦδε τᾶνδρός). What Oedipus lays stress upon is the fact of his daughters having always taken their repasts together with him, and consequently their dependence upon him for their daily sustenance. Cf. El. 192.

χωρὶς — ἄνευ τοῦδ' ἀνδρὸς. 'Separately apart from this man (me).' Schol: χωρὶς ἄνευ, ἐκ παραλλήλου. So Aj. 750, οἶος Ἀτρειδῶν δίχα. Similar parallelisms occur Hes. Op. 113, νόσφιν ἄτερ. Dem. p. 155, 10, χωρὶς ἰδίᾳ. For the pleonasm ἄλλη χωρὶς ἄνευ τοῦδ' ἀνδρὸς Arndt refers to Wund. ad Oed. C. 782. Ant. 397. Adv. in Phil. p. 52. Connect βορᾶς (i. q. τροφῆς) τράπεζα, 'provision board, eating table.' As τόλμης πρόσωπον 533. Cf. Phil. 274, βορᾶς | ἐπαφέλημα σμικρόν.

1464. For τράπεζ' ἄνευ τοῦδ' ἀνδρὸς I conjecture τράπεζα τοῦδε τᾶνδρός. Gl. B: ὅσων. βρωμάτων.

1465. τῶνδ'. Schneidewin's conjecture τῶδ' I think highly probable, if not certain. El. 977.

1466. αῖν μοι μέλεσθαι. 'Of whom, I pray, take care.' Cf. 462. 1082. Aesch. Pr. 712, οἷς μὴ πελάζειν, ἀλλ' — ἐκπερᾶν χθόνα. ταῖν (with gl. τούτων) D. Heath. Burt. Br. Erf. Hart. prob. Reisig. ad Oed. C. 150. Cf. 1082. Arist. Eq. 1039, τὸν σὺ φύλασσε. The reading αῖν is retained by Elmsl. Herm. Dind. Wund. Schn. Ebn. Elmsley puts a full stop after μετειχέτην, and considers a new sentence to begin with αῖν μοι —. Cf. on 1462. Supposing αῖν μοι μέλεσθαι to answer to ταῖν δ' ἀθλίαιν, &c., the substitution of the relative for the definitive article may, I think, be safely defended by reason of the rather long parenthesis 1463-5. But it is far more probable that ταῖν passed into αῖν, owing to the occurrence of this latter in the same situation of the neighbouring v. 1463. For the infinitive μέλεσθαι cf. 466. El. 9.

1467. ψαῦσαι. 'To embrace.' Oed. C.



ἰθ', ὦναξ,

ἰθ', ὦ γονῇ γενναίε. χερσί τ' αὖν θιγὼν  
δοκοῖμ' ἔχειν" σφὰς,\* ὥσπερ ἡνίκ' ἔβλεπον. 1470

τί φημί;"

οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλουν"  
δακρυρροοῦνται, καί μ' ἐποικτεΐρας Κρέων  
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοις ἐμοῖν;"

λέγω τι;

1475

ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,  
γνούς τήν παροῦσαν" τέρψιν, ἣ σ' ἔχει, πάλαι.\*

1639. For ἔασον perhaps ἔα σφῶν, or ἔα αὐτοῖν. The pronoun might well be added. ἀποκλαύσασθαι. 'To weep my fill.'

1468. ὦναξ P.

1469. ὦ γονῇ γενναίε. 'O noble one by birth, o noble born' (and so, noble in disposition). Aj. 1094, ὅς μὴδὲν ὦν γενναῖσιν εἶθ' ἁμαρτάνει. Virg. Aen. x. 141, 'Maeonia genere domo.' Or 'O thou most noble one.' Arist. Vesp. 466, ὦ πόνῳ πονηρέ ('O most wicked one'). Musgrave conjectures γονῇν γενναίε, 'genere et ortu nobilis.' Somewhat similarly Phil. 79, φύσει — πεφυκότα. τ' αὖν Elmsl. τ' αὖν Ald. P. Trin. Mosq. Aug. c. δ' αὖν L (supr. τ' a m. rec.) and several other mss. Tricl. Br. The crasis τ' αὖν (usually written τ' αὖν in the mss.) is found also Oed. C. 1351. 1366. Ant. 687. Tr. 279. Aj. 86. 456. El. 249. 314. 323, &c. Mitchell compares the words of our own poet in *King Lear*, "Ah, dear son Edgar, might I but live to see thee in my touch, I'd say I had mine eyes again."

1470. ἔχειν. Qu. ὀράν, or ἰδεῖν. σφὰς. σφὰς P. Herm. approved by Dind. in annot. Cf. on 1508, and Oed. C. 487. So at least in Il. ε'. 567, μέγα δέ σφας ἀποσφάλλει πόνοιο.

1471. τί φημί (om. H.); 'What do I say?' Am I right in my supposition? Schneid. explains τί φημί; 'What may I say to this?' and adds: "Cf. Trach. 862, and Oed. C. 316, τί φῶ; Then, confirmed in his conjecture, he adds λέγω τι; 'Do I hit the truth?'" Hermann gives τί φημί; ('aequid dico?') i. e. 'fallor, an recte auguror?') as we have λέγω τι; 1475. But an enclitic can hardly begin a sentence. Perhaps τί τοῦτο; (Oed. C. 513), or τί φῆς; τί; or τί φῶ, τί; or τί φάσκω; (Oed. C. 315, τί φῶ; | ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν;

Aesch. Sept. 851, τί φῶ; Eur. Herc. 514, ὦ πρέσβυ, λείσσω τὰ μὰ φίλτατ'; ἢ τί φῶ; The repetition of the interrogative would agree well with the importunate anxiety of Oedipus). Or τί ἔστι; or τί δὴ ἔστι; But cf. Trach. 862, πότερον ἐγὼ μάταιος, ἢ κλύω τινός | οἴκτου δι' οἴκων ἄρτίως ὀρμωμένον; | τί φημί;

1472. οὐ δὴ κλύω που —. 'Surely I do not hear, it cannot be that I hear,' &c. Cf. Ant. 381. Phil. 1233, οὐ τί που δοῦναι νοεῖς; τοῖν μοι. τοῖν ἐμοῖν G. Bar. τοῖν ἡμοῖν H. N. Liv. b. Bodl. Laud. Mosq. Col. Cf. on 338. Qu. τοῖν φιλάτοις (μοι having crept into the text from the margin), or τῶν φιλάτων, from the nominative τὰ φίλτατα 'deliciae meae,' or τῶν παρθένων (1462), or τῶν μου (or ἐμαῖν) κόραιν. τοῖν — δακρυρροοῦνται. The masculine form used for the feminine, as elsewhere. The Schol. calls this an Attic usage. Cf. on Oed. C. 1676. El. 977. Yet we have τῶν δ' ἀθλίαν — 1462.

1473. δακρυρροοῦνται Trin.

1474. τὰ φίλτατ' ἐκγόνοις ἐμοῖν. 'The delight of my two children,' i. e. my two darling children. A singularly expressed phrase. Qu. τῶ φιλάτῳ ἐκγόνῳ ἐμῷ. Aj. 842, τῶν φιλίστων ἐκγόνων. ἐκγόνοις B. Br. Elmsl. Herm. &c. ἐγγόνοις vulg. ἐνγόνοις (sic) M. P. ἐκγόνῳ F. v. r. Gl: τῶν ἐμῶν παίδων. V. Br. ad Arist. Eq. 786. Valck. ad Phoen. p. 390.

1475. λέγω τι; (τί P.) 'Do I say any thing to the purpose, am I right?' To which Creon replies, 'Thou art' (λέγεις). Xen. Mem. ii. 1. 12, ἴσως ἂν τι λέγοις. Cf. 1140, λέγω τι τούτων ἣ οὐ λέγω πεπραγμένον; | — Λέγεις ἀληθῆ. Compare also the Scripture phrase ἔλεξας, 'thou hast said, thou art right.'

1477. τὴν παροῦσαν. I would read τὴν

ΟΙ. ἀλλ' εὐτυχοίης, καί σε' τῇσδε τῆς ὁδοῦ"  
 δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι."  
 ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἵτ', ἔλθετέ"  
 εἰς\* τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,

1480

πάροιθε (for παρούσαν) τέρψιν. Cf. on 971. Creon had noticed in time past Oedipus' affection for his children, and had in consequence sent for them on this occasion to soothe their father's poignant grief. Cf. El. 874, ὦν | πάροιθεν εἶχες — κακῶν. ἢ σ' εἶχεν B. E. T. Dresd. a. Aug. b. Liv. b. Br. Elmsl. Schn. ἦν εἶχες Ald. A. D. F. H. Bodl. Laud. Aug. c. Mosq. a. Heath. Burt. Vauv. Musgr. Erf. Linw. Hart. ἦς εἶχες L. pr. Turn. ἦν εἶχε L. corr. ἢ σ' εἶχε M. P. ἢ σ' ἔχει N. Herm. ἦς ἔχει Wund. (formerly, he read, ἢ σ' ἔχει). Dind. I. e. 'which you cling to, ardently desire.' Wunder compares Oed. C. 429, ἦς (μάχης) νῦν ἔχονται. Xen. An. vi. 1. 17, κοινῇ τῆς σωτηρίας ἔχεσθαι. [Add Fr. 26, τοῦ δὲ κερδαίνειν ἔχου. 325, τοῦ δὲ κερδαίνειν ὅμως | ἀπρὶς ἔχονται.] The sense of the passage he considers to be, 'Because I perceived that you long since were desiring that pleasure, which you now enjoy.' The reading ἢ σ' ἔχει ('which possesses you': Oed. C. 1726, ἕμερος ἔχει με, &c.) he thinks out of place here. Erf: 'Quum ex ea voluptate, quam olim percepisti, conjecturam fecissem de praesenti.' The common reading ἢ σ' εἶχεν πάλαι cannot, I think, be right: for how could Oedipus have been said to possess, or to be possessed by, a pleasure, not yet realized? After ἔχει Hermann puts a comma, connecting πάλαι with γνοὺς (cf. on 1161), whereas Wunder connects πάλαι with ἔχει. So Xen. An. vii. 6. 37, καὶ πλεῖτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι. Musgrave conjectures: γνοὺς τὴν παρουσῶν [παρουσαῖν?] τέρψιν, ἦν εἶχες πάλαι. Schneid: ὥς σ' εἶχεν. On the whole Hermann's reading and explanation appears to me the most probable. With this passage cf. Oed. C. 1121 f. πάλαι. 'A long time back.' Gl. B: ἐκ μακροῦ.

1478. ἀλλ' εὐτυχοίης. 'God bless you then, all happiness to you.' A form of returning thanks, as εὐδαιμονοίης (Arist. Ran. 1417, &c.). Cf. Aesch. Cho. 1059, ἀλλ' εὐτυχοίης καὶ σ' ἐποπτεύων πρόφρων | θεὸς φυλάσσει καιρίοισι συμφοραῖς. καί σε. καὶ σὲ Elmsl. τῇσδε τῆς ὁδοῦ. 'For this their coming.' Cf. Oed. C. 1505, καί σοι θεῶν | τύχην τις ἐσθλὴν

τῇσδ' ἔθηκε τῆς ὁδοῦ. Ant. 1074, τούτων σε — λοχῶσιν — Ἐρινύες. Eur. Alc. 1046, πολλῶν δὲ μόχθων ἦλθε χεῖρας εἰς ἐμὰς. Schol: ἦς ἐπεμψας δηλονότι τὰς κόρας. Gl. B: τῇσδε. ἔνεκα. Mitchell explains: 'for this proceeding, this mode of acting.' Perhaps with Hartung, κἀντὶ τῇσδε τῆς ὁδοῦ | δαίμων σ' ἄμεινον —. Or τῇσδε τῆς δόσεως, or τῇσδε δωρεῆς, 'in return for this gift.' V. 1518. For I hardly think ὁδοῦ can be the true reading.

1479. φρουρήσας τύχοι. Perhaps φρουρήσαι χάριν or φρουρήσει' ὑπὲρ (or αἰ), or φρουρήσειε σε, or φρουρήσαι παρών.

1480. δεῦρ' ἵτ', ἔλθετε. ἵτ' om. G. L. pr. P. 'Come hither, pray.' For which sense of ἵτε cf. 1413, ἵτ' ἀξιώσατ'. 1468, ἵθ', ἀναξ. Oed. C. 106, ἵτ' — ἵτ' — οἰκτεῖρατ'. Perhaps however the true reading is δεῦρο δεῦρ' ἵτε. Or ποῦ ποτ' ἐστέ μοι; δεῦρ' ἔλθετε. I suspect ἔλθετε is a mere gloss on ἵτε (for we constantly find in mss. the latter verb explained by the former), which having crept into the text has dislodged the second δεῦρο. It is not very probable that Sophocles would have placed side by side ἵτ' ἔλθετε. Cf. Ant. 1108, ἵτ' ἵτ' (ἵτ' or οἷ τ' semel vulg. Gl. Dresd: ἔλθετε), ὁπάονες.

1481. ὥς τὰς vulg. As ὥς cannot be used before an inanimate object, Elmsley proposes to read εἰς τὰς —, which Wund. and Hart. have adopted. See Markl. ad Suppl. 321. Possibly in the present passage ὥς may be justified on the ground that by the hands of Oedipus is meant Oedipus himself. Gl. B: ὥς. εἰς. But it is more probable ὥς is a false reading for εἰς. Cf. 1372, εἰς (ὥς P.) Ἀἰδου, and on Trach. 366. 394. The sigmatismus in this verse is worthy of notice, that letter occurring in every word of it. Other instances occur 427, αἰ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 1507, μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς. Oed. C. 458, σὺν ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς. 1342, ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων. Ph. 1388, γινώσκω σε τοῖσδε τοῖς λόγοις. 1427, τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου. El. 341, δεινὸν γέ σ' οὖσαν πατρός, οὐ σὺ παῖς ἔφυσ. Tr. 1241, ὥς ἔοικας, ὥς νοσεῖς, φράσεις. Eur. Med. 476, ἔσωσά σ', ὥς ἴσασιν Ἑλλήνων ὕσοι, &c. Iph. T.



αἶ τοῦ φυτουργοῦ πατρὸς ὑμῖν† ᾧδ' ὄρᾱν  
 τὰ πρόσθε λαμπρὰ προὔξηνσαν ὄμματα·  
 ὅς ὑμῖν, ᾧ τέκν', οὐθ' ὄρων οὐθ' ἱστορῶν'  
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἠρόθην. 1485  
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω  
 νοούμενος τὰ πικρὰ† τοῦ λοιποῦ† βίου,  
 οἶον' βιῶναι σφῶ πρὸς ἀνθρώπων χρεών.  
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὁμιλίας,  
 ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμένα 1490

772, τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί. 1068, σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρὸς σε δεξιᾷς, | σὲ καὶ σ' ἰκνούμαι, σὲ δὲ φίλης παρηΐδος —. Iph. A. 1221, πρώτη δὲ γόνασι σοῖσι σῶμα δοῦσ' ἐμόν. Hipp. 1167, ἀραὶ τε τοῦ σοῦ στόματος, ἃς σὺ σφ' πατρὶ —. Ion. 386, σὺ τ' οὐκ ἔσωσας τὸν σὸν, ὃν σῶσαι σ' ἐχρῆν. El. 443, ἀνά τε πυρμνὰς Ὀσσας ἱερὰς νάπας, Νυμφαίας σκοπιάς, κόρας μάτευσ'. Fr. And. v. ᾧ παρθέν', εἰ σώσαιμί σ', εἴσει μοι χάριν. Hor. Od. i. 2. 1, 'Jam satis terris nivis.' Tacit. Ann. i. 24, 'Nullis satis certis mandatis.' Which examples are mostly supplied by Apitz ad Trach. 1209. Well might Plato the comic poet exclaim: ἔσωσά σ' ἐκ τῶν σιγμάτων (l. σῖγμα τῶν) Εὐριπίδου.

1482. 'Which caused the once bright eyes of your father to see thus' (i. e. not at all. Cf. Ph. 860 f.) 'to your loss' (or grief). Cf. 1273 f. Schol. rec: αἶ χεῖρες τοῦ πατρὸς — οὕτως ὄρᾱν, ἡγουν τυφλώττειν, προὔξηνσαν τὰ πρότερον λαμπρὰ ὄμματα. Schneid. explains ᾧδ' ὄρᾱν, 'thus to look upon you.' Perhaps ᾧδ' ὄρᾱν may mean, 'thus for others to behold, to have this appearance, to offer such a spectacle.' But in this sense I conceive the poet would have written rather τοιαῦθ' or τοιάδ' instead of ᾧδε. τοῦ φυτουργοῦ πατρὸς. Cf. Fr. 957, φυταλμῖω πατρὶ (i. e. τῷ φυτεύσαντι Oed. R. 1514, τῷ φυτοσπόρῳ Tr. 359). ὑμῖν. ὑμῖν vulg. Cf. on Oed. C. 34.

1483. προὔξηνσαν. 'Effected, caused.' Schol: περιεποίησαν, εἰργάσαντο, αἵτιοι ἐγένοντο. Oed. C. 465. Tr. 726. Eur. Ion. 347. Xen. Anab. vi. 3. 14. Apol. 7, ὁ θεὸς — προξενεῖ μοι τὸ — καταλῦσαι τὸν βίον. So προξενεῖν θράσος, 'to lend courage,' Trach. 726. προξενεῖν τι Oed. C. 465.

1484. ὄρων. 'Seeing, perceiving the

fact.' ἱστορῶν. 'Knowing.' Cf. Trach. 283. Aesch. Pers. 454, κακῶν τὸ μέλλον ἱστορῶν. Eum. 455, πατέρα δ' ἱστορεῖς καλῶς. Schneid. explains ἱστορῶν 'seeking it.' Qu. Ἰδρις ὦν. Cf. Oed. C. 525. 548.

1485 f. Cf. 1497 f.

1486. καὶ σφῶ. καὶ σφω Herm. προσ-βλέπειν. 'Look upon you' with an eye of love and pity. Similar language occurs in Eur. Ph. 1449 f.

1487. τὰ λοιπὰ τοῦ πικροῦ βίου. 'The rest of your sad existence.' Cf. 1125, τὰ πλεῖστα τοῦ βίου. Oed. C. 583. But τὰ πικρὰ τοῦ λοιποῦ βίου M. N. Aug. b. Which seems to me preferable, for hitherto their life had not been one of πικρότης. Such inversions are of constant occurrence.

1488 f. Cf. Hom. Il. xxii. 490 f.

οἶον. οἶω some mss. Which Erfurdt wrongly takes for the dual. The true reading is probably οἶως. Aj. 923, οἶος ὢν οἶως ἔχεις. βιῶναι σφῶ. βιῶναί σφω Herm. Cf. on 1486. πρὸς ἀνθρώπων. 'At the hands of men.' Aj. 511, σοῦ διοῖσεται μόνος | ὑπ' ὀρφανιστῶν μὴ φίλων. So κλύειν τι πρὸς τινος. Wunder cites Herod. vii. 5, ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθός.

1489 f. El. 982, τῷδ' ἐν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει | τιμᾶν ἅπαντας —.

1490. ἑορτάς. When we reflect how much the ancient Greeks were interested in their public spectacles, we need feel no surprise that mention of them should here be made. ποίας δ'. δ' om. G. Which Elmsley prefers. Cf. 421. Aj. 1006. 1012. Arist. Pl. 458. 786. Eur. Or. 467. But in Praef. p. xlv he returns to the common reading. κεκλαυμένα. 'Bewailing yourselves, bathed in tears.' Lat. 'lacrimis suffusus.' The passive form of perfect in a middle sense (cf. on Oed. C. 1016). Cf. Aesch. Cho. 457, ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα. 731, τροφὸν

πρὸς οἶκον ἵξεσθ' ἄντ' τῆς θεωρίας ;  
 ἀλλ' ἥνικ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,  
 τίς οὗτος ἔσται ; τίς'' παραρρίψει, τέκνα,  
 τοιαῦτ' ὀνειδίη λαμβάνων, ἃ τοῖς ἐμοῖς''  
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα ;  
 τί γὰρ κακῶν ἄπεστι ; τὸν πατέρα πατὴρ  
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν'' ἤροσεν,  
 ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων

1495

δ' Ὁρέστου τήνδ' ὀρῶ κεκλαυμένην. See Matth. § 495 c. Heath and Burton wrongly explain κεκλαυμέναι in a passive sense, 'defletae, fletu publico contristatae.'

1491. ἵξεσθ'. ἦξεθ' L pr. ἦξετ' N. Which is perhaps the true reading. But cf. 756, ἵκετ' ('he returned') ἐκσωθεὶς μόνος. 76, ὅταν δ' ἵκηται. ἄντ' τῆς θεωρίας. Schol: ἄντ' τῆς ἀπὸ τῆς θεωρίας τέρψεως. Aj. 504, οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.

1492. ἦκητ'. ἦκητ' (supr. ι) L. ἵκητ' H. M. Laud. Bodl. ἵκητ' Liv. b. Schol. rec: ἀκμάς. καιρόν. Cf. ἀκμήν ἥβης 741.

1493. τίς οὗτος ἔσται; τίς —. τίς οὗτος ἔσται δς N. τίς οὗτος ἔσται γ', δς E. Whence Elmsley proposes, τίς οὗτός ἐστιν δς —. The passage is evidently corrupt. Perhaps, τίς ὧδ' ἄνους, ὅστις (or τίς, δς) —; or τίς ὧδε μῶρος (or τλήμων), δς —; Ant. 220, οὐκ ἔστιν οὕτω μῶρος, δς θανεῖν ἐρᾷ. Incert. ap. Clem. Alex. p. 351, τίς ὧδε μῶρος καὶ λίαν ἀνειμένως | εὐπιστος ἀνδρῶν, ὅστις ἐλπίζει θεοὺς &c. Matth. § 479, 1. Or τίς ἐστὶν ἀνὴρ, δς —. Or τίς ἔστ' ἀνὴρ, ὅστις —. Or τίς οὗτός ἐσθ', ὅστις —. Or τίς σφῶ γαμεῖ; τίς δ' αὖ παραρρίψει, or τίς ἂν γαμεῖν σφῶ, τίς, παραρρίψαι (cf. 1500—1, κατὰ τίς γαμεῖ; | οὐκ ἔστιν οὐδεὶς) &c. Or τίς οὐκ ὀκνήσει; τίς —. Linwood after Wunder injudiciously reads, τίς οὗτος ἔσται, τίς (in the sense of ὅστις 'who') &c. Tis can only thus be used in oblique interrogations. Erfurdt compares Theocr. xvi. 13, τίς τῶν νῦν τοιόσδε; τίς εὖ εἰπόντα φιλασεῖ; τίς παραρρίψει —. 'Who will venture to take to him such reproaches?' Schol. rec: τίς λαμβάνων ὑμᾶς εἰς γυναῖκας, ὧ τέκνα, παρόψεται τοιαῦτα ὀνειδίη, ἃ τοῖς γονεῦσιν ὑμῶν καὶ ὑμῖν ὁμοῦ ἔσται δηλήματα, ἡγούν βλάβαι, ἀτιμιαί; Cf. Fr. 499, λεπταῖς ἐπὶ ροπαῖσιν ἐμπολὰς μακρὰς

| αἰὲ παραρρίπτοντες.

1494. λαμβάνων. Perhaps λαμβάνειν. ἃ τοῖς ἐμοῖς —. 'Which to my parents and to you equally will be prejudicial,' i. e. will be a source of trouble to you no less than to my parents. Or thus: 'To my parents and to yours (by marriage?)' So in Ovid we find 'meus illiusque parentes.' Oed. C. 606, τὰμὰ κακέωνων. Trach. 485, κείνου τε καὶ σὴν — χάριν. Purgold and Elmsley understand by γονεῦσι more especially Jocasta, the common mother of Oedipus himself and his children (as in v. 1498, &c.), though with what sense I know not. Schneidewin, finding no good sense in the common reading, and supposing that Oedipus can only be speaking of the shame of the parents as cleaving to the children, has ventured to give τοῖσδε τοῖς (conj. τοῖς ἐοῖς, rather τοῖσιν οἷς) γονεῦσιν for τοῖς ἐμοῖς γονεῦσιν, with what improvement to the sense I do not see. For τοῖς ἐμοῖς Hartung gives τοῖς γάμοις. Perhaps, τοῖς νέοις — γονεῦσι, 'to your new parents' (by marriage), or τοῖς ἐμοῖς τέκνοισιν —. Or τοῖς ἐμοῖς γονεῦσιν ἔστι —. But I confess I do not quite see the force of the remark.

1495. ἔσται γονεῦσιν. γονεῦσιν ἔσται P. δηλήματα. 'Causes of injury.' Hom. Od. xii. 286, δηλήματα νηῶν. Gl. B: βλάβας. Similarly Oed. C. 805, λῦμα τῷ γήρᾳ τρέφει. Hart: κμεμαγμένα.

1496. τὸν πατέρα πατὴρ. A similar ending of a senarius occurs in Eur. Cycl. 593, χώρει δ' ἐς οἶκους, πρὶν τι τὸν πατέρα παθεῖν.

1497. τὴν τεκοῦσαν ἤροσεν —. 'He wedded his mother, from whom he himself had sprung.' Qu. τὴν τεκοῦσαν δ' —, or καὶ τὴν τεκοῦσαν (ἔπεφνε being counted as a tribrach) —. Cf. Eur. Med. 1281, τέκνων ὧν ἔτεκες ἄροτον. Aesch. Sept. 754, μὴ πρὸς ἀγνὰν σπείρας ἄρουραν.

1498. ἐσπάρη. El. 533. Aj. 1293. Tr.



ἐκτήσαθ' ὑμᾶς, ὦνπερ αὐτὸς ἐξέφυ.  
 τοιαῦτ' ὀνειδιεῖσθε. κᾷτά τις† γαμεῖ; 1500  
 οὐκ ἔστιν οὐδεῖς, ὦ τέκν', ἀλλὰ δηλαδὴ  
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεών.  
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ  
 ταῦταιν' ἄλειψαι, νὼ γὰρ, ὦ 'φυτεύσαμεν,  
 ὀλώλαμεν δὺ' ὄντε, μή σφε περιίδης'' 1505  
 πτωχὰς ἀνάνδρους ἐγγενεῖς\*'' ἄλωμένας,

33. ἐκ τῶν ἴσων. 'From the same source.' Schol: ἐκ τῆς ἀρούρας τῆς αὐτῆς.

1499. ἐκτήσαθ'. Qu. ἐγγίναθ', or ἐφύτευσεν, or ἔσπειρεν.

1500. ὀνειδιεῖσθε. 'Ye will be reproached.' Schol: ὕβρισθήσεσθε. Cf. on Phil. 48. κᾷτά τις γαμεῖ; vulg. Read κᾷτά τις γαμεῖ; 'and will then any one marry you?' Cf. 1023.

1501. οὐκ ἔστιν οὐδεῖς. Qu. οὐκ ἔστιν, οὐκ ἔστ' (or οὐ δῆτ', or ὅστις).

1502. χέρσους (χήρους F.). 'Unwedded.' Schol. rec: παρθένους. Lit. 'dry, hard, firm, waste, and so barren and uncultivated.' A metaphor, like ἀροῦν, ἀρουρα, ἀρώσιμος, σπείρειν &c., taken from land. Ant. 251, στυφλὸς γῆ καὶ χέρσος. φθαρῆναι. 'To wander about' in a miserable plight. Cf. 1506, πτωχὰς — ἄλωμένας. So rightly explains Brunck, who compares Lucian Pseud. p. 176, παραδοὺς σεαυτὸν τῷ ὀλέθρῳ ἐκείνῳ στρατιώτῃ συμπεριφθεῖρου πάντα ὑπηρετῶν. Eur. Hel. 783, πόσον χρόνον — ἄλιον ἐφθεῖρου πλάνον; El. 234. Abresch. ad Aesch. p. 207. Brunck. ad Arist. Eccl. 248. Compare the similar use of ἔρρειν. Hermann is content to understand the word in its ordinary sense, 'perire, pessum ire.'

1503. ὦ παῖ Μενοικέως, ἀλλ' —. Observe the elegant position of ἀλλὰ, as in the verse cited by Wunder, Hom. Il. ζ'. 429, Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ. Cf. Oed. C. 1400, ὦ τοῦδ' ὁμαιμοὶ παῖδες, ἀλλ' ὑμεῖς —. 237, ὦ ξένοι αἰδόφρονες, ἀλλ' ἐπεὶ &c.

1504. ταῦταιν. τούτοιιν N. Which is probably correct.

1505. ὀλώλαμεν. Jocasta being actually dead, and Oedipus virtually so. μή σφε περιίδης all the mss. μή σφε περιίδης Dawes p. 265. Br. 2. Musgr. Herm. Elmsl. Wund. Dind. Schn. Hart. μή περί σφ' ἴδης Fritzsche ad Thesm. 1070. μή παρὰ σφ' ἴδης Porson. ad Med. 284,

who remarks that the tragedians in senarii never admit περί before a vowel, either in the same, or in different words. If they wished to introduce a pure word composed with περί, they met the difficulty by a tmesis, as in Bacch. 619, τῷδε περί βρόχους ἔβαλλε γόνασι &c. Tro. 561, ὁ περί χθόν' ἔχων | φαεινὸς αἰθέρ. Why then did not our great critic propose here μή περί σφ' ἴδης rather than μή παρὰ σφ' ἴδης? For the customary phrase certainly is περιόρᾱν τινα ἀλώμενον, not παρορᾱν. Dawes compares Arist. Ach. 166, ταυτὶ περιείδεθ' [i. περιόψεσθ'], οἱ πρυτάνεις, πάσχοντά με; Pac. 10. Eccl. 369. 1046. 1060. Brunck quotes Lysias p. 145, αἰσχρὸν περιδεῖν οὕτως ἀνόμως καὶ βιάως ὕβρισθέντα τὸν νεανίσκον. p. 163, μή με περιίδητε ἐκ τῆς πατρίδος ἀδίκως ἐκπεσόντα. p. 184. Arist. Lys. 1019. Elmsley (in Med. 277) compares Isocr. p. 268, ἐδεῖτο μὴ παριδεῖν (read περιδεῖν with Elmsl.) τοιοῦτους ἄνδρας ἀτάφους γενομένους. Add Herod. viii. 75, ἣν μὴ περιίδητε διαδράντας αὐτοὺς. Perhaps μὴ σφέ μοι προδῶς.

1506. ἐγγενεῖς. 'Akin to thee as they are.' Schol. rec: προσηκούσας σοι κατὰ γένος. For the position of ἐγγενεῖς cf. that of αἶμ' ἐμφύλιον 1406. Said to excite Creon's compassion by an appeal to his feelings. Cf. Eur. Her. 224, σοὶ γὰρ τόδ' αἰσχρὸν — ἰκέτας, ἀλήτας συγγενεῖς — ἔλκεσθαι βίᾳ. Elmsley would prefer ἐγγενεῖς γ'. Wunder conjectures ἐκγενεῖς, comparing ἐκτιμος El. 243. Which Dind. has adopted. Hermann thinks some epithet is required, that will accord with πτωχὰς and ἀνάνδρους, such e. g. as ἀστέγους, and he compares Trach. 299, ταύτας δρώσῃ δυσπότους ἐπὶ ξένης | χῶρας ἀοίκους ἀπάτοράς τ' ἄλωμένας. Schneid. objects to the correction ἐκγενεῖς, as well as to another, ἐκστεγεῖς, as calculated to spoil the passage. Perhaps εὐγενεῖς γ', or ἀσθενεῖς τ', or ὀρφανοὺς τ'.

μηδ' ἐξισώσης τάσδε" τοῖς ἐμοῖς κακοῖς.  
 ἀλλ' οἴκτισόν σφας, ὦδε τηλικάσδ' ὁρῶν  
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.  
 ξύννευσον," ὦ γενναῖε, σῇ ψαύσας χερί. 1510  
 σφῶν δ', ὦ τέκν', εἰ μὲν εἵχετόν γ'\* ἤδη φρένας,  
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦθ' ἐν εὐχομαι,†  
 οὐ καιρὸς ἀεὶ\*" ζῆν, βίου\* δὲ λῶονος

1507. τάσδε. I. e. τὰ τῶνδε κακά. Matth. § 453, n. 1. So Hom. Il. ρ'. 51, αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι. Aesch. Sept. 1004, ἰὼ ἰὼ πῆμα πατρὶ (i. e. πατρὸς πῆματι) πάρευνον. Above 743, μορφῆς δὲ τῆς σῆς οὐκ ἀπεσπάται πολὺ. Oed. C. 337. Phil. 521. Pind. P. ii. 77, ὀργαῖς — ἀλωπέκων ἵκελοι. For τάσδε Elmsley with great probability prefers τοῖσδε (and so Liv. b.). Compare Hom. Od. vii. 212, τοῖσιν κεν ἐν ἀλγεσιν ἰσωσαίμην. Arist. Vesp. 565, προστιθέασιν | κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνιῶν (ἀριθμῶν?) ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν. For the sigma-tism in the line cf. on 1481.

1508. οἴκτισον σφας vulg. οἴκτισον σφᾶ's P. οἴκτισόν σφας (the middle accent erased) L. Herm. Dind. &c. Cf. on 1470. Oed. C. 486. τηλικάσδ'. 'Of such (so tender) an age.' Connect ὦδε with ἐρήμους. Cf. Phil. 34. 265. 487. 1070. Oed. C. 1714. 1716. 1717. 1735. Ant. 919.

1509. ἐρήμους. The feminine termination ἐρήμας occurs Oed. C. 1717. ἐρήμης Ant. 739. Tr. 530. 905. Arist. Vesp. 634. Eccl. 885. But στέγαι — ἔρημοι El. 1405. And so often in Euripides. τὸ σὸν μέρος. 'As far as depends on thee.' Cf. Oed. C. 1366. Ant. 1062. Trach. 1215. Eur. Rhes. 405.

1510. ξύννευσον. Pind. Ol. vii. 121. Qu. κατάνευσον. σῇ ψαύσας χερί. As a pledge of good faith. Musgrave refers to Eur. Med. 21. Her. 308. Hel. 847. Cf. also 760.

1511. σφῶν δ'. δ' om. Trin. εἵχεται vulg. and edd. recc. εἵχετον G. (qu.). εἵχετόν γ' Br. (tacitly). Erf. Schaeff. Gl. Aug: ἀντὶ τοῦ εἵχετον. Εἵχεται is maintained by Elmsley (ad Ach. 733. Med. 1041), who contends that the second person of the dual was never different in form from the third. See Matth. § 195. Cf on Oed. C. 1379. 1696. 1739. 1746. εἵχεται is supported also by Fritzsche ad Thesm. 1158, where the whole question of the dual is discussed at length by him with his usual erudition and re-

search. The same learned writer however objects to alter ἔφυτον Oed. C. 1379, ἔβητον 1696, ἐλάχετον 1746. I am disposed myself to think that after all εἵχετόν γ' is the correct reading. For I very much doubt the truth of Elmsley's canon. Cf. ad Arist. Nub. 1506. Th. 1231. I suspect εἵχεται was written by the copyists for the sake of the metre, when the particle γ' had slipped out. Cf. 294, ἀλλ' εἴ τι μὲν δὴ δέιματός γ' ἔχει μέρος. φρένας. 'Understanding.' Gl. B: φρόνησιν.

1512. νῦν δὲ τοῦτ' εὐχεσθὲ μοι vulg. 'But now pray for me this, that I may ever live where it is suitable; and that you may &c.' Aj. 392, ὅταν κατεύχῃ ταῦθ', ὁμοῦ καὶ μοι θανεῖν | εὐχου. Heath: 'nunc vero id mihi precemini, ut isthic vivam, ubi me semper vivere expedit (i. e. apud inferos, vel in certa exilii sede).' Linwood explains: 'ut sibi vitam optent ubi expediat, vitam autem ipsius vita feliciorem consequantur.' But then what need is there for ὑμᾶς to be added? εὐχεσθ' ἐμοὶ Dind. Wund. εὐχεσθὲ μοι the mss. For τοῦτ' εὐχεσθ' ἐμοὶ I conjecture τοῦτ' ἐπέυχομαι, or τοῦθ' ἐν (in opp. to πολλὰ) εὐχομαι. Which reading is confirmed, I think, by the following accusative ὑμᾶς, which pronoun if expressed at all after εὐχεσθε, which it should not be, would be put in the nominative.

1513. οὐ καιρὸς ἀεὶ ζῆν. βίου vulg. — τοῦ βίου H. L. M. N. P. Aug. b. c. Lipss. and the British mss. οὐ ζῆν καιρὸς ἀεὶ τοῦ βίου F. οὐ καιρὸς ἀεὶ, τοῦ βίου [Elmsl.] Herm., the latter strangely explaining εὐχεσθὲ μοι to mean the same as εὐχομαι ὑμῖν, adducing in support Gl. Lips: τὸ εὐχεσθε παθητικῶς κεῖται, ἥτοι εὐχῆς τιγχανέτε ὑπ' ἐμοῦ(!). Dindorf, who is followed by Wunder and Schn., reads: οὐ καιρὸς ἐὰ ζῆν, τοῦ βίου &c. Which emendation is obtained by merely substituting εαι for αει. On ἐὰν used as a monosyllable after the example of Homer by the tragedians see Dind. on Aesch. Prom.



ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἄλῖς ἔν' ἐξήκεις δακρύων· ἀλλ' ἔθι στέγης ἔσω. 1515

OI. πειστέον, κεί μηδὲν ἡδύ. KP. πάντα γὰρ καιρῷ καλά.

OI. οἴσθ' ἐφ' οἷς οὖν εἰμί' ; KP. λέξεις, καὶ τότ' εἴσομαι κλύων.

OI. γῆς μ' ὅπως πέμψεις ἄποικον. KP. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

OI. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. KP. τοιγαροῦν τεύξει τάχα.

566. One might also conjecture: οὐ καιρὸς ἐάσει (dis., or ἐὰ μὲ) ζῆν, βίου &c. Cf. Oed. C. 798, ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. 948. But I prefer: οὐ καιρὸς, αἰεὶ ζῆν, βίου δὲ (so Hart.), or οὐ καιρὸς, εὖ ζῆν, τοῦ βίου &c. Cf. Liban. ii. 376 A. οὐ καιρὸς, συγκαθίζομεν. The life that Oedipus seeks is declared by him in vv. 1449—54. The Schol. of cod. Laur. explains by καθ' ἑαυτοῦ.

1514. Gl. B: κυρῆσαι. ἐπιτυχῆσαι. τοῦ φυτεύσαντος πατρός. I. e. ἡ τὸν φυτεύσαντα πατέρα.

1515. ἄλῖς — δακρύων. 'Suffice it for you to have cried thus much,' lit. sufficient is the point you have reached (Lat. 'pervenisti') crying. That δακρύων is the participle, not the noun, is evident from the lengthening of the middle syllable. Cf. Eur. Herc. 1394, ἀνίστασ', ὦ δύστηνε, δακρύων δ' ἄλῖς. Trach. 1157, ἐξήκεις δ' ἵνα | φανῇ —.

1516. πειστέον. 'I must obey,' δεῖ με πείθεσθαι. Phil. 994, πειστέον τάδε. Eur. Hipp. 1182, πειστέον πατρός λόγοις. Iph. T. 118. κεί μηδὲν ἡδύ. 'Altho' it be in no way agreeable.' So οὐδὲν Ant. 393. πάντα γὰρ καιρῷ καλά. Qu. πάντα γ' ἐν (or δὴ 'ν) καιρῷ καλά. Or πάντα σὺν καιρῷ —. Cf. Oed. C. 809, ὡς δὴ σὺν βραχέα — ἐν καιρῷ λέγεις. Hartung reads: πάντα τὰν καιρῷ. καιρῷ. 'In season, at the proper time.'

1517. ἐφ' οἷς. 'On what conditions.' Brunnck compares Arist. Pl. 1068, οὐκοῦν ἐπὶ τοῦτοῖς εἰσώ; 1000. 1141. Lys. 251. Ran. 589. Qu. οἴσθ' ἐφ' οἷσιν εἰμι, or οἴσθ' ἐφ' οἷς εἴσεμι. νῦν for οὖν ed. Lond. εἰμι Heath. Brunnck. εἰμί the mss. A common error. λέξεις —. I. e. εἰ λέξεις, τότ' εἴσομαι κλύων. Erfurdt compares Aesch. Sept. 268, λέγοις

ἀν ὡς τάχιστα, καὶ τάχ' (τότ' ?) εἴσομαι. Plaut. Pseud. ii. 2. 62, 'Scin' quid te orem, Syre? — Sciam, si dixeris.' Add Arist. Pac. 1061, ἀλλ' οἴσθ' ὃ δρᾶσον; — \*Ὦν φράσης.

1518. γῆς μ' ὅπως πέμψεις. γῆς ὅπως πέμψεις τ' P. 'See that thou send me out of this land.' πέμψεις. πέμψης Bar. Trin. Aug. b. ἄποικον B. Aug. b. Livv. and v. r. in A. H. Bodl. ἀπ' οἴκων B. v. r. L (supr. ου, a corr.). P. Bar. Laud. Bodl. Trin. Ald. Cf. Tr. 1275, λείπου μηδὲ σὺν, παρθέν', ἀπ' οἴκων (ἄποικος?). Gl. Aug. b: ἐξόριστον. Cf. 166, ἡνύσατ' ἐκτοπίαν. 1340, ἀπάγετ' ἐκτόπιον. τοῦ θεοῦ μ' αἰτεῖς δόσιν. 'The gift you ask me is the god's (to grant).'

1519. ἀλλὰ θεοῖς γ' —. 'Well to the gods assuredly I am (am become) most hateful' (ἐχθροδαίμων), and so they will not refuse to grant me this. On this sense of ἦκειν and ἔρχεσθαι cf. 1358, φονεὺς — ἦλθον. 1433, ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ. Oed. C. 1177, ἔχθιστον φθέγμα τοῦθ' (τοῦδ' ?) ἦκει πατρί. 1265, καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἦκειν. Ant. 99, ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη. El. 69, σοὺ γὰρ ἔρχομαι | δίκη καθαρτής. 202, ὦ — ἡμέρα | ἐλθοῦς' ἐχθίστα δὴ μοι. 1202, οὐ δὴ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν; Aj. 637. Phil. 180. Eur. Suppl. 1059, ἐνταῦθα γὰρ δὴ καλλίνικος ἔρχομαι. Neophron Stob. T. i. p. 385, φεῦ | τάλαινα τόλμης, ἢ πολὺν πόνον βραχεῖ | διαφθεροῦσα τὸν ἐμὸν ἔρχομαι χρόνῳ. Plato Theag. p. 129 A. ἔρχομαι ἀποθανούμενος. And ἔρχομαι λέξων in Herodotus. Matth. Gr. § 566. 7. Herm. ad Med. 1024. So in Latin, Virg. G. I. 29, 'An deus immensi venias maris.' Aen. v. 344, 'Gratior et pulchro veniens in corpore virtus.'

ΟΙ. φῆς† τάδ' οὖν ; ΚΡ. ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙ. ἀπαγέ νῦν μ' ἐντεῦθεν ἤδη. ΚΡ. στείχε νυν, τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἔλῃ" μου. ΚΡ. πάντα μὴ βούλου κρατεῖν

καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο."

ΟΙ." ὦ πάτρας Θήβης ἔνοικοι, λεύσσειτ', Οἰδίπους ὄδε,"

γ' add A. L. M. P. &c. Ald. om. F. N. and several others. ἔχθιστος. αἰχθιστος Ald. αἰσχιστος Cant.

τοιγαροῦν —. 'Well then (in that case), you shall shortly gain your wish.' Creon had above (1442) hesitated to kill Oedipus, at least till he had referred the matter to the god; but he has no objection to offer to his leaving the country, this being the milder alternative prescribed by the oracle. Mitchell thinks the tone of this remark of Creon savours of cold irony. Cf. on 1445. It may be so, but such a supposition is rather at variance with the idea we are led to form of Creon's character, which, however unfavourably depicted in the Oedipus Coloneus and the Antigone, in the present play at least is not a bad one.

1520. φῆς τάδ' οὖν; 'Dost thou then consent to this?' V. Seidl. ad Eur. El. 33.

1521. ἀπαγε νῦν and στείχε νῦν edd. vett. Corrected by Br. Elmsl. &c. Qu. στείχε, τῶν τέκνων δ' ἀφοῦ. ἀφοῦ. 'Leave hold of, let go.' Arist. Av. 627, οὐκ ἔστιν ὅπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης ἔτ' ἀφείμην.

1522. ταύτας γ'. ταύτας (om. γ') G. πάντας γ' Ald. πάντα γ' Aug. b. c. ἔλῃ L. M. P. ἔλῃς (ἐλῆς N.) Aug. b. and others. Schol. rec.: ἔλῃ. ἀφέλῃ, ἀπ' ἐμοῦ λάβῃς. μου. μοι (supr. ου) N. Elmsley conjectures ἔλῃ με (for ἀφέλῃ με?). As our poet is fond of omitting prepositions, and using simple for compound verbs, we may perhaps suppose the simple ἔλῃ here put for the compound ἐξέλῃ. Oed. C. 541, δ — πόλεος ἐξελέσθαι. El. 1157, ἀλλὰ ταῦθ' ὁ δυστυχῆς | δαίμων — ἐξαφείλετο. Perhaps μηδαμῶς τάσδ' (or τῶδ', or ταῦτ') ἐξέλῃ μου, or τοῦτῳ ἔξελῃ μου, or τοῦτῳ γ' (or ταῦτα γ', cf. on 1504) ἔλῃ μου. Compare on El. 1208, μὴ πρὸς γενεῖου μὴ ἔελῃ (μὴ ἔέλῃς Mon.) τὰ φίλτατα. πάντα μὴ βούλου κρατεῖν. 'Do

not wish to prevail in every thing.' Gl. B: κρατεῖν. νικᾶν. A proverbial expression, as Suidas informs us, used of those who expect to have their own way in every thing. Creon therefore from prudential motives refuses to let his daughters accompany their blind father.

1523. ἀκράτησας. 'What you have already gained,' your past successes. Schol: ὅσα νενίκηκας, οὐ συνήνεγκέ σοι. Schol. rec: ξυνέσπετο. συνήνεγκε, συμφέροντα ἦν. Schneid. explains: 'for where thou hast prevailed, the advantage has not faithfully followed thee through life.' The expression in the text, if not corrupt, is, at least, like many others in our author, singularly strange and peculiar. Perhaps οὔτι (or οὐχι) σὺ ξυνήνεγκεν βίῳ. Or οὔτι τῷ βίῳ σου — —.

1524—30. The genuineness of these lines has been called in doubt by many scholars, without however sufficient ground. In my opinion the play would terminate very abruptly without them. They are expressly assigned by the Scholiast to Oedipus (Schol: καὶ αὐτάρκως ἔχει τὸ δράμα· τὰ γὰρ ἐξῆς ἀνοίκεια γνωμολογούντος τοῦ Οἰδίποδος), and certainly very similar words are put in the mouth of Oedipus in Eur. Ph. 1758 f. Compare also the close of the Prometheus of Aeschylus, where Prometheus himself makes the concluding address respecting his own unhappy lot. In a similar manner Antigone speaks of herself Ant. 939, λεύσσετε, Θήβης οἱ κοιρανίδαι, | τὴν βασιλῖδα τὴν μούνην λοιπὴν, | οἷα πρὸς αἰῶν ἀνδρῶν πάσχω. The address ὦ πάτρας Θήβης ἔνοικοι suits, I imagine, Oedipus (who had so recently made the discovery that Thebes was his native land) better than the Chorus. If such be the case, we should perhaps restore ἐλήλυθα for ἐλήλυθεν 1527, the alteration having been made, we may suppose, in order to adapt the passage to the Chorus. In the conclud-



ὅς τὰ κλείν' αἰνίγματ' ᾗδει\* καὶ κράτιστος ἦν  
 ἀνὴρ,  
 ὃν τίς οὐ ζήλω πολιτῶν τῆς τύχης" ἐπέβλεπεν;\* 1525

ing lines of the Phoenissae Oedipus speaks of himself in the first person, κατέσχον, ἐξελαύνομαι, θρηνῶ, ὀδύρομαι. Whence, as the third is used here, an inference may be drawn that in the present passage the speaker is another than Oedipus. Yet Oedipus speaks of himself in the third person 1366, τοῦτ' ἔλαχ' Οἰδίπους. I feel therefore much disposed with Hartung to assign these lines to Oedipus. They are usually put in the mouth of the Chorus.

1524. Θήβης ἔνοικοι. Trach. 1092, Νεμέας ἔνοικον—λέοντα. λεύσσει. λεύσειτ' P. For Οἰδίπους ᾗδε, which is to be connected with εἰς ὅσον — ἐλήλυθεν, we should have expected, according to the usual Attic construction, the accusative Οἰδίπουν τόνδε (cf. Ant. 940—1), and indeed with but little alteration we might restore it by reading, τόνδε λεύσσειτ' Οἰδίπουν. Cf. Aj. 502, ἴδετε τὴν ὀμεινέτιν | Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ, | οἷας λατρείας ἀνθ' ὅσον ζήλου τρέφει.

1525. κλείν' for κλείν' P. Cf. Eur. Ph. 1638, ὃ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα; ᾗδη or ἦδη or ἦδη L. (supr. ei). P. Aug. c. Br. Elmsl. edd. recce. ᾗδει Ald. vulg. The Schol. explains ᾗδη by ἔγνω, and κράτιστος by μέγιστος, having no doubt in view the very similar passage about Oedipus in Eur. Ph. 1759, ὃς τὰ κλείν' αἰνίγματ' ἔγνω, καὶ μέγιστος ἦν ἀνὴρ. So marvellously like indeed are the two verses to one another, that we must suppose either that one poet plagiarized from the other, or that some grammarian interpolated one from the other. As Sophocles is known to have had a partiality for copying from others (cf. on Oed. C. 522), it is not unreasonable to suppose that in the present instance he took Euripides for his model. Porson, on the other hand, considers this line to have crept into the text of Euripides from the similar passage of Sophocles written in the margin. Valck. likewise considers the two lines in Euripides, ὦ πάτρας — ἀνὴρ, to have been interpolated, with some trifling alteration, from Sophocles. As the third person here seems required, I have recalled ᾗδει, the usual contracted form from ᾗδεε, whereas ἦδη is a con-

traction of the first person ᾗδεα. I much doubt whether ᾗδη, at least in Attic Greek, is ever the third person. But I should much prefer in place of ᾗδει that which the Schol. gives as an explanation, ἔγνω ('learnt, discovered,' Lat. 'cognovit'), as in Eur. Hipp. 346, οὐ μάντις εἰμὶ τὰ φανῇ γινῶναι σαφῶς. Cf. on 1527.

1526. ὅστις οὐ (οὐ om. Pal. 356) ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων. This verse, as thus read in the mss., is destitute of meaning. It is surprising that the editors should have overlooked the ingenious and satisfactory emendation of Musgrave, ὃν τίς οὐ ζήλω πολιτῶν τῆς τύχης ἐπέβλεπεν; 'upon whom which of his fellow citizens did not look with a feeling of admiration because of his fortune?' I had myself hit upon the self same conjecture, and was gratified to find I had already been anticipated by the above elegant scholar. We might also well read: ζήλων — τῆς τύχης, 'esteeming because of his good fortune.' So Arist. Vesp. 1450, ζήλω γε τῆς εὐτυχίας | τὸν πρέσβυν. (El. 1027, ζήλω σε τοῦ νοῦ.) Or ζήλω καὶ τύχαις, 'by reason of his happiness and good fortune' (cf. Aj. 503). Or ὃν τὸ πρὶν (or πάρος, or τότε) ζήλω πολῖται τῆς τύχης ἐπέβλεπον. Hartung reads: οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν; Canter and Ellendt likewise had proposed ταῖς τύχαις. Wunder, in despair of eliciting any satisfactory meaning, is disposed to bracket the verse as spurious(!). With ὃν τίς οὐ — cf. Fr. 782, ὅπου τίς ὄρνις οὐχὶ κλαγγάνει; Oed. C. 1133, ᾗ τίς οὐκ ἐνὶ | κηλὶς κακῶν ξύν-οικος; Eur. Ph. 892, καγὰ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη —; Dem. de Cor. p. 241, ὑβρίζομένων καὶ τί κακὸν οὐχὶ πασχόντων —. p. 1152, δεομένων τούτων ἀπάντων καὶ τίνα οὐ προσπεμπούντων. Gl. B: ζήλω. μακαρισμῷ. Cf. Aj. 503, οἷας λατρείας ἀνθ' ὅσον ζήλου τρέφει. Ant. 1161, Κρέων γὰρ ἦν ζηλωτὸς ὥς ἐμοί (ὥς οὐδεὶς;) ποτε. ἐπέβλεπεν. Cf. the Latin, 'invidēbat' (whence our 'envied'). Cicero (Tusc. iii. 9) derives 'invidia' "a nimis intuen-do fortunam alterius," like the Greek ἐπίβλεψις or ἐμβλεψις. Benedict cites Ep. James ii. 3, καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν.

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.  
 ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν χρεῶντ'  
 ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν  
 τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

Plutarch. V. Philop. c. 11, ἐπίβλεψιν γενέσθαι τοῦ θεάτρου πανταχόθεν εἰς τὸν Φιλοποίμενα, καὶ κρότον μετὰ χαρᾶς.

1527. κλύδωνα — συμφορᾶς. Aesch. Pers. 606, ὅταν κλύδων | κακῶν ἐπέλθῃ. Eur. Med. 363, ἄπορον κλύδωνα κακῶν. Ph. 878, ἐν γὰρ κλύδωνι κείμεθ'. ἐλήλυθεν. Perhaps ἐλήλυθα. Cf. on 1524. The correction may have arisen from the disturbance in prec. v.

1528. ὥστε —. 'So that.' Cf. Oed. C. 565. Construe: ὥστε (δεῖν, or χρεῶν) ἐπισκοποῦντα ἐκείνην τὴν τελευταίαν ἡμέραν μηδένα θνητὸν ὄντα ὀλβίζειν &c. ὄντ' ἐκείνην. ὄντα κείνην F. ὄντα also P. Pal. 356. ἰδεῖν the mss. vulg. ἔδει Stanl. ad Aesch. Theb. 778. γε δεῖ Hart. γε δεῖν Matth. The emphasis being on τελευταίαν, the particle γε is not improperly added. I had myself, besides γε δεῖ, also thought of χρεῶν, or βίου. For the sentiment the editors compare Trach. 1. Fr. 520, μήπω μέγ' εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς. 572, οὐ χρεῖ ποτ' εὖ πράσσοντος ὀλβίσαι τύχας | ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἦδη βίος | διεκπερανθῇ, καὶ τελευτήσῃ βίον. Aesch. Ag. 902, ὀλβίσαι δὲ χρεῖ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. Eur. Tro. 509, τῶν δ' εὐδαιμόνων | μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ. Iph. A. 161, θνητῶν δ' ὀλβιος εἰς τέλος οὐδεὶς | οὐδ' εὐδαιμών' | οὐπω γὰρ ἔφν τις ἄλυπος. Andr. 100, χρεῖ δ' οὐποτ' εἰπεῖν οὐδέν' ὀλβιον βροτῶν, | πρὶν ἂν θανόντος τὴν

τελευταίαν ἴδῃς, | ὅπως περάσας ἡμέραν ἥξει κάτω. El. 954. Suppl. 270. Herc. 103. Her. 865. Antiop. Fr. 39, 5. Aug. Fr. Dionysius Stob. ciii. p. 560, θνητῶν δὲ μηδεὶς μηδέν' ὀλβιον ποτε | κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ. | ἐν ἀσφαλεῖ γὰρ τὸν θανόντ' ἐπαινέσαι. Arist. Eth. Nic. i. 10. Juvenal x. 274. Ovid. Met. iii. 136, 'Ultima semper | Expectanda dies homini; dicique beatus | Ante obitum nemo supremaque funera debet.' Auson. Lud. vii. Sap.: 'Spectandum dico terminum vitae prius. | Tum judicandum, si manet felicitas.' The sentiment is probably derived from the narrative of Solon and Croesus recorded in Herod. i. 32, where Solon's apophthegm is thus recorded, σκοπέειν χρεῖ παντὸς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται· πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψεν. Cf. on Ant. 908. The story of Oedipus illustrates no less forcibly the truth of another maxim given by our poet, Fr. 104, μὴ πάντ' ἐρέυνα' πολλὰ καὶ λαθεῖν καλόν.

1529. ἐπισκοποῦντα. 'Looking to, attentively considering.'

1530. τέρμα τοῦ βίου. The former noun without the article, as in Oed. C. 725, τέρμα τῆς σωτηρίας. Phil. 900, δυσχέρεια τοῦ νοσήματος. Quoted by Erf.

τέρμα — περάσῃ. Cf. Oed. C. 1720, ὀλβίως γ' ἔλυσεν τὸ τέλος — βίου.



**ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.**

## Τ Π Ο Θ Ε Σ Ι Σ.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΘΙΔΙΠΟΥΣ<sup>1</sup> συννημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ<sup>1</sup> Οἰδίπους ἤδη γεραιὸς<sup>2</sup> ὢν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ<sup>3</sup> τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον<sup>4</sup>, ὡς αὐτός φησι, χρησθὲν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων, καὶ τὴν γενησομένην<sup>5</sup> ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν<sup>6</sup> αὐτὸν εἰς τοῦπίσω ἀπρακτος ἀπαλλάττεται<sup>7</sup>. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὸς ὁ Σοφοκλῆς ἐποίησε<sup>8</sup>, χαριζόμενος οὐ μόνον τῇ πατρίδι<sup>9</sup>, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν<sup>10</sup>. ὥστε τὸν μὲν δῆμον ἐπίσημον ἐπιδείξαι<sup>11</sup>, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορθήτους ἔσεσθαι καὶ τῶν ἐχθρῶν

<sup>1</sup> ὁ added from L.

<sup>2</sup> So L. γηραιὸς vulg.

<sup>3</sup> As if ὑπὸ μιᾶς τῶν θυγατέρων (as Brunck reads) had preceded. Turnebus thus interpolates, τῶν γὰρ ἀρσένων αἱ θήκαιαι &c.

<sup>4</sup> So L. τὸ πυθ. vulg.

<sup>5</sup> γενομένην vulg. I have given γενησομένην with Elms. Wund.

<sup>6</sup> ἀπαγαγεῖν A. B. Br.

<sup>7</sup> ἀποστέλλεται B.

<sup>8</sup> ἐποίησεν, 'composed.' For it does not seem to have been 'performed' till after his death (see next Arg.). According to Val. Max. viii. 7. 12, he wrote this play when he was near upon his hundredth year. That he composed tragedies to an extreme old age is stated by Cic. Cat. Maj. c. 7, and Apul. Apol. p. 298. He is said by Lucian Macrob. c. 24 to have attained the great age of ninety-five.

<sup>9</sup> See Schol. on 457, and on Aj. 202. El. 707. 731.

<sup>10</sup> So B. Κολωνῆθεν L. Κολωνόθεν A. Ald. Eust. p. 351, 10. Κολωνῆθεν occurs, as Elmsley remarks, in Dem. p. 535, 9. 1352, 8, and ΚΟΛΩΝΗΘΕΝ in an inscription ap. Chandler. p. 70.

<sup>11</sup> So A. Dind. (1852). As Elmsley had conjectured. ἀποδείξει vulg.



αὐτοὺς κρατῆσαι ὑποτίθεται ὁ Οἰδίπους προαναφωνῶν ὅτι <sup>1</sup> διαστεινιάσονται πρὸς Θηβαίους ποτὲ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον <sup>2</sup> αὐτοῦ <sup>3</sup>.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ <sup>4</sup> Κολωνῷ, πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν <sup>5</sup>. προλογίζει Οἰδίπους.

### ΑΛΛΩΣ <sup>6</sup>.

Τὸν ἐπὶ Κολωνῷ Οἰδίπουν <sup>7</sup> ἐπὶ τετελευτηκότι τῷ πάππῳ Σοφοκλῆς ὁ υἱδοῦς <sup>8</sup> ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος <sup>9</sup>, ὃς τέταρτος ἀπὸ Καλλίου <sup>10</sup>, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν <sup>11</sup> Ἀριστοφάνης ἐν τοῖς Βατράχοις <sup>12</sup> ἐπὶ Καλλίου <sup>13</sup> ἀνάγει τοὺς τραγικοὺς <sup>14</sup> ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ὡς συγκαθῆκε τοῖς Βατράχοις <sup>15</sup>, φησὶν οὕτως·

<sup>1</sup> ὅτι A. Dind. (1852). καὶ ὅτι vulg. Qu. ὅτι καὶ στασιάζουσιν.

<sup>2</sup> According to Arizelus and Lysimachus, whose testimony is adduced by Schol. on 91, Oedipus was buried, not in Colonus, but in the temple of Ceres at Eteonus in Boeotia. Homer (Il. ψ'. 679) expressly mentions the tomb of Oedipus in Thebes, with which cf. Paus. i. 28. 7. Euripides (Phoen. 1697—1701) makes out that it was fated he should die at Colonus.

<sup>3</sup> αὐτοῦ B. Br.

<sup>4</sup> ἱππίῳ Κολωνῷ Herm. Dind. (1852). ἱππίῳ vulg. ἱππείῳ L.

<sup>5</sup> That it consisted of inhabitants of Colonus is expressly stated 77—80.

<sup>6</sup> This argument is found only in L., whence it was carelessly copied by Victorius, from whose papers it was inserted by Thiersch in Act. Phil. Monac. i. 322.

<sup>7</sup> Οἰδίπουν L. Dind. (1852). Οἰδίποδα vulg.

<sup>8</sup> υἱδοῦς L. Qu. υἱδοῦς, as υἱδιον. At least this would be Attic.

<sup>9</sup> Μήκωνος L. He is called Μικίων in Diod. S. xiv. 7. The true orthography is ascertained from the Parian marble, as remarked by Elmsley. Micon was archon eponymus Ol. 94, 3. A.C. 402.

<sup>10</sup> See Elmsl.

<sup>11</sup> μὲν δ L. Which is perhaps correct.

<sup>12</sup> All that the writer intends to show is, that at the time of the performance of the Βάτραχοι, in the archonship of Callias, our poet, equally with Aeschylus and Euripides, is represented as being dead. But he speaks rather carelessly, perhaps from confounding this play with the Δῆμοι of Eupolis: for though all three poets were then dead, only one is carried back to the upper world.

<sup>13</sup> Cf. Arg. Ran. I. e. Ol. 93, 3.

<sup>14</sup> στρατηγούς L. Elmsley remarks: "Non Aristophanes Ranis, sed Eupolis Δήμοις, ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem. V. ad Eur. Med. 389—92, p. 146. In Ranis ἀνάγεται Aeschylus." The correction τραγικοὺς, made by Clinton (Fast. Hell. ii. p. xxxvi. ed. tert.), is adopted by Dind. Wund. and others. The two words, it seems, are often confused (as by Schol. Arist. Ran. 700. Suid. v. Φιλοκλῆς Πολυπείθους, and others).

<sup>15</sup> With this agrees the writer of the Arg. Ran.

μάκαρ Σοφοκλῆς, ὃς πολλὸν χρόνον βιοὺς  
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιὸς,  
πολλὰς ποιήσας καὶ καλὰς τραγωδίας·  
καλῶς <sup>1</sup> ἔτελεύτησ' <sup>2</sup>, οὐδὲν ὑπομείνας κακόν."

ἐπὶ δὲ τῷ λεγομένῳ ἱππίῳ <sup>3</sup> Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἕτερος  
Κολωνὸς ἀγοραῖος <sup>4</sup> πρὸς τῷ Εὐρυσακείῳ <sup>5</sup>, πρὸς ᾧ οἱ μισθαρνοῦντες προ-  
εστήκεισαν, ὥστε <sup>6</sup> καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν  
διαδοθῆναι

ὅψ' ἦλθες, ἀλλ' ἐς τὸν Κολωνὸν ἴεσο <sup>7</sup>.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὗτος, πόθεν ἦλθες <sup>8</sup>; B. ἐς Κολωνὸν ἰέμην <sup>9</sup>,  
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων."

### ΣΑΛΟΥΣΤΙΟΥ ΥΠΟΘΕΣΙΣ <sup>10</sup>.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙ-  
ΠΟΔΙ. πεπῆρωται γὰρ καὶ ἀφίκται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μιᾶς  
τῶν θυγατέρων, Ἀντιγόνης. καὶ ἐν τῷ τεμένει <sup>11</sup> τῶν σέμνων [Ἐρινύων] <sup>12</sup>,

<sup>1</sup> καλῶς L. καλῶς τ' Vict. Thiersch. καλῶς δ' Herm. Dind. Perhaps καλῶς, with a full stop after δεξιός. Or. B. καλῶς γ' — (assigned to a second speaker). But it is not unlikely that either the second or the fourth line is an interpolation.

<sup>2</sup> So Elmsl. ἔτελεύτησεν L.

<sup>3</sup> ἱππίῳ L.

<sup>4</sup> The two Coloni, ἀγοραῖος and ὁ τῶν ἱππέων, are mentioned also by Harp. v. Κολωνίτας. Poll. vii. 132. Suid. [Schol. Eur. Ph. 1701]. The latter is placed by Pausanias i. 30. 4 near the Academy.

<sup>5</sup> The existence of an altar or chapel sacred to Eurysaces the son of Ajax at Athens is mentioned by Paus. i. 35. 2.

<sup>6</sup> ὥστε is added by Thiersch.

<sup>7</sup> ἴεσο L.

<sup>8</sup> ποτ' εἰσήλθετ' L. πόθεν ἦκεις Harpocr. v. Κολωνίτας. Wund. πόθεν ἦλθες Vict. But the answer does not agree with the question. Qu. οὗτος σὺ, ποῖ θεῖς; (The disturbance perhaps arose from σὺ having fallen out.) Or οὗτος, τί δ' ἦλθες;

<sup>9</sup> ἰέμην (i. e. I was on my way) Meineke. ἦ μὴν Harpocr. ὥχόμην L. In the line following I suspect the true reading is, A. ἦ (or μῶν) τὸν ἀγοραῖον; B. μᾶλλὰ τὸν τῶν ἱππέων.

<sup>10</sup> σαλουστίου <sup>π</sup>υπθαγόρου L. The addition of <sup>π</sup>υπθαγόρου or <sup>π</sup>υπθαγορείου (so B.), as Dind. observes, is no doubt due to the ignorance of some grammarian, who failed to perceive that this <sup>π</sup>υ is merely a compendious form for ὑπόθεσις. Compare the Arg. of the Antigone thus written in the same L., σαλουστίου <sup>π</sup>αν <sup>π</sup>υ. A sophist Salustius is mentioned by Suidas.

<sup>11</sup> ἔστιν ἐν τῷ. With Hermann I have ejected ἔστιν.

<sup>12</sup> Bracketed by Elmsl. Wund. But cf. Aj. 837.



ὃ ἐστὶν ἐν τῷ καλουμένῳ ἱππίῳ<sup>1</sup> Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἴστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἐστὶν ἐτέρῳ βεβήλῳ τόπος, αὐτόθι κάθηται καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν<sup>2</sup> ὅτι τις ἄρα<sup>3</sup> τῷ χωρίῳ τούτῳ<sup>4</sup> προσκάθηται<sup>5</sup>. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν χοροῦ σχήματι, μαθησόμενοι τὰ πάντα<sup>6</sup>. πρῶτος οὖν ἐστὶ καταλέγων τὴν ὁδοιπορίαν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἢ οἰκονομία ἐν τῷ δράματι, ὥς οὐδενὶ ἄλλῳ<sup>7</sup> σχεδόν.

<sup>1</sup> ἱππίῳ — ἱππίου Br. ἱππείῳ — ἱππέλου A. L.

<sup>2</sup> ἀγγελῶν Br. ἀπαγγελῶν B. ἀγγέλλων A. L.

<sup>3</sup> ὅτι τις ἄρα B. ὅτι ἄρα L. ὅτι παρὰ A. Qu. ὅτι τις πάρα.

<sup>4</sup> τῷ χωρίῳ τούτῳ B. τῷ χωρίῳ τοῦτο L. τῷ χωρίῳ A.

<sup>5</sup> So A. προκάθηται B. L.

<sup>6</sup> δέοντα B.

<sup>7</sup> οὐδέν ἄλλο B. Br.

## OEDIPUS COLONUS.

WHEN Oedipus, in his younger days, went to Delphi to consult Apollo as to his real parentage, the god among other things delivered an oracle to this effect, that after a lapse of many years he should conclude his wanderings in a land, where he should find a sanctuary dedicated to some venerable goddesses (*σεμναὶ θεαὶ*), that there he should end his mortal career, and be buried, bringing future blessings on those who had received him, and a curse upon those who had cast him out; moreover that the gods would then vouchsafe some portent as a sign of his approaching end (vv. 87—95). The fulfilment of this oracle forms the subject of the present drama. Led by the hand of his affectionate daughter, the blind old man, expelled from the city which once had idolized him as its deliverer and sovereign, arrives at Colonus, a small rocky eminence, distant a little more than a mile from Athens to the n. w. Here, wearied with his journey, he sits down, until accosted by a native, who abruptly bids him quit the spot he is occupying, as being sacred. At the request of Oedipus, who expresses a desire to see the ruler of the land, the stranger goes to report the circumstance to the inhabitants of the place. A body of these, constituting the Chorus, presently make their appearance, at the approach of whom Oedipus and his daughter retire to conceal themselves within the sacred grove. As they are searching for the trespassing wanderer, Oedipus presents himself to their view; and at their urgent solicitations emerging from the enclosure, and seating himself down, he enters into conversation with them, and reluctantly reveals who he is. Upon which confession he is at once requested to leave the country; but the tender appeal of Antigone, who reminds them of their previous engagement to protect him, softens their anger; and they decide to refer the matter to the king. Meanwhile Ismene, the other daughter, arrives unexpectedly from Thebes, with the intelligence of the disagreement between the two brothers, and of the arrival of an oracle declaring the presence of Oedipus in Thebes, whether alive or dead, desirable



for the inhabitants; and that in consequence they had determined to secure his person, and, inasmuch as his guilt as a parricide precluded his future interment in Theban soil, to keep possession of him as near as possible to their territory. Oedipus hereupon denounces a curse upon his sons for their unnatural conduct to their father, and expresses a desire to remain where he is, a blessing to the land, if it will protect him from the threatened attack of his countrymen. At the request of the Chorus he first purifies himself by certain expiatory rites from the guilt he had unconsciously contracted by entering the sacred sanctuary, and then is further questioned by them as to his past grave offences. In the midst of their conversation, the king, Theseus, is announced, who, after hearing the circumstances of the case, gives assurance to Oedipus of his protection. Accordingly Creon, king of Thebes, who had come with an armed force, prepared, by fair or foul means, to carry off Oedipus, is baffled in the attempt by the valour of the Athenians; and the two daughters who had been forcibly abducted as hostages, with a view to induce him to follow them to Thebes, are recovered and restored to their anxious parent.

The course of the play is now relieved by an episode, wherein Polynices, who had been expelled by his brother from Thebes, and is about to invade that city in order to enforce his rights, endeavours to enlist the goodwill of his father on his side, by engaging to restore him to his native land; but the aggrieved parent indignantly spurns the overtures of the unworthy son, and utters further imprecations upon him. The latter hereupon in hopeless despair takes his departure, carrying with him the sentence of death.

Presently a crash of thunder strikes the ear! It is the promised signal assigned by the gods, foreboding the near departure of Oedipus to the shades below! There is no time to be lost; the king, who has important secrets to learn in private from the mouth of the departing hero, must be fetched. Theseus arrives in haste; and Oedipus, taking farewell of the Chorus, at his own request leads the way himself, without a guiding hand, except the unseen one of Hermes, to the sacred spot where his mysterious disappearance is to take place. After an exquisitely sublime and touching prayer to the powers below to accord a favourable reception to the coming stranger, a messenger enters, who gives to the anxious citizens a minute account of the circumstances attending his peaceable exit from this world of woe.

“As the life of Oedipus had been extraordinary and eventful, so was his death to be awful and mysterious. He had not lived, neither could he die, like an ordinary mortal. . . . Accordingly the earth,

convulsed and trembling, the appalling and incessant thunder, the glare of lightning, and the howling of the storm, the solemn intervals of silence, in which the voice of some invisible messenger is heard to murmur from beneath a summons to the devoted monarch, the consternation even of the resolute and intrepid Theseus, all these tend to produce a scene, which for loftiness of conception and magnificence of execution, is not excelled by any relic of the Grecian drama, even in the compositions of the wild and terrific Aeschylus."—DALE.

The drama concludes with a joint wail of the Chorus and the two maidens, in which, while the latter lament their bereaved and helpless condition, the former administer what comfort they can, and Theseus assures them of his protection and assistance.

The 'Oedipus at Colonus' forms a proper sequel and counterpart to the 'King Oedipus.' In the preceding play we saw him, the innocent victim of Divine vengeance, visited with a cruel fate, and plunged into an unfathomable abyss of woe. Here all is reversed. Having drunk to the very dregs the cup of misery, so that stern Justice herself appears satisfied, the fallen monarch becomes in his old age an object of favour both with gods and men; and closes a chequered career in tranquillity and peace, surrounded with a mysterious and marvellous halo of glory. The remark of Ismene, 394, *νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν*, and that of the Chorus, 1565, *πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἰκνουμένων πάλιν σφε δαίμων δίκαιος αὔξοι*, well express the scope of the present play. The history of the life of Oedipus in general is well illustrated by a passage of our poet in *Ant.* 1158, *τύχη γὰρ ὀρθοῖ καὶ τῆχῃ καταρρέπει | τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἶεί*.

"It constitutes," says Dale, "a most satisfactory and appropriate sequel to the 'Oedipus Tyrannus,' inasmuch as it supplies that *moral* effect, in which its precursor is unquestionably deficient. To behold an individual, like Oedipus, suffering on account of crimes into which he had been unconsciously betrayed by the very means which he had taken to avoid them, is a painful, if not an unnatural spectacle; and we derive little or no instruction from the calamities of one, who is punished rather from the caprice of the gods, than for actual and deliberate transgression."

"*Oedipus at Colonus* forms the direct antithesis to *Oedipus King*, to which indeed our poet felt himself bound in moral and poetical justice to add this as its indispensable complement; while, at the same time, this side of the mythus would possess a peculiar attraction for him, in the opportunity it afforded for celebrating the gods and heroes of his native Colonus, and the old Athenian piety (*εὐσέβεια*) and humanity (*ἐπιείκεια*). In the former piece a noble-hearted



prince, the innocent victim of a divine appointment, by which he was involved in a complication of most unnatural horrors, was suddenly hurled down from an envied height of prosperity; here the life-weary old man, by the grace of the same gods who persecuted him erewhile, shines out in the evening of his dark day, resplendent with a marvellous glory. Nay, even after death, he becomes in his grave itself a source of blessings to the state, which in receiving him has piously furthered the will of the gods. So entirely is all reversed here: for in the former play he brought dire calamities upon the state which received him as its king." (Schneid. *Introd.* p. v.) Its plot, if such it can be called, is of the simplest possible kind, consisting in the fulfilment of the oracle already alluded to; its course being ingeniously diversified with several interesting episodes, more or less connected with the action of the play. The poet too has likewise cleverly availed himself of the mythic basis on which the drama is founded, to extol the praises of his own birth-place, Colonus, and in connexion with that demus to introduce an encomium upon Attica at large.

In many respects this drama bears a strong affinity to the *Eumenides* and the *Supplices* of Aeschylus, as in others again to the *Supplices* and the *Heraclidae* of Euripides, as we are reminded by Schneidewin, to whose carefully written Introduction I must refer the reader for the particulars of the points of resemblance.

Its merits as a composition, like its predecessor the 'King Oedipus,' are of the highest order, both of these dramas, in my opinion, immeasurably excelling the other extant ones of our poet. If the one is remarkable for its admirable ingenuity and skilful contrivance in the arrangement of the several parts, and the development of the plot; the other is no less so for the elaborate polish, the deep religious feeling, and the exquisite tone of sublime pathos and dignified grandeur that pervade it. Val. Max. viii. 7, 12, 'Sophocles sub ipsum transitum ad mortem Oedipum Coloneum scripsit, qua sola fabula omnium ejusdem studii poetarum praeferere gloriam potuit.' 'Quid non θεῶν in Coloneo, principe, si quid sentio, fabularum Sophoclearum?' justly observes a modern critic of no mean order (Schaefer ad 1619).

As to the time of the composition of the play, it is generally allowed to have been written by the poet at a very advanced age (Arg. I. τὸ δράμα τῶν θαυμαστῶν ὃ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησεν. With which cf. Cic. Cat. Maj. 7, 22. Plut. Mor. p. 785 A. Pseudo-Lucian Macrob. 24. Val. Max. viii. 7. 12. Appul. Apol. 298); though it was not till after his death (Ol. 93, 3. B. C.

406) that it was first produced on the stage, by his grandson, of the same name, in the archonship of Micon (Ol. 94, 3. B. C. 401), according to the writer of the *Arg. Laur.* The question of the time of the first production of this play is discussed at length by Fritzche ad *Arist. Ran.* 82 (p. 39). When therefore we consider that Sophocles must have been ninety years old or more, when he wrote the 'Oedipus at Colonus,' we can hardly sufficiently admire the transcendent genius of the man, who at an age, when the bodily and mental faculties of even the most vigorous are dull and impaired, could have given birth to such a masterly production.

The popular anecdote respecting a law-suit instituted against the poet by his son, on the ground of his incompetency to manage his own family affairs, when the poet convinced his judges of his sane state of mind by reciting to them the whole or part of this play, which he had recently composed, appears to have originated with one Satyrus, a peripatetic, and to have had its foundation possibly in some imaginary trial of Sophocles, as represented by some Comic writer.

It has occasioned surprise, considering the hostility that existed between the Athenians and the Thebans at the time this play must have been written, that the poet should have spoken of his national enemies in such eulogistic terms as he does (919 f. 929. 937 f.); which circumstance has led some in consequence to suppose that these passages must have been interpolated at a subsequent period by the grandson, after Thrasybulus from Thebes had given freedom to Athens. A sufficient answer to which supposition is, that these passages are so interwoven with the context, that their excision could not be tolerated. We must therefore conclude, with Schneide-*win*, that the poet wrote, not with an eye to passing events (which is more the province of Comedy), but with reference to the state of things existing in the heroic times. Müller surmises that these passages are directed to the general mass of the people of Thebes, among whom Sophocles knew that a disposition favourable to Athens existed, while the feeling of enmity was fostered only by the aristocratic party. The actual state of hostility however between the two countries he proleptically glances at 616 f.

It is worthy of remark that this is the only play in which Sophocles has introduced a fourth actor.

Colonus, the scene of the present drama, was a rocky limestone eminence, distant ten stadia (rather more than a mile) from Athens (*Thuc.* viii. 67), on the road to Thebes by Phyle, and not far from the world-famed Academy. *V. Cic. de Fin.* v. 1. 3. It was desig-



nated Ἰππιος, to distinguish it from the Colonus ἀγοραῖος, a demus of the tribe Antiochis (afterwards of the Leontis).

The enchanting view, so rich in classic associations, which its raised position commands, a view which I have myself seen and enjoyed, is one not easily to be effaced from the memory of the classical student. Here, on the western crest of the hill, in a suitable resting-place, repose the remains of the indefatigable and learned archaeologist, Karl Otfried Müller, whose brilliant literary career was prematurely closed in that foreign land, the history and antiquities of which he had so ardently studied and so diligently described.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

---

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ<sup>1</sup>.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

<sup>1</sup> Elmsley styles this person throughout Ἀθηναῖός τις, and thinks the error arose from v. 33, where Oedipus addresses him thus, ὦ ξείνε. That he was an Athenian, probably an inhabitant of Colonus, may be inferred from 47. 78 f. Though ξένος to Oedipus, he certainly was not so to Attica.



# ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

## ΟΙΔΙΠΟΥΣ.

Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας  
χώρους ἀφίγμεθ', ἥ τίνων ἀνδρῶν πόλιν ;  
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν  
τὴν νῦν σπανιστοῖς" δέξεται δωρήμασι,  
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5  
μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί·  
στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνών

1, 2. These two lines, with the necessary change of Ἀντιγόνου for Ἀντιγόνης, are mentioned by Plutarch (V. Demetr. c. 46) as having been applied to Demetrius son of Antigonus. The two subsequent ones, according to Galen (ii. p. 5, ed. Chart.), were uttered by Aristippus on his arrival at Syracuse after an escape from shipwreck. (From Dind.) Both this play, and the Oedipus Tyrannus, are opened by the hero himself in a speech of thirteen verses. To the opening lines of this play apparently allusion is made in the following interesting passage of Cicero de Fin. v. init. 'Nam me ipsum huc modo venientem convertebat ad sese Coloneus ille locus, cujus incola Sophocles ob oculos versabatur: quem scis quam admirer, quamque eo delecter. Me quidem ad altioremem memoriam Oedipodis huc venientis, et illo mollissimo carmine, quatenus essent ipsa haec loca, requireris (52), species quaedam commovit, inanis scilicet, sed commovit tamen.' Does Cicero by 'illo mollissimo carmine' designate the entire drama, or does he allude more particularly to the ode 668 f.?

2. As in Homer Od. vi. 119, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω;

4. σπανιστοῖς — δωρ. 'With scanty gifts.' Schol: εὐτελέσι. Qu. σπανιστὸν, 'egenum.' δέξεται δωρήμ. Xen. Anab. v. 5. 24, καὶ ξενίοις — δεξόμεθα (ὕμᾱς). V. Abresch. ad Aeschyl. i. 603.

5 f. El. 450, σμικρὰ μὲν τάδ', ἀλλ' ὅμως | ἄχω δὲς αὐτῷ. σμικροῦ B. T. V. μικροῦ A. L. M. R. S. Ald.

6. μείον. μείω Suid. v. σπάνις (ed. Med.). A not unfrequent error. Cf. on 63. καὶ τόδ' ἐξαρκοῦν. I. e. ἐξαρκοῦν καὶ τόδ', 'sufficient even this for me.' Cf. Trach. 1216, ἀλλ' ἀρκέσει καὶ ταῦτα. Plat. Apol. 28 A. ἀλλ' ἰκανὰ καὶ ταῦτα. Pol. vi. 506 D. ἀρκέσει γὰρ ἡμῖν κἂν οὕτω — διέλθης. viii. 548 D. ἐξαρκεῖν μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς. Arist. Lys. 1046, ἰκανὰ γὰρ τὰ κακὰ καὶ τὰ παρακείμενα.

7. στέργειν. 'To be content with, acquiesce in.' Phil. 538, προὔμαθον στέργειν κακά. Tr. 992, οὐ γὰρ ἔχω πῶς ἂν | στέρξαιμι κακὸν τόδε λεύσσω. 486. Fr. 686, στέργειν τὰμπεσόντα. Ant. 292. Oed. C. 519. Aesch. Pr. 10, ὡς ἂν

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.  
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα' βλέπεις  
 ἢ πρὸς' βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν,  
 στῆσόν με κἀξίδρυσον,' ὡς πυθώμεθα  
 ὅπου ποτ' ἐσμέν· μανθάνειν' γὰρ ἤκομεν  
 ξένοι πρὸς ἀστῶν, χὰν ἀκούσωμεν τελεῖν.

10

διδαχθῇ τὴν Διὸς τυραννίδα | στέργειν. Ag. 1569. Eur. Ph. 1685, τᾶμ' ἐγὼ στέρξω κακά. Or. 1023. There is an allusion perhaps to the trite saying παθήματα μαθήματα. χῶ χρόνος —. I. e. καὶ ὁ χρόνος, ὅς ξύνεστί μοι, μακρὸς ὢν. I. e. 'and length of days.' Cf. 112, χρόνῳ παλαιοί. 1215, αἱ μακραὶ ἡμέραι. And on El. 42. Μακρὸς χρόνος here means 'old age,' with which, as with πένια &c., a person may be said to be conversant (συνεῖναι, συνοικεῖν, συζῆν &c.). The inversion of the object is natural enough. "Χρόνος (as Schneid. remarks) is conceived as an attendant of the man, as Oed. R. 612, τὸν παρ' αὐτῷ βίοντον." Cf. 945, ὅτῳ γάμοι ξυνόντες εὐρέθησαν ἀνόσιοι. 1134. 1246. Aj. 331, τοῖς πάλαι νοσήμασι ξυνούσι λυπεῖσθαι. Ph. 1168. Brunk in judiciously corrects, χῶ μακρὸς ξυνῶν | χρόνος. ξυνῶν. παρῶν B. T. V.

8. τὸ γενναῖον —. 'Noble-mindedness.' Cf. 1640. τρίτον. Cf. 331. Oed. R. 581. Aj. 1174. Eur. Alcm. Fr. xi. ἀλλ' εὖ φέρειν χρὴ συμφορὰς τὸν εὐγενῆ.

9. θάκησιν Seidler. edd. recc. θάκοισιν the mss. The compound ἐνθάκησις occurs Phil. 18. We may compare εἰσόκησις Phil. 534, ἄοικον εἰσόκησιν. But θάκησις would seem to signify rather 'sitting' than 'seat.' Qu. θᾶκόν τιν' ἐνθάδ' εἰ βλέπεις, or θᾶκόν τιν' εἰ ποθὶ βλέπεις. Schaefer wrongly connects θάκοισιν στῆσόν με &c.

10. For ἡ πρὸς Hartung reads χάροις. Qu. ἡ που —. βεβήλοισι. Schol: τοῖς πασι βασιμοῖς τόποις. Opposed to ἀβάτοις (167). Dative of βέβηλα. Bekk. Anecd. i. 323, ἀβέβηλος — βέβηλα δὲ ἐλέγετο τὰ μὴ ὅσια μηδὲ ἱερά· οὕτω Σοφοκλῆς. So δημόσια, 'places of public resort.' Arist. Eccl. 627, τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν. And τὰ ἐπουράνια, 'the heavenly places,' Paul. Ep. Ephes. i. 20, &c.

11. κἀξίδρυσον. Qu. κἀνίδρυσον, 'and set me therein.' Oedipus desires to be seated, in order that Antigone may be at

liberty to go and enquire about the locality. πυθώμεθα Brunk. &c. πυθόμεθα the mss. Cf. on El. 57. Gl. L: μαθησόμεθα. Whence Burges conjectures οὐ πευσούμεθα (Class. Journ. xxix. 290). Perhaps ἵνα πυθόμεθ' ἂν, 'where we may be able to enquire.' Cf. on 188.

12. μανθάνειν γὰρ ἤκομεν. I. e. ὥστε μανθάνειν, as φράσαι 35. Ant. 64, ἀρχόμεσθ' ἐκ κρείσσονων | καὶ ταῦτ' ἀκούειν &c. Eur. Hipp. 346, οὐ μάντις εἰμὶ τὰ φανῇ γινῶμαι σαφῶς. 294, γυναῖκες αἴδε (πάρεισι) συγκαθιστάναί νόσον. Or, 'we have come to this (to this condition), that we must as strangers enquire from natives.' So Schol: εἰς γὰρ τοῦτο, φησὶν, ἐληλύθαμεν, ἅτε δὴ ξένοι ὄντες, παρὰ τῶν ἀστῶν μανθάνειν, τί ἐστὶ πρακτέον ἡμῖν. See Matth. Gr. § 532. Pors. ad Med. 1300. Cf. 548, αἰδρις εἰς τόδ' ἦλθον. 981, σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα. 273, ἰκόμην ἵν' ἰκόμην. Oed. R. 687, ὁρᾷς ἵν' ἤκεις; 1158, ἀλλ' ἐς τόδ' ἤξεις (sc. τὸ ὀλέσθαι), μὴ λέγων γε τοῦνδικον. Aj. 1365, αὐτὸς ἐνθάδ' ἵξομαι. Phil. 377, ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσσοργος ὢν, &c. Tr. 1157, ἐξήκεις δ', ἵνα | φανεῖς ὁποῖος ἂν ἀνὴρ ἐμὸς καλεῖ. Eur. Ph. 1348, οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τὰδ' εἰδέναι. Herc. 1355, οὐδ' ἂν φόμην ποτὲ | ἐς τοῦθ' ἰκέσθαι, δάκρυ' ἀπ' ὀμμάτων βαλεῖν. Ion. 1431, εἰς τοῦθ' ἰκόμην. Hec. 516, ἡ πρὸς τὸ δεινὸν ἦλθετε —; Hart: μανθάνειν γὰρ χρήζομεν (!). Qu. ὅπου 'σμέν' ἐς τὸ μανθάνειν &c.

13. χὰν (καὶ ἂν) Dind. χ' ἂν B. T. V. κὰν K. S. ἂν (without the particle) A. L. Ald. ἂν δ' Elmsl. (ad Oed. R. 749). Schn. Hart. For the crasis χὰν they compare Arist. Th. 90, ἐκκλησιάσουσ' ἐν ταῖς γυναιξί, χὰν [κὰν the mss.] δέη | λέξουσθ' ὑπὲρ ἐμοῦ, and Eur. Her. 173, χοῦν for καὶ ὅ ἐν. As there is no antithesis between μανθάνειν and τελεῖν, Burges reads ἂν τ' ἀκούσωμεν (Class. Journ. xxix. 290). The crasis ἂν (ἂ ἂν) occurs Oed. R. 281. Ph. 574. Cf. on Oed. R. 749.



## ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οιδίπους, πύργοι μὲν, οἱ  
 πόλιν στέφουσιν, ὥς ἀπ' ὀμμάτων," πρόσσω 15  
 χῶρος δ' ὅδ' ἱερὸς\*, ὥς ἐπικάσαιτ', βρύων  
 δάφνης, ἐλαίας, ἀμπέλων· πυκνόπτεροι δ'

14. Οιδίπους L. Ald. Dind. Οιδίπου B. T. V. and vulg.

15. στέγουσιν (i. e. 'protect') is the reading of the mss. With it it is usual to compare Aesch. Sept. 198, πύργον στέγειν εὐχεσθε πολέμιον δόρυ. 779, στέγει δὲ πύργος. Where however στέγειν rather means 'to keep out the enemy' than 'to protect.' Consequently Wakefield's simple emendation στέφουσιν (ad Virg. G. i. 71), as more suited to the passage, has been adopted by Dind. Wund. Hart. Cf. Ant. 122, στεφάνωμα πύργων. Eur. Hec. 910, ἀπὸ δὲ στεφάναν κέκαρσαι πύργων. Schneid. thinks στέφουσιν here too ornate. Reis. defends στέγουσιν in the sense of 'occulunt.' V. Xen. Cyr. vii. 1. 33. ὥς ἀπ' ὀμμάτων. Sub. εἰκάσαι or some such verb. Cf. 152. Tr. 120. 141. Oed. R. 82. Below 76, ὥς ἰδόντι. 'To judge from the eye.' Matth. § 545. Aesch. Ag. 997, πύθουμαι δ' ἀπ' ὀμμάτων | νόστον, αὐτόμαρτυς ὢν. Eur. Med. 210, οἶδα γὰρ πολλοὺς βροτῶν | σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἔπο (i. e. 'from my own observation'), | τοὺς δ' ἐν θυραίοις ('from hearsay'). 'Ἀπ' ὀμμάτων, as ἀπὸ γλώσσης, ἀπὸ χειρὸς, ἀπὸ μνήμης &c. As however Colonus was but a very short distance from Athens (Thuc. viii. 67, ἐς τὴν Κολωνόν· ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίου μάλιστα δέκα, compared with Cic. de Fin. v. 1), Musgrave embraces with confidence the various reading mentioned by the Scholiast, ὥς ἀνομμάτω ('for a blind person' like you). So 20, ὥς γέροντι. Oed. R. 1118, ὥς νομεὺς ἀνὴρ. With ἀνόμματος, which occurs again Phil. 856, we may compare the epithets ἀνόδοντος, ἀγύναικος &c. With this opinion, notwithstanding the assertion of Reisig, that whoever supports the reading ἀνομμάτω must be himself ἀνόμματος, I have sometimes felt inclined to agree, first, because the distance *per se* could hardly be called far (πρόσω); secondly, because the phrase ὥς ἀπ' ὀμμάτων is rather an unusual one. Nor ought μακρὰ κέλευθος in 303 to cause any hesitation; for we ought certainly with Musgrave to read there μικρὰ

κέλευθος. For ὥς Hartung gives εἰς'. Qu. πύργοι μὲν οὐ | πρόσσω πόλιν στέφουσιν, ὥς ἀπ' ὀμμάτων (or ὥς | ἀπ' ὀμμάτων π. στ. οὐ πρόσσω). πρόσσω. Not 'far off,' but 'before us.' Cf. 303. The distance, however, though absolutely not great, might relatively appear so for one who was blind and tired with his journey.

16. ἱερὸς vulg. ἱρὸς B. K. L. M. S. Suid. v. Ἱρος. Dind. "Minus Attice," justly observes Elmsley. Antigone infers the place to be sacred from the character of the trees in the enclosure, as well as from the sweet strains of the nightingales, which bird loves the retirement of solitary and unfrequented thickets. ὥς σάφ' εἰκάσαι A. Ald. Reis. Dind. Wund. Schn. Hart. καὶ σάφ' εἰκάσαι R. ὥς ἀφεικάσαι (supr. π) L. ὥς ἀπεικάσαι the other mss. and Suid. v. Ἱρος. Which reading I decidedly prefer (cf. Trach. 141, ὥς ἀπεικάσαι), or rather ὥς (or ὅσα γ') ἐπικάσαι. Cf. 152. Trach. 1220, Ἰόλην ἔλεξας, ὥς γ' ἐπικάζειν ἔμε. El. 663. Aesch. Cho. 14. 567. 976. Suppl. 244. Eur. Or. 1298, Ἑλένης τὸ κώκυμ' ἐστίν, ὥς ἀπεικάσαι (ἐπ.?). Wessel. ad Herod. ix. 32. ὥς δὲ ἐπικάσαι (al. ἀπεικ.). Burges (Cl. Journ. xxix. 290) thinks the φ in ὥς σάφ' εἰκάσαι (for ὥς ἀπεικάσαι) in the next line came from the φ written as a various reading over στέγουσιν. Such a combination of words as σάφ' εἰκάσαι, the one denoting certainty, the other conjecture, is altogether improbable. βρύων — δάφνης. Cf. Aesch. Cho. 68. Arist. Ran. 332, βρύοντα στέφανον μύρτων. Athen. ii. 39 C. Alciph. iii. 31. Elsewhere and generally with the dative, as in Hom. Il. xvii. 56, ἔρνος — βρύει ἀνθεῖ λευκῷ. Aesch. Suppl. 944, ἀγαθοῖσι βρύοις. Ag. 163, παμμάχῳ θράσει βρύων. Eur. Bacch. 107, βρύετε χλοηρᾷ σμίλακι. Arist. Nub. 45, βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.

17. πυκνόπτεροι here seems to mean little more than πυκναί, with an allusion to the noun πτερόν, as if πυκναὶ ἀηδόνες πτεροῦσαι, as Elmsley explains it. So 718, τῶν ἑκατομπόδων Νηρήδων, 'the

εἴσω κατ' αὐτὸν εὐστομοῦς' ἀηδόνες.

οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.

μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν.

20

ΟΙ. κάθιζε νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν εἶνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν ;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙ. πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν\* ἐμπόρων.

25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἦ μάθω μολοῦσά ποι ;

hundred nimble daughters of Nereus.' Oed. R. 846, οἰόζωνος (single). El. 480, ἀδυπνῶαν — ὀνειράτων. Aj. 1186, πολυπλάγκτων ἐτέων. 844, πανδήμου στρατοῦ. Eur. Hel. 1, Νείλου — καλλιπάρθενοι βοαί. The word is used in its proper signification, as Herm. observes, by Eust. p. 1522, 51. Cf. Hom. Il. λ'. 454, οἰωνοὶ — περὶ πτερὰ πυκνὰ βαλόντες. Od. β'. 151, τινάζασθην πτερὰ πυκνὰ. Od. ε'. 53, πυκινὰ πτερὰ δεύεται ἄλμῃ. Arat. Dios. p. 106, τινάζάμενοι πτερὰ πυκνὰ. For the elision of δὲ at the end of the line (δ' | εἴσω for — | δ' εἴσω Toup. Em. iv. 229) cf. Oed. R. 29, μέλας δ' | Ἀιδης. 785, ὅμως δ' | —. 791, γένος δ' | ἄτλητον. 1224, ὅσον δ' | ἀρεῖσθε πένθος. Ant. 1031, τὸ μανθάνειν δ' | ἥδιστον —. El. 1017, καλῶς δ' | ἥδη σ' —. Arist. Av. 1716, θυμιαμάτων δ' | αἶραι —. So with τε, Oed. R. 1184, ξὺν οἷς τ' | οὐ χρῆν ὀμιλῶν.

18. εἴσω. 'Within, resorting thereto,' motion being implied. Otherwise ἔνδον would have been written. εὐστομοῦς' ἀηδόνες. Cf. 671, ἐνθ' ἃ λίγεια μινύρεται θαμίζουσα μάλιστ' ἀηδῶν &c. (Of this same Colonus.) This use of εὐστομεῖν, 'to sing sweetly,' is, if I mistake not, peculiar to Sophocles.

19. οὐ. 'Here therefore,' to which τοῦδ' ἐπ' ἀξέστου πέτρου is added epexegetically. SCHNEID. κῶλα κάμψον. 'Bend your limbs,' and rest. Aesch. Pr. 32, οὐ κάμπτων γόνυ. 396, ἄσμενος δὲ τᾶν | σταθοῖς ἐν οἰκείοις κάμψειεν γόνυ. Apoll. Rh. i. 1174. πέτρου. πάγου v. l. ap. Schol. Cf. 101. 192. Perhaps βάθρου (101). This ἀξέστος πέτρος, 'unhewn stone,' is called βάθρον ἀσκέπαρνον 101, being part probably of the χαλκόπους ὁδὸς 57.

20. ὡς γέροντι. 'For an old man.' Oed. R. 1118, πιστὸς ὡς νομεὺς ἀνὴρ. 763. Eur. Ph. 92, κάμοι μὲν ἔλθῃ φαῦλος,

ὡς δούλω, ψόγος.

21. κάθιζε νῦν Elmsl. κάθιζε νῦν vulg.

22. χρόνου μὲν οὐνεκ'. 'For length of time at least' that I have been with you as your support. χρόνου. Hence we are led to infer that a long period has intervened between the events of the former play (Oed. Rex) and the present. εἶνεκ'. οὐνεκ' vulg.

23. δὴ μ'. Qu. δῆθ'. 'Can you then inform me' &c. ὅποι καθ. 'Whither we have arrived.' So Eur. Or. 1330, ἀνάγκης δ' εἰς ζυγὸν καθέσταμεν. Ph. 1288, αἰχμὴν εἰς μίαν καθέσταμεν. Bacch. 184, ποῦ (ποι?) δεῖ χορεύειν; ποῖ καθιστάναι πόδα; 845, ἀνὴρ εἰς βόλον καθίσταται. Herod. ix. 21, στάσιν ταύτην, ἐς τὴν ἔστημεν. ὅποι. ὅπου V. ὅπη B. K. S. Cf. on 26. Ὅποι is preferable here to ὅπου after καθέσταμεν, motion being implied in that verb. V. Elmsl. ad Her. 46.

24. τὰς γοῦν. τὰς γ' οὐν Elmsl. Athens indeed I know, says Antigone, but the exact locality I know not.

25. Continued to Antigone in A. Ald. πᾶς γάρ τις — ἐμπόρων. El. 984, πᾶς τις — βροτῶν. So Arist. Vesp. 623, πᾶς τις φησὶν τῶν παριόντων. Ran. 981, Ἀθηναίων ἅπας τις. V. Elmsl. ad Med. 548. τοῦτό γ'. That this is Athens. τοῦτό γ' K. Schol. Reisk. Heath. &c. τοῦτον the rest. Schol. τί ἡὔδα; ὅτι αὐταὶ εἰσιν Ἀθηναί. Who certainly read τοῦτο γ'. Cf. 597, ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ. 403. Oed. R. 849. ἡμῖν Elmsl. ἡμῖν vulg. Cf. on 34. ἐμπόρων. 'Of the travellers, passers-by.' Schol. ὁδοιπόρων. Trach. 318, τῶν ξυνεμπόρων. 330. 901. Ph. 542. So ἐμπορεύεσθαι for ὁδοιπορεῖν Arist. Ach. 754.

26. ποι. πη S. and (supr. οι) K. πον M. Burges (Class. Journ. xxix. 292) proposes του, as in Aj. 33, &c.



ΟΙ. ναί, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος."

ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός, οἶομαι δὲ δεῖν  
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν' ὄρω.

ΟΙ. ἡ δεῦρο προσστείχοντα κάξορμώμενον ; 30

ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν  
εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἀνὴρ ὅδε.

ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ  
αὐτῆς θ' ὁρώσης, οὐνεχ' ἡμῖν\* αἴσιος  
σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι" — 35

27. εἴπερ ἐστὶ γ' A. K. L. M. R. S. Ald. εἴπερ ἐστὶν (or ἔστιν) B. T. V. Farn. εἴπερ γ' ἐστὶν Br. Εἴπερ — γε is preferable. Cf. El. 1221. Aj. 84. Oed. R. 369. Fr. 107, and on Oed. C. 1381. Aj. 793. Also Pors. ad Med. 814. εἴπερ ἐστὶ γ' ἐξ. 'If indeed it be inhabited.' Schol: ἐξοικήσιμος. ἀντὶ τοῦ ἐνοικήσιμος. But, as Burges (Class. Journ. xxix. 292) justly remarks, ἐξοικήσιμος can only signify 'capable of being inhabited.' [So ἀράσιμος, χρήσιμος, θύσιμος, ὀνήσιμος, ὠφελήσιμος, πράσιμος, ἰάσιμος &c.], not to mention the impropriety of the compound ἐξ. He reads therefore, εἴ τις ἐστὶν ἐξακούσιμος, 'if there is any one within hearing or call.' Cf. Fr. 823, ἀκουσίμη (i. e. ἀκουστή). Perhaps Sophocles wrote, εἴπερ ἐστὶ γ' οἰκητός, μάθε (or μόλε), in answer to her question ἡ μάθω μολοῦσά ποί; Or, though less probable, — οἰκητός· τί μὴν; 'why not, to be sure?' Hart: — εἰσοικήσιμος. If Sophocles really wrote ἐξοικήσιμος, we must explain it *idē* and indirectly, 'inhabited,' as being 'habitable.' Thuc. ii. 17, ἐξοικήθη, 'was inhabited.'

28. ἀλλ' ἐστὶ μὴν οἰκητός. 'Be assured it is inhabited.'

μὴν K. L. M. S. Br. μὲν A. B. R. V. Ald. μέν γ' T. δεῖν οὐδέν. Supply μολεῖν ἐμέ ποί from 26.

29. τόνδε νῶν ὄρω. Qu. τόνδ' ἰόνθ' (or ἔρπονθ') ὄρω.

30. προσστείχοντα Dind. Schn. Hart. προστείχοντα the mss. Herm. Wund. Bergk. That the Greeks had no objection to this concurrence of two sigmas in compounds, may be inferred from the compound προσσαίνειν (Fr. 928). κάξορμώμενον. 'And hastening.' Qu. κείσορμώμενον. Tr. 913.

31. καὶ δὴ μὲν οὖν παρόντα. 'Nay, rather present here before you.' The particles μὲν οὖν are corrective or contradictory (Matth. § 625); καὶ δὴ are equi-

valent to our 'see here' or 'see there,' and are placed indifferently at the beginning or in the middle of a sentence. Cf. 170. El. 317. 558. 1436. 1464. Aj. 49. Ant. 245.

32. ἀνὴρ ὅδε. 'Here is the man.' ἀνὴρ. ἀνὴρ Ald. ὠνὴρ Br. ἄνῃρ Elmsl.

33. ὦ ξεῖν'. This Ionic and Epic form is found in trimeters also 49. 856. 1014. 1096. 1119. El. 675. 1119, and in choral parts or anapaests Oed. C. 184. 511. 530. ἀκούων. ἀκούω T. ὑπέρ τ' ἐμοῦ αὐτῆς θ'. For ὑπὲρ ἐμοῦ τε —. Wunder compares Oed. R. 541. Aj. 53. Phil. 1294. Add Oed. R. 253. Aj. 492. El. 599.

34. αὐτῆς θ'. αὐτῆς (om. θ') L. M. ἡμῖν. Elmsl. ἡμῖν the mss. Cf. 25.

35. προσήκεις. 'Thou hast come up, hast arrived.' Ph. 229, εἴπερ ὥς φίλοι προσήκετε. El. 1142. ὦν ἀδηλοῦμεν φράσαι. 'To tell us concerning what we know not.' Schol: ὥστε φράσαι περὶ ὦν ἀγνοοῦμεν. Put concisely for περὶ τούτων, περὶ ὦν. Cf. on 274. For the genitive cf. Oed. R. 1416, ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε | Κρέων τὸ πράσσειν &c. Elmsl: σκοπὸς — ἀδηλοῦμεν, φράσαι —. Burges (in Class. Journ. xxix. 293) reads: ὦν (i. e. τούτων, &) ἀδηλ' ἴσμεν, φράσαι. Qu. ὥσθ' ἂ μὴ ἔξιςμεν (or σαφῇ) φράσαι, or ὥστε τὰσαφῇ φράσαι, or τὰγνοοῦμεν' ἐκφράσαι. τῶν the mss. and vulg. ὦν Elmsl. &c. Rightly no doubt, as Sophocles never appears to use the definite article for the relative pronoun, except to avoid a hiatus, as below 161. 304. 747. 1258, &c. The reading τῶν, as Schneid. observes, evidently originated in the false reading ἀ δηλοῦμεν for ἀδηλοῦμεν. ἀδηλοῦμεν marg. Turn. ἀ δηλοῦμεν all the mss. The Scholiast mentions both readings. Schol: ἀγνοοῦμεν. Stephens compares the noun ἀδηλίαν, which Hesychius explains by ἀγνοίαν,

## ΞΕΝΟΣ.

πρίν νυν† τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας  
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.

ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕ. ἄθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι  
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

40

ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;

ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν  
εἴποι λεώς νιν· ἄλλα δ' ἄλλαχού καλά.

ἀφάνειαν. With ἀδηλοῦν we may compare ἀτλητεῖν Oed. R. 515, and ἀελπτεῖν Herod. vii. 168, ἀελπτέοντες μὲν τοὺς Ἕλληνας ὑπερβαλέεσθαι. φράσαι —.

I. e. ὥστε φράσαι. Cf. on 12. The address of Oedipus is here interrupted by the urgent remonstrance of the stranger.

36. ΞΕ. ΑΘ. Elmsl. The stranger that enters is an Athenian citizen, as appears from the dialogue that ensues.

πρίν νυν R. Schol. Elmsl. πρίν νυν A. L. M. S. Ald. Dind. Wund. Schn. πρινῇ (or πρίν ἤ) B. K. T. V. τὰ πλείονα. 'Further.' Phil. 576, μή νύν μ' ἔρη τὰ πλείονα. Eur. Med. 609, ὥς οὐ κρινοῦμαι τῶνδ' ἐσσι τὰ πλείονα.

37. οὐχ ἄγνόν (ἐνδὸν or ἐξδὸν V.) πατεῖν. I. e. ὃν πατεῖν οὐχ ἄγνόν ἐστι. Cf. Aesch. Sept. 753, μὴ πρὸς ἄγνῶν σπέρας ἄρουραν (of Oedipus). Eur. Her. 1011, τοῖσιν Ἑλλήνων νόμοις | οὐχ ἄγνός εἰμι τῷ κτανόντι καθαρῶν. Iph. T. 1045, βρέτας θιγεῖν ὅσιόν ἐστ' ἐμοὶ μόνῃ. Eur. Or. 1153, ἀξία στυγεῖν. Below 126 it is called ἀστιβὲς ἄλσος. Compare the similar direction given to Moses in Exod. iii. 5, μὴ ἐγγίσης ὧδε — ὃ γὰρ τόπος ἐν ᾧ σὺ ἔστηκας γῇ ἁγία ἐστί.

38. τοῦ θεῶν νομ.; 'To which of the gods does it belong?' Ant. 738, οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

39. ἄθικτος οὐδ' οἰκητός. As if οὐ θικτός —. Phil. 2, ἀκτὴ — ἄστειπτος οὐδ' οἰκουμένη. 856, ἀνόματος οὐδ' ἔχων ἀρωγάν. Aj. 221, ἀγγελίαν ἄτλατον οὐδὲ φυκτάν. Below 122, πλανάτας — οὐδ' ἐγχεωρος. 489.

40. Γῆς τε καὶ Σκότου κόραι. "This genealogy is peculiar to Sophocles, probably derived by him from local tradition.—The Furies (who in El. 112 are called generally σεμναὶ θεῶν παῖδες) sprang according to Hesiod Theog. 176 from the drops of blood which fell to the earth from Uranos, when castrated by

Kronos.—In other Theogonies they are called daughters of Kronos and Eurynome or Euromia, of Aether and Gaea. In Aesch. Eum. 394 they are called as here (and 106, παῖδες ἀρχαίου Σκότου) 'Children of Night.' SCHN. Cf. 107. Hesiod. Theog. 185, Γαῖα — γείνατ' Ἐρινύς τε κρατερὰς, &c. Servius ad Virg. Aen. iii. 212, 'Furiarum mater secundum Hesiodum Terra, secundum Aeschylum Nox.' Aesch. Eum. 416, ἡμεῖς γὰρ ἔσμεν Νυκτὸς αἰανῆς τέκνα. 821 f. 845. 877. Virg. Aen. vi. 250. vii. 331. xii. 846. The interchange of Night and Darkness is natural enough. Their number was three, Eur. Or. 1667, Εὐμενίδσι τρισσαῖς. 402, τρεῖς νυκτὶ προσφερεῖς κόρας. Aesch. Eum. 140. Phot. Lex. p. 374. According to others only two. Σκότου A. T. σκότους B. L. M. and Suid. v. Εὐμενίδες. In v. 106 all the mss. have Σκότου.

41. 'Whose dread name hearing should I invoke them?' Concisely said, as Wunder well remarks, for: 'What are they called, that on hearing their dread name I may supplicate them?' So John Ev. ix. 36, καὶ εἶπε, Τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

42. τὰς πάνθ' ὀρώσας. Eur. El. 775, ᾧ θεοὶ, Δίκη τε πάνθ' ὀρώσ', ἡλθές ποτε.

ὃ γ' ἐνθάδ' — λεώς. Cf. 78, τοῖς ἐνθάδ' αὐτοῦ. ἂν Vauv. and edd. recc. ὦν the mss. Suid. s. v. Eust. p. 763, 37. Cf. prec. v. Oed. R. 561, μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι. Trach. 1004, θαῦμ' ἂν πόρρωθεν ἰδοίμην (sub. εἰ τοῦτο ἰδοίμην). 1154.

42 f. According to Paus. ii. 11. 4 (ναὸς θεῶν, ἃς Ἀθηναῖοι Σεμνάς, Σικυνῶνιοι δὲ Εὐμενίδας ὀνομάζουσι), says Schneid., it was in Sicily that the Furies were properly called Εὐμενίδες, while the Attic name was Σεμναί. Aesch. Eum. 993.

43. νιν. I. e. αὐτάς. Matth. § 146. ἄλλα δ' ἄλλαχού καλά. 'But dif-



- ΟΙ. ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·  
ὥς οὐχ ἔδρας γε\* τῆσδ' ἂν ἐξέλθοιμ' ἔτι." 45
- ΞΕ. τί δ' ἐστὶ τοῦτο ; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
- ΞΕ. ἀλλ' οὐδ' ἐμοί τοί σ' ἐξανιστάναι πόλεωσ'·  
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω" τί δράσῃ."

ferent things (or names, or customs) seem good in different places.' Plutarch. Them. § 27, ὁ ξένε, νόμοι διαφέρουσιν ἀνθρώπων. ἄλλα δ' ἄλλοις καλὰ· καλὸν δὲ πᾶσιν τὰ οἰκεῖα κοσμεῖν καὶ σώζειν. Pind. Fr. 234, ἄλλο δ' ἄλλοισιν νόμισμα. Liv. ii. 21, 'aliter apud alios ordinatis magistratibus.' The Furies in fact, says Schneid., were called Ἐρινύες, Κῆρες, Ποιναι, Ξεμναί, Ἀραι.

44. ἀλλ' ἴλεω μὲν — vulg. The μὲν is not without force here, as implying possibly a certain degree of diffidence in the suppliant, 'Well may they receive me propitiously' (though it may be they will not), the alternative clause being suppressed by way of euphemism. But I have no doubt the genuine reading is ἀλλ' ἴλεω μὲ (or με, or perhaps γε) τὸν ἰκέτην —. Cf. 21. Burges (Class. Journ. xxix. 294) reads, ἀλλ' ἴλεω μ' ἂν. Hart: ἀλλ' ἴλεω μῆν, as Elmsley had conjectured. ἴλεω (or ἴλεω) B. M. T. V. ἴλεως A. K. L. R. S. The reading ἴλεως evidently arose from ἴλεω written ἴλεωι. ἴλεω in allusion to their name just mentioned, Εὐμενίδες (cf. 486). Cf. Aj. 1009, ἡ πού με — δέξαιτ' ἂν εὐ-πρόσωπος Ἰλέως τ' ἴσως; El. 1376, ἀναξ Ἀπολλων, Ἰλέως αὐτοῖν κλύε. Eum. 453, αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ | ἡμῖν ἀρωγὸν αὐτὸν εἰς ἔχθροισι μολεῖν.

τὸν ἰκέτην ed. Lond. II. Burt. τὸνδ' ἰκέτην the mss. (cf. on 78). Cf. 1008, τὸν ἰκέτην γέροντ' ἐμέ. 21, κάθιζε νῦν με — τὸν τυφλόν. 284, ὥσπερ ἔλαβες τὸν ἰκέτην. Ph. 930, οὐδ' ἐπαισχύνει μ' ὄρων — τὸν ἰκέτην. Oed. R. 1153, μὴ δῆτα τὸν γέροντά μ' αἰκίσῃ. Aesch. Cho. 569, τὸν ἰκέτην.

45. ὥς Sch. Elmsl. Wund. Schn. Hart. Bgk. ὥστ' the mss. Herm. Dind. Cf. on Aj. 98. Schol: ἐγὼ γὰρ οὐκ ἀναστήσομαι ἐντεῦθεν. Who clearly read ὥς, not ὥστε.

γε Musgr. Elmsl. Hart. γῆς the mss. Herm. Wund. Dind. Bgk. ἐκ Schn. (coll. 36). We often find ὥς — γε. Cf. 562. Phil. 812. El. 21. Eur. Hec. 346, ὥς ἐψομαί γε —. El. 901, λέξον, ὥς φόβου γ' ἔξωθεν εἴ. Arist. Ach. 327, ὥς ἔχω γ' ὑμῶν δμήρους. Lys. 1029. Wunder retains γῆς, considering γε most un-

suitable in this place, and refers to Eur. Hel. 797, ὄρᾶς τάφου τοῦδ' ἀθλίου ἔδρας ἐμάς; and Rejsig on this place p. 181. Matth. § 380, n. 3. This reading may perhaps also derive some support from a comparison of vv. 233—4. But I feel persuaded notwithstanding that ὥς—γε is the right reading. For ἔτι perhaps ἐγώ.

46. τί δ' ἐστὶ τοῦτο; 'But what means this' that thou refusest to arise? ξύνθημ'. 'The symbol (or token) of my fate' (literally, of an occurrence in which I am concerned). In allusion to the prophetic intimation of the god that in this very place he should end his days. Cf. 84 f. Schol: σύμβολόν μοι τῆς συμφορᾶς, τὸ καταντῆσαι με εἰς Ἐρινύων ἱερὸν. Schneid. renders, 'the divinely appointed conjuncture of my destiny.' See Ell. Lex. h. v. They compare Synes. Epist. 105, ὑποδύσομαι τὴν ἀνάγκην καὶ ὥς θεῶν ξύνθημα ('an appointment') καταδέξομαι.

47. ἀλλ' οὐδ' ἐμοί τοι Seidl. Herm. Dind. Wund. Schn. Hart. ἀλλ' οὐδ' ἐμόν τοι K. L. M. ἀλλ' οὐδ' ἐμόν τι B. T. V. Farn. ἀλλ' οὐδὲ μέντοι A. R. Br. vulg. ἀλλ' οὐδὲ μέν τι S. τοῦξανιστάναι vulg. Qu. σ' ἐξανιστάναι. The passage I would read thus: ἀλλ' οὐδ' ἐμοί τοί σ' (or τό σ') ἐξανιστάναι πόλεωσ (or τῆς πόλεωσ σ' ἀνιστάναι, cf. 276) | δίχ' ἔστι θάρσος, or ἀλλ' οὐδ' ἐμόν τοι σ' ἐξανιστάναι πόλεωσ | δίχ' ἐστὶ, θάρσει, πρίν —. So 197, πάτερ, ἐμὸν τόδ' — ἀρμόσαι. El. 1470, οὐκ ἐμὸν τόδ', ἀλλὰ σὸν | τὰ ταῦθ' ὄρᾶν τε &c. Or lastly, — τό σε πόλεωσ ἀνιστάναι | δίχ' &c. To understand the pronoun, with Wunder and others, is very hard. Its insertion appears to me indispensable. Rejsig explains τοῦξανιστάναι as the accusative after ἐστὶ θάρσος, the equivalent of θαρῶ, coll. 442, τὸ δρᾶν οὐκ ἠθέλησαν. Schneid. also defends τοῦξανιστάναι by a comparison of Aj. 114, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν. We may compare also Oed. R. 1417. Phil. 881. 1241. 1252. πόλεωσ δίχα, 'without the knowledge, or consent of the state.' In which sense ἀνεν is more commonly used.

48. θάρσος. 'Confidence.' ἐμοί — ἐστὶ θάρσος is equivalent to θαρῶ or

ΟΙ. πρὸς νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,  
τοιόνδ' ἀλήτην, ὦν σε προστρέπω φράσαι.

50

ΞΕ. σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

ΟΙ. τίς \*ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν ;

ΞΕ. ὅσ' οἶδα καγὼ πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἱερὸς\* πᾶς ὅδ' ἔστ'· ἔχει δέ νυν

θάρσος ἔχω, as in Phil. 596, οὗτος γὰρ πλέον | τὸ θάρσος εἶχε θατέρου δράσειν τάδε. Elmsley compares Phil. 106, οὐκ ἂρ' ἐκείνῳ γ' ('στ'?) οὐδὲ προσμῖξαι θρασύ: πρὶν γ' ἂν ἐνδείξω τί δρῶ (δρᾶν B. T. δρᾶς V.). Schol: ἕως οὗ τῇ πόλει ἐνδείξω τί χρῆ ποιεῖν(!). Schneid. renders, 'Until I have given information of the case (and asked) what I must do.' But this would be almost too much of a 'locutio praegnans.' I am inclined therefore to adopt his proposed correction, πρὶν γ' ἂν ἐνδείξῃ (qu. ἐκδείξῃ) τί δρῶ, 'before it (the city, πόλις) has directed what I am to do.' The various readings δρᾶν and δρᾶς (i. e. δρᾶι) arose, I suspect, from an erroneous inversion of the clause, πρὶν γ' ἂν ἐνδείξω τί δρᾶ. Or perhaps the reading δρᾶν came from a gloss, τί χρῆ δρᾶν. Qu. πρὶν γ' ἂν ἐνδείξω μολῶν. (Cf. 79, λέξω τάδ' ἐλθῶν). Or — τὸ (i. e. ὃ) δρᾶς. Or πρὶν γ' ἂν ἐκμάθω (cf. 114) τί δρῶ, 'how I am to act.' Or πρὶν τί δραστήον μάθω. (Oed. R. 1443, ἵν' ἔσταμεν | χρεῖας, ἄμεινον ἐκμαθεῖν τί δραστήον.) Or — τί δρᾶς, 'what you are doing.' Or πρὶν γε σὴν (or τήνδ') ἔδραν φράσω. I need hardly observe that τί δρᾶν cannot possibly mean 'what to do,' in the sense of τί χρῆ δρᾶν or τί δραστήον or πρακτέον (Oed. R. 1143. 1439). Hart: πρὶν γ' ἂν ἐνδείξω ὅτι δρᾶς (!). Bergk: ἐνδείξω. τί δρῶ.

49. πρὸς νυν θεῶν. μή πρὸς ὅς θεῶν Burges in Class. Journ. xxix. 295. πρὸς νυν for πρὸς νῦν Elmsl. μή μ' ἀτιμάσῃς — ὦν &c. I. e. μή με ἀτιμάσῃς τούτων, ἃ σε προστρέπω (ἰκετεύω) φράσαι. Cf. Oed. R. 788, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμεν | ἄτιμον ἐξέπεμψεν. Fr. 229, ὦ Θάνατε παῖαν, μή μ' ἀτιμάσῃς μολεῖν ('deign to visit me'). Aesch. Pr. 782, μηδ' ἀτιμάσῃς λόγους (λόγου conj. Elmsley, Ed. Rev. xxxiii. 239). Suppl. 378, οὐδ' αὖ τὸδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς. Sept. 1024, ἄτιμον ἐκφορᾶς. Cf. also Ant. 544—5. Below 1273. 1278. Or possibly the construction may be, as Wunder suggests, μή μ' ἀτιμάσῃς φράσαι ὦν (cf. on 35) σε προστρέπω.

50. τοιόνδ' ἀλήτην. 'A wanderer in such a plight,' aged, blind, and needy.

προστρέπω (προτρέπω A. Ald.). 'I beseech.' Whence πρόστροπος 'a suppliant.' Cf. Aj. 831. Eur. Suppl. 1195.

51. ἔκ γ' ἐμοῦ. γ' ἔκ γ' ἐμοῦ L. ἐξ ἐμοῦ B. T. V. 'By me at least.' So πρὸς γ' ἐμοῦ Oed. R. 516. The more usual mode of expression would be ἐξ ἐμοῦ γε. Cf. Ant. 665, οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν.

52. τίς V. Br. Elmsl. Hart. τίς δ' vulg. Herm. Dind. Schn. Hermann maintains that δὲ and δῆτα are properly combined, when the discourse reverts to a subject that has been already propounded, as in Eur. Ph. 423, τί θηρσί δ' [f. θηρσίν] ὑμᾶς δῆτ' Ἀδραστος εἵκασεν; Aesch. Sept. 813, αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος; Lucian iii. 108, Bip. δρᾶς δὲ δῆτα &c. I should prefer: τίς δῆτ' ὁ χῶρος ἔστ' —. Hence perhaps the reading τίς δ', or the particle may have crept in here from v. 38. ἐν ᾧ βεβήκαμεν. 'In which we are treading, or which we are occupying.' (Lat. 'in quo versamur.') Cf. 1359, ἐν πόνῳ ταὐτῷ βεβηκώς — ἐμοί. 313. 613. 1052. 1684. El. 979. Ant. 67. Tr. 41. In all which places, as Wunder observes, the perfect signification gives way to the present, just as πέφυγα often means not so much 'effugi' as 'liber sum,' ἔστηκα, 'I stand,' &c.

53. ὅσ' οἶδα καγὼ —. The same, in point of sense, as if it were written, ὅσα οἶδα ἐγὼ καὶ σὺ ἐπιστήσει. Cf. Oed. R. 1110 f. Arist. Lys. 528, ἦν οὖν — ἐβελήσῃτ' ἀντακροῦσθαι — ὥσπερ χῆμεῖς. In similar passages Seidler (see Wund.) aptly remarks that the Greeks indifferently put the particle καὶ in the same clause that we should; or in the clause where we should omit it (as in this passage, and below 77, αὐτοῦ μὲν, οὐπερ καφάνης. 870. Aj. 525); or lastly in both clauses (as in Oed. R. 665—6. El. 1301. Xen. Cyr. v. 1. 23, ὅπως καὶ γινώσκετε, οὕτω καὶ ποιεῖτε). See Seidler ad Iph. T. 577.

54. ἱερὸς vulg. ἱρὸς Dind. Cf. 16.



σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς  
 Τῖτάν Προμηθεὺς· ὃν δ' ἐπιστεῖβεις τόπον,  
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδὸς,  
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι' γυαί

55

ἔχει. In the same sense as in 40. Trach. 200. Wunder refers to Blomf. Gl. ad Aesch. Sept. 69.

55. Ποσειδῶν. Surnamed Ἰππιος. Aesch. Sept. 130, 3 θ' Ἰππιος ποντομέδων ἄναξ. Cf. 707—17. 889. Eur. Ph. 1707, ἱερὸς Κολωνὸς δῶμά θ' ἱππίου θεοῦ. Where see Schol. Arist. Eq. 551. Nub. 84. Virg. G. i. 12. The temple of Poseidon at Colonus is mentioned by Thuc. viii. 67. On the way to the Academy, near Colonus, Pausanias (i. 30. 4) found still extant an altar of Poseidon Ἰππιος, and of Athene ἱππία (cf. 1070—3), as well as an ἡρώον of Pirithous and Theseus (1594). ἐν δ'. 'And withal, besides.' Cf. on El. 713. ὁ πυρφόρος θεός. Schol: ὁ Ἥφαιστος. Reisig understands Prometheus, who had an altar in this neighbourhood, in the Academy (Paus. i. 30), from which the torch-bearers in the λαμπαδηδρομία ran to the city. Eur. Ph. 1137, δεξιᾷ δὲ λαμπάδα | Τῖτάν Προμηθεὺς ἔφερεν ὤς. Ion. 455, Προμηθεὶ Τῖτάνι. Apollod. i. 3. 6. Lucian. D. D. viii. Cf. Oed. R. 27, ἐν δ' ὁ πυρφόρος θεός (here Ares) | σκήψας ἐλαύνει, λοιμὸς ἐχθιστος, πόλιν. Prometheus was called πυρφόρος, as being δαδούχος. Philostr. V. Soph. ii. ἰὼ Προμηθεὺ δαδούχε καὶ πυρφόρε. After Poseidon Prometheus seems to have been more particularly worshipped at Colonus. V. Schol. ad 56. Benedict corrects: σὺν δὲ πυρφόρῳ θεῷ | Τῖτάν Προμηθεὺς, citing the Schol: ὁ μὲν Προμηθεὺς πρῶτος καὶ πρεσβύτερος ἐν δεξιᾷ σκῆπτρον ἔχων. ὁ δὲ Ἥφαιστος νέος καὶ δεύτερος, καὶ βωμὸς ἀμφοῖν κοινός ἐστίν ἐν τῇ βάσει ἀποτετυπωμένος. The common reading he thinks may have sprung from Oed. R. 27.

56. ὃν δ' ἐπιστεῖβεις τόπον. By attraction for τόπος δ' ὃν ἐπιστεῖβεις. A similar one occurs 1150.

57. ὁδὸς Brunck. ὁδὸς the mss. The name χαλκόπους ὁδὸς, 'the brazen threshold,' would seem to have been given to a hard and rugged road in the vicinity of Colonus, either from its rocky hardness, or from its being commonly supposed to lead down to Hades. (V. Apollodor. ap. Schol.) The entrance to Hades or Tartarus had been already represented by Homer as furnished with iron gates and a brazen threshold. Il.

θ'. 15, ἐνθα σιδήρειαί τε πόλαι καὶ χάλκεος οὐδὸς. So also Hesiod. Theog. 811, ἐνθάδε μαρμάρειά τε πόλαι καὶ χάλκεος οὐδὸς, | ἀστεμφής, ῥίζησι διηνεκέσσιν ἀρηρῶς, | αὐτοφύης. Compare the oracle, Βοιωτοὶ δ' Ἰπποιο (Ἰπποισι Reisig. Qu. ἱππῆα, coll. Schol. ad 703) ποτιστείχουσι Κολωνόν, | ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδὸς. And likewise the words of Ister ap. Schol. ad 1055, ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον. Below 1590 this locality the poet calls τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ἐρριζωμένην, and, for some not very intelligible reason, ἔρεισμ' Ἀθηνῶν 58.

58. ἔρεισμ' Ἀθηνῶν. 'The stay of Athens.' But in what sense is ἔρεισμα here used? As Athens was situated at a distance from this χάλκεος οὐδὸς, and therefore could not have rested on this foundation, Wunder (§ 6) feels disposed to understand the expression in a figurative sense, supposing the poet guilty of a pardonable anachronism, in thus proleptically calling the place an ἔρεισμα Ἀθηνῶν ('a stay, or defence of Athens'), which it really only afterwards became, or was to become, in consequence of the sepulture of Oedipus therein (v. 1524 f. also 1533 f. 389—411. 457—60. 616—23). By a similar metaphor Theron is styled ἔρεισμ' Ἀκράγαντος by Pindar Ol. ii. 12, Hector ἔρεισμα πάτρας by Lycophron 281. Cf. Eur. Suppl. 631, τὸ σὺν Ἴδρυμα πόλεος. If this be not the real solution of the difficulty, we must have recourse to a literal one, in accordance with the general appearance of the soil between Colonus and Athens. The origin of the names of places, as might be expected, is often very obscure. Perhaps the locality was so called from a popular superstition that this rocky pathway led under ground in the direction of Athens. Schneid. explains it literally in a geographical point of view, conceiving the northern portions of Athens to rest on a continuation of the same stratum of rock, which in fact appears (from the notice of the traveller Ister ap. Schol. on 1059, that he went ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον &c.) to have extended towards Athens. Cf. below 1582 f. The metaphorical interpretation he condemns

τόνδ' ἰππότην Κολωνὸν εὖχονται σφίσιν  
 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα  
 τὸ τοῦδε κοινὸν' πάντες ὀνομασμένοι.  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις  
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους ;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

ΟΙ. ἄρχει τις αὐτῶν, ἣ 'πὶ τῷ πλήθει λόγος ;'

60

65

as decidedly false. οἱ δὲ πλησίοι A. Ald. Schol. Elmsl. &c. οἱ δὲ πλησίον Bothe. αἱ δὲ πλησίον B. T. L. for v. l. and Schol. Br. The noun γῆς is always masculine in the more ancient writers. Ant. 569, ἀρώσιμοι (al. —μαι) γάρ εἰσι χἀτέρων γῆναι. Fr. 643, κύναρὸς ἔκασθα πάντα πληθύνει γῆνιν. Aesch. Pr. 369, τῆς καλλικάρπου Σικελίας λευροῦς γῆας. Eur. Bacch. 13, λιπὼν δὲ Λυδῶν τὰς (τοὺς Elmsl.) πολυχρύσους γῆας. Her. 839, ὦ τὰς Ἀθήνας, ὦ τὸν Ἀργείων γῆνιν &c. Incert. ap. Plat. Epist. i. p. 310 A. γόνιμοι βρίθοντες αὐταρκεῖς γῆναι. Lycophr. 252, γῆναι | λόγχαις ἀποστίλβοντες. See also Eur. Hel. 88. Hec. 454. The reading οἱ δὲ πλησίον γῆναι, though not necessary, is perhaps preferable. But cf. Aesch. Eum. 195.

59 τὸν Reisk. Br. &c. τόνδ' the mss. τὸν θ' Ben., which Schneid. also suggests. Cf. on 78. But τόνδ' is rather confirmed by τῇ ξυνουσίᾳ 63, and by τοῦδε τοῦ θεοῦ 65. Reisk explains τόνδε δεικτικῶς, with Doederlein, supposing a statue of the hero Colonus to have been represented on the stage. ἰππότην. The hero Colonus is called ἰππότης, as being a warrior. There were a hundred of these ἥρωες ἐπώνυμοι, who gave their name to the old Attic demi. Pherecrates ap. Arg. εἰς Κολωνὸν ἱέμην, | οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἰππέων. An oracle mentioned by Schol. ad 56, Βοιωτοὶ δ' ἵπποιο ποτιστείχουσι (ἰππῆα ποτ. or ἵππειον ἐπιστείχουσι;) Κολωνόν.

60. ἀρχηγόν. 'Founder.' Epist. Hebr. ii. 10, ἀρχηγὸν τῆς σωτηρίας. xii. 2, τὸν τῆς πίστεως ἀρχηγόν. Act. iii. 15, ἀρχηγὸν τῆς ζωῆς. v. 31. φέρουσι τοῦνομα — ὄνομα. Τοῦνομα belongs equally to φέρουσι and ὀνομασμένοι, as Seidler observes, who compares Eur. Ion. 800, ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; coll. Hel. 1209. Add Phil. 605.

61. κοινόν. Perhaps κλεινόν. πάντες. Sub. οἱ δημόται, though strictly speaking

γῆναι is the subject. ὀνομασμένοι A. (sec. m.) R. V. Schol. Br. &c. ὀνομασμένον vulg. prob. Elmsl. ad Her. 801. Ben. ὀνομασμένοι is right. A person may be said ὀνομάζεσθαι ὄνομα, but a name itself can hardly be said ὀνομάζεσθαι. Cf. Eur. Iph. T. 492, πότερος ἄρ' ὕμῶν ἐνθάδ' ὀνομασμένος | Πυλάδης κέκληται; A similar error occurs below 1016.

62. τοιαῦτά σοι ταῦτ' ἐστίν. The same words El. 761. οὐ λόγοις — πλέον. I. e. 'honoured not more by report, than by the fact of his actual presence with us.' Schol. τῷ ἔργῳ καὶ τῇ πείρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις. Which seems rather to confirm the reading τόνδ' in 59.

63. Schneid. conjectures τῇ ξυνουσίᾳ λεῶ (cf. 43, ὃ γ' ἐνθάδε λεῶς), the best mss. having πλέω. πλέον. πλέον (supr. ω) L. πλέων (supr. ο) M. πλέω Suid. v. ξυνουσία. Cf. on 6.

64 f. Compare with this Eur. Cycl. 117 f., Ξεῖ. τίνες δ' ἔχουσι γαίαν; ἡ θηρῶν γένος; | Ὅδ. Κύκλωπες, ἄντρ' ἔχοντες, οὐ στέγας δόμους. | Ξεῖ. τίνος κλύοντες; ἡ δεδήμευτα κράτος; | Ὅδ. νομάδες ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός. ἦ γὰρ —; 'What! do any —?' Cf. 863. Ant. 44. 574. Oed. R. 1000. 1039. 1173. El. 1221, 1222. Aj. 1133. Ph. 248. 654. 322.

65. καὶ κάρτα. 'Most assuredly, to be sure.' Cf. 301. Aj. 527, &c. So καὶ μάλα, καὶ λίαν, &c. A comma is rightly put after κάρτα by Steph. Doed. and others. τοῦδε τοῦ θεοῦ γ' ἐπ. 'Et quidem hujus dei cognomines.' τοῦ θεοῦ. The hero Eponymus is here more grandly styled θεός, as Niobe in Ant. 828; Orithyia 973; Chiron Trach. 711; and the hero of the Academy Ἀκάδημος θεός in Eupolis Ἀστράτ. Fr. 3. ἐπώνυμοι. Called after him, Κολωνιάται.

66. τις. τις L. and others. Which Elmsley has injudiciously adopted. But cf. Eur. Cycl. 119 quoted just below.



ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

70

ΞΕ. ὥς πρὸς τί; λέξων ἢ καταρτύσων μολεῖν;

ΟΙ. ὥς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.

ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.

"Strictly speaking," as Schneid. remarks, "the question put by Oedipus is unhistorical; since in the heroic age the democratic form of government nowhere existed." ἢ — λόγος; 'Or is the authority (the power of commanding, the executive power) lodged in the people?' Schol: τοῦτ' ἐστὶ δημοκρατοῦνται. Eur. Cycl. 119, τίνος κλύοντες; ἢ δεδήμενται κράτος; For λόγος Bergk reads τέλος. One might also conjecture κράτος, as in Eur. l. l. Oedipus's ignorance of this matter, if not pretended, it is difficult to account for.

67. Ant. 63, ἀρχόμεσθ' ἐκ κρεισσόνων. The poet alludes to the amalgamation of the Attic demi into one state effected by Theseus (Thuc. ii. 15).

68. οὗτος δὲ —. 'And who is this that in speech and power (Wunder compares the Germ. 'mit Rath und That') rules?' Hom. Il. α'. 258, οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

69. τοῦ πρὶν Αἰγέως. Oed. R. I, Κάδμου τοῦ πάλοι.

70. ἂν A. R. Ald. οὖν L. and the rest. πομπός. 'As messenger.'

71. ὥς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν; vulg. I. e. 'To bid him come, or to effect [his coming] for what purpose?' Schol: ὥς τί προσλέξων αὐτῷ μόλοι τις, ἢ πρὸς τί εὐτρεπίσων αὐτὸν μολεῖν; Schaefer conjectures: ὥς πρὸς τί λέξων ἢ καταρτύσων μόλῃ; (coll. 398.) Elmsley proposes: ὥς πρὸς τί, λέξων. ἢ καταρτύσων μολεῖν; (comparing Eur. Med. 678, τί δὴτ' ἐχρήσε; λέξων, εἰ θέμις κλύειν. El. 901, τί χρῆμα; λέξων, ὥς —). Vauv: ὥς πρὸς τί; λέξων ἢ καταρτύσων μόλῃ; Wunder connects ὥς πρὸς τί (τίνος πράγματος χάριν) with μολεῖν thus: 'to bid or effect his coming for what purpose?' Schneid. also connects ὥς πρὸς τί μολεῖν; 'to come hither for what purpose?' The following corrections have occurred to myself, ὥς πρὸς τί, λέξων, νιν καταρτύσων μολεῖν; or ὥς

πρὸς τί; λέξων ἢ καταρτύσων μολεῖν; But, if we only stop rightly, there will be no need of further alteration, any more than in Aj. 1366. The true reading was partly seen by Vauv., and partly by Elmsl. Read: ὥς πρὸς τί; λέξων, ἢ καταρτύσων μολεῖν; 'Wherefore? To report something to him, or to effect (manage) his coming here?' And so, I now find, reads Bergk. For ὥς πρὸς τί cf. Oed. R. 1174, ὥς πρὸς τί χρεῖας; Tr. 1182, ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις; and πρὸς τί Oed. R. 1027. 1144. Ph. 836. El. 1402. Ag. 40. For καταρτύσων (ὥστε) μολεῖν cf. Ant. 164, ὑμᾶς δ' ἐγὼ πομποῖσιν — ἔστειλ' ἰκέσθαι. Below 1286, ἐνθεν μ' ὧδ' ἀνέστησεν μολεῖν.

καταρτύσων. καταρτίσων B. καταρτίσων V. The Schol. explains it by εὐτρεπίσων. Suidas by παρασκευάσων, εὐτρεπίσων. Hesych: καταρτύσαι κατασκευάσαι, τελεῖωσαι. Cf. Ant. 478. The word is often used particularly of the management or training of horses. μολεῖν A. R. Ald. Suid. v. καταρτύσων. Br. μόλοι the other mss. Reisig. Both readings are mentioned in the Schol. Μόλοι no doubt came from prec. v.

72. 'In order that rendering some slight assistance he may obtain a great gain.' 'Ως as a final particle is not often combined with ἂν. Perhaps, [λέξων] ὥς ἂν — κερδαῖνοι, 'how he might gain.' σμικρὰ Elmsl. &c. μικρὰ vulg.

73. ἄρκεσις. 'Help,' in allusion to the προσαρκῶν of Oedipus. Cf. on 262, ἄρκεῖν.

74. ὁρῶντα. I. e. 'clear, lucid,' the predicate being transferred by a common figure from the speaker to his speech. So 240, ἔργων ἀκόντων. 266, ἐπεὶ τά γ' ἔργα μου | πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα. Oed. R. 1230, κακὰ ἐκόντα &c. Reisig explains: 'lumine praedita (i. e. consilii plena).' Cf. Aesch. Cho. 834, πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; Oed. R. 747.

- ΞΕ. οἶσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς ;" ἐπείπερ εἰ 75  
 γεινναῖος, ὥς ἰδόντι," πλὴν τοῦ δαίμονος.  
 αὐτοῦ μέν', οὔπερ κἀφάνης, ἕως ἐγὼ  
 τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις  
 λέξω τάδ' ἐλθών. οἶδε γὰρ κρινουσί σοι  
 εἰ χρή σε μίμνειν, ἥ πορεύεσθαι πάλιν. 80  
 ΟΙ. ὦ τέκνον, ἥ βέβηκεν ἡμῖν ὁ ξένος ;

75. οἶσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς ;  
 vulg. I. e., I presume, μὴ σφαλῆς νῦν,  
 οἶσθ' ὥς ; lit. 'Avoid trespassing now,  
 knowest thou how?' Vauv: 'Scis ne  
 quid factu opus sit, ut in malum non in-  
 cidas?' For οἶσθ' Burton proposes ἴσθ',  
 Musgrave ἴσχ', 'siste.' For ὥς νῦν Elms-  
 ley gives ὥς νυν. Qu. οἶσθ', ὦ ξέν', ὥς οὐ  
 μὴ σφαλῆς ; 'Know'st thou in what way  
 thou wilt guard against failure (or avoid  
 trespassing)?' As οἶσθ' ὥς ποιήσον ; and  
 the like. Or εἶεν ξέν' (or εὖ γ', ὦ ξέν', or  
 rather εἴμ', ὦ ξέν'). ὥς νυν —. Or : —  
 ὥς μηδὲν (or μὴ τι) σφαλῆς.

76. γενναῖος. 'Well born, of noble  
 birth.' Cf. on Tr. 309, γενναία δέ τις  
 (πρὸς τὴν φύσιν). ὥς ἰδόντι. 'To  
 judge from appearance,' lit. in the judg-  
 ment of one who has seen you. So ὥς  
 ἐμοί, 'in my opinion.' Cf. 15. Perhaps  
 ἐς τὰ γ' ἄλλα (or τὰ πάντα), or ἐς  
 φύσιν γε. πλὴν τοῦ δαίμονος.  
 'Apart from thy misfortune.' Schol :  
 τῆς τύχης. So Fr. 585, μὴ σπεῖρε πολ-  
 λοις τὸν παρόντα δαίμονα. El. 917, τοῖς  
 αὐτοῖσι τοι | οὐχ αὐτὸς αἰεὶ δαιμόνων  
 παραστατεῖ. In accordance with the  
 notion that sin and suffering are inti-  
 mately connected with one another as  
 cause and effect. Wunder compares a  
 similar passage Eur. Iph. A. 1403, τὸ  
 μὲν σὸν, ὦ νεᾶνι, γενναίως ἔχει | τὸ τῆς  
 τύχης δὲ καὶ τὸ τῆς θεοῦ νοσεῖ. Cf. 1014  
 —5. Trach. 327 f. ἡ δέ τοι τύχη | κακὴ  
 μὲν αὐτῇ· τᾶλλα συγγνώμην ἔχει. 309.  
 After δαίμονος a comma is placed in the  
 old edd., which Dind. approves of in his  
 Annot. Burges in Class. Journ. xxix. 296  
 suggests: γενναῖος εἰσιδεῖν \* \* ἀδημονεῖς.

77. οὔπερ κἀφάνης. On the position  
 of the καὶ cf. on 53.

78. τοῖς Reisk. Br. &c. τοῖσδ' the  
 mss. Cf. on 59. ἐνθάδ' αὐτοῦ. 'Here  
 on the spot.' Eupolis ap. Stob. Flor. iv.  
 33, ἣν δέ τις τῶν ἐνθάδ' αὐτοῦ — ἐπιτι-  
 θῆται τῇ ποιήσει &c. Arist. Vesp. 765,  
 ἐνθάδε | αὐτοῦ μένων. Pl. 1186, καὶ τὸς  
 μοι δοκῶ — ἐνθάδ' αὐτοῦ καταμενεῖν.

Herod. vii. 10, τῶν αὐτοῦ τῇδε ὑπολείπο-  
 μένων. Hom. Il. viii. 207, αὐτοῦ κ' ἐνθ'  
 ἀκάχοιτο. Hymn. Merc. 169, αὐτοῦ τῇδε.  
 μὴ κατ' ἄστυ. Supply τοῖς (μὴ τοῖς  
 κατ' ἄστυ), δημόταις being common to  
 both clauses, though of course the king  
 himself is chiefly meant in the latter. Said  
 in reference to v. 47. The sense is the  
 same as if he had said, μὴ τοῖς κατ'  
 ἄστυ, ἀλλὰ τοῖς ἐνθάδ' αὐτοῦ, δημόταις.  
 Cf. 1195, σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν,  
 ἀποσκοπεῖ. Translate: 'To those citizens  
 who are of this place, not (as you pro-  
 pose, 70) to those in the city.' Hence  
 we are prepared to expect the Chorus  
 will consist of natives of Colonus.

79. λέξω. The aorist subjunctive, not  
 the future. κρινουσί σοι Vict. and  
 (supr. γε) K. pr. L. Dind. Wund. Hart.  
 οἱ δὲ κρινουσιν σοί γε M. κρινουσί γε  
 vulg. Br. Schn. Herm. κρινουσιν εὖ conj.  
 Elmsl. Perhaps κρινουσί που. Or οἱ δέ  
 γ' εὖ κρινουσί σοι —, 'and they at least  
 will properly decide for you' (if I am not  
 able so to do), &c. Or οἱ κρινουσι τοῦτό  
 σοι (or γε), or οἱ κρινουσιν εὖ τόδε.  
 After σοι or γε Dind. properly removes  
 the comma usually placed.

80. εἰ Turn. Br. (tacitly.) Elmsl.  
 Herm. Dind. Schn. ἥ the mss. Wund.  
 Hart. ἥ — ἥ, in the sense of πότερον  
 — ἥ or εἰ — ἥ, is of not uncommon oc-  
 currence in the epic poets (Il. ε'. 671 f.  
 β'. 299 f.); but I doubt whether there  
 are any genuine cases of such an usage in  
 Attic poetry. V. Elmsl. ad Med. 480. Also  
 Herm. ibid., whose arguments against  
 Elmsley are mostly weak and unsatisfac-  
 tory. Schneid. also considers such a con-  
 struction very doubtful. It is probable  
 that in all the apparent instances brought  
 forward εἰ should be substituted for the  
 former ἥ. The confusion of εἰ and ἥ is  
 most common, owing no doubt to the  
 similarity of their pronunciation. Cf. Tr.  
 1069, ὥς εἰδῶ σάφα, | εἰ τοῦμόν ἀλγείς  
 μάλλον ἥ κείνης. Ant. 1216. Eur. Ion,  
 771.



AN. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῇ, πάτερ,  
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

OI. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας  
πρώτων ἐφ' ὑμῶν τῆσδε γυῖ\* ἔκαμψ' ἐγὼ,  
Φοίβω τε κάμοι μὴ γένησθ' ἀγνώμονες,  
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,  
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ  
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν.

85

83. ὡς ἐμοῦ μόνης πέλας. Sub. οὔσης. Cf. 1278, τοῦ θεοῦ γε προστάτην (ὄντα). 1588, ὑψηγῆτος οὐδενὸς φίλων.

84. ὦ πότνιαι δεινῶπες. Schol: τὸ ἐντελές, ὦ πότνιαι. Who appears to have read ὦ πότνι' ὦ δεινῶπες. Cf. Eur. Andr. 978, τὰς θ' αἵματωπὸς θεάς (f. τὰς δειματωπὸς θεάς τ') ὀνειδίζων ἐμοί. εὔτε νῦν ἔδρας | πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ vulg. 'Since now I have seated myself by your sanctuary first in this land,' i. e. since the first place of this land I have stopped to rest myself in is your sanctuary. Schol: ἐπειδὴ ἦλθον πρὸς ὑμᾶς. — εὔτε. ὅτε, ἐπειδὴ. Gl. Vict: εὔτε ἡνίκα, ὅτε καὶ καλῶς (i. e. εὔτε, as a var. read., it would seem). Doederlein gives with Matthiae εὔτε, to which Φοίβω τε — answers in v. 86. And in support of this reading he cites El. 1102, ἀλλ' εὔθ' ἰκάνεις, χῶ φράσας ἀζήμιος. Aesch. Suppl. 219, ἀλλ' εὔτ' ἐπεμψεν, εὔτε τε δεξάσθω χθονί. For he thinks it doubtful whether εὔτε ever bears the signification assigned it by Brunck, 'quando quidem,' Engl. 'since.' But cf. Aj. 715, κοῦδὲν ἀναύδατον φατίσαιμ' ἂν, εὔτέ γ' ἐξ ἀέλπτων Αἴας μετανεγνώσθη —. Phil. 1099, εὔτέ γε παρὸν φρονῆσαι &c. Cf. also below 203, ὅτε νῦν (as here εὔτε νῦν) χαλᾶς. Oed. R. 918, ὅτ' οὖν (since then) &c. El. 508. For νῦν ἔδρας perhaps the true reading is τήνδ' ἔδραν, ἔδραν being put in apposition after ἔκαμψα (ἐμαντόν). Or εὔτε κῶλ' ἔδρας — ἔκαμψ' ἐγὼ. Cf. 19. Burges in Class. J. xxix. 297 reads: εἰ τὰ νῦν ἔδραις | πρώτων ἐφ' ὑμῶν ταῖσδε γυῖ ἔκαμψ' ἐγὼ. Bergk also gives γυῖ ἔκαμψ' ἐγὼ. And indeed either γυῖ or κῶλ' does seem required after ἔκαμψα. I therefore read accordingly. The error is easily explained. Cf. 36, ἐκ τῆσδ' ἔδρας ἐξελθε. 45. 90, ὅπου θεῶν σεμνῶν ἔδραν λάβοιμι. 1166, τήνδ' ὁ προσθακῶν ἔδραν. We might also read εὔτε γυῖ ἔδρας —.

85. Schneid. construes: ἐφ' ἔδρας τῆσδε γῆς ὑμῶν πρώτων, 'in your seat first in

this land,' πρώτης (ἔδρας) being assimilated to πρώτων (ὑμῶν). Cf. 99, πρώταισιν ὑμῖν ἀντέκυρσ'. 466. The double gen. as in 668—9. Tr. 1191, τὸν Οἷτης Ζηνὸς ὕψιστον πάγον. Cf. Arist. Eq. 1312, καθῆσθαι μοι δοκεῖ | ἐς τὸ Θησεῖον πλεούσας, ἢ πλ (qu. ἢ) 's τὸ, coll. Thesm. 224) τῶν σεμνῶν θεῶν. ἐφ' for ἐφ' Doederl.

For τῆσδε γῆς Bothe has given from conjecture δυστυχῆς. ἔκαμψ', 'I have seated myself.' Cf. 19. But see on prec. v.

86. ἀγνώμονες. Schol: ἐναντιογνώμονες, ἀσύγγνωστοι. 'Unpropitious, unfavourable.' Cf. Trach. 473. So ἀγνωμοσύνη Tr. 1266.

87. ὅτ' ἐξέχρη. ὅτ' ἔχρη K. S. Perhaps ἐκεῖνά γ' εὔτ' ἔχρη κακά, or ἐκεῖν' ὅτ' ἔχρηζεν κακά. Gl: ἐμαντεύετο. El. 35, χρῆ. τὰ πόλλ' ἐκεῖνα. Qu. παλαί (or τὰ πρόσθ') ἐκεῖν'.

87 f. Cf. Eur. Ph. 1717, Οἱ νῦν χρησμός, ὦ παῖ, Δοξίου περαίνεται. | 'Ἄν. ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά; | Οἱ. ἐν ταῖς Ἀθήναις καθθανεῖν μ' ἀλώμενον. | 'Ἄν. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται; | Οἱ. ἱερὸς Κολωνὸς δῶμά θ' ἱππίου θεοῦ.

88. Translate: 'Announced this resting-place for me, on my arrival in a terminal land; to wit, that where I should find a seat and hospitable reception with certain venerable deities, there I should turn the goal of my miserable existence.' Perhaps we should stop and construe thus, ταύτην ἔλεξε παῦλαν, ἐν χρόνῳ μακρῷ ἐλθόντι, χώραν τερμίαν, 'announced as a resting place to me, on my arrival in it after a long period, a certain terminal land.' ἔλεξε. Qu. ἔχρηζε or ἔφραζε, to agree with the imperfect παρηγγύα 94.

παῦλαν. Trach. 1255, παῦλά τοι κακῶν | αὐτῇ τελευτῇ τοῦδε τάνδρος ὀσάτη. ἐν χρόνῳ μακρῷ. 'After a long time.'

89. ἐλθόντι χώραν τερμίαν. 'On my arrival in a boundary-land,' i. e. in a land, which should prove to be the last in my wanderings. Ant. 1331, τερμίαν ἄγαν ἡμέραν. Schol: τελευταίαν αὐτῷ, εἰμαρ-

σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90  
 ἐνταῦθα κάμψειν' τὸν ταλαίπωρον βίον,  
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,  
 ἄτην δὲ τοῖς πέμψασιν," οἳ μ' ἀπήλασαν  
 σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,  
 ἣ σεισμὸν, ἣ βροντὴν τιν', ἣ Διὸς σέλας." 95  
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν  
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν

μένην, ἐφ' ἧς ἔμελλε τὸ τέλος τοῦ βίου ἀνύσειν. ἐλθόντι. Elmsley conjectures ἐλθόντα, which Hart. has adopted. ὕπου — λάβοιμι. 'Where I should find (have found).' Answered by ἐνταῦθα 91. Unless it be better to connect ὕπου with ταίτην 88.

89 f. According to Euphorion Fr. 52, the Eumenides themselves led Oedipus to Colonus: πρόπρο δέ μιν δασπλήτες ὀφειλομένην ἄγον οἶμον | γήλοφον εἰς ἀργῆτα θυγατριδέα Φόρκυνος, | Εὐμενίδες, ναρκίσσου ἐπιστεφέες πλοκαμίδας.

90. σεμνῶν. "The oracle," says Schneid., "with purposed vagueness said σεμνῶν, that the expression, which Oedipus hitherto would understand generally as an epithet of the gods, might disclose its meaning quite unexpectedly through his reception in the grove of the Σεμναί." These goddesses were called Σεμναί, as also Εὐμενίδες, by euphemism. Pausanias, i. 28. 7, saw in Athens within the precinct of the ἱερὸν Σεμνῶν a sepulchral monument of Oedipus, containing his bones, fetched, as it was said, from Thebes.

ξενόστασιν. γρ. καὶ κατάστασιν L. Fr. 258, πανδόκος ξενόστασις (i. e. πανδοκεῖον). So ἱππόστασις, 'a stable.' Eur. Alc. 594. Phaeth. Fr. i. Polyb. xiii. 8. 3.

91. κάμψειν L. T. V. Vict. Suid. (νν. ἐξέχρη and τερμία) Br. Dind. κάμψεις M. S. κάμπτειν A. R. Ald. vulg. Gl: καταλύσαι, τελειῶσαι. Whence Reisig conjectures the original reading was κάμψαι. And I am inclined myself to think that either κάμπτειν or κάμψαι is right. Thus Tr. 1160, ἐμοὶ γὰρ ἦν πρόφαντον — μηδεὶς θανεῖν ὑπο. Arist. Vesp. 160, ὃ γὰρ θεὸς | μαντευομένην μοῦσιν χρῆσεν ἐν Δελφοῖς ποτε, | ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε. Other instances are adduced by Reisig. Aesch. Sept. 749, Ἀπόλλωνος εἰπόντος θνάσκοντα γέννας ἄτερ σώζειν (σώσειν Blomf.) πόλιν. Possibly κάμπτειν may be defended from 1332, τοῖσδ' ἔφασκ' εἶναι (for ἔσεσθαι) κράτος. Κάμπτειν is a term borrowed

from the race-course, where the chariots were said to κάμπτειν, when they rounded the goal. They compare Eur. Hipp. 87, τέλος δὲ κάμψαιμ' ὥσπερ ἡρέαμην βίου. Hel. 1666, ὅταν δὲ κάμψῃς καὶ τελειώσῃς βίον. El. 956, πρὶν ἂν πέλας | γραμμῆς ἴκηται καὶ τέλος κάμψῃ βίου. 659, μῦθον εἰς καμπὴν ἄγω. Suppl. 750. See Monk, ad Hipp. l. l.

92. κέρδη μὲν οἰκήσαντα. Dind. compares Eur. Herc. 824, πόλει γὰρ οὐδὲν ἤκομεν βλάβος. So here κέρδη and ἄτην are predicted of Oedipus himself. Schol: ἐδόκουν γὰρ τότε Ἀθηναῖοι καὶ Βοιωτοὶ πρὸς ἀλλήλους διαφέρεισθαι. οἰκήσαντα most mss. Br. Reis. Matth. Wund. Dind. Schn. οἰκήσοντα K. Turn. Sch. Dind. in Annot. οἰκίσαντα Elmsl. Herm. Hart. To which also Doed. and Reisig and Schneid. incline. ἐκτίσαντα Burges in Class. J. xxix. 297. οἰκήσαντα is evidently right. Oedipus κάμψει τὸν βίον, οἰκήσας &c. The fact of his having dwelt in the land would be a gain to the inhabitants. Cf. 621. 626 f.

93. τοῖς πέμψασιν. This can hardly be right, joined with οἳ μ' ἀπήλασαν. Perhaps we should read τοῖς συγγενέσιν, or τοῖσι παισιν (1356), or τοῖς ἐχθροῖσιν (cf. 460), or τοῖς ἐκείθεν (389), or ταῖς Θήβαισιν, αἳ μ' —. Some noun seems required.

94. παρηγγύα A. (corr.) B. T. V. παρεγγύα the rest. Eur. Suppl. 700, παρηγγύων. Hermann proposes παρηγγυῆ.

95. σέλας. 'Lightning.' Perhaps φλόγα. Eur. Med. 144, φλῶξ οὐρανία.

96. μὲν νυν Br. &c. μὲν νῦν the mss. Cf. El. 73, εἶρηκα μὲν νυν ταῦτα.

τήνδε τὴν ὁδὸν — ἐξήγαγε. So Eur. Alc. 613, ἐξιοῦσαν ὑστάτην ὁδόν. Her. 37, τήνδ' ἀφικόμεσθ' ὁδόν. Below 1401.

97. πιστόν. 'Trustworthy, sure.' Lat. 'haud fallax.' πτερὸν. I. q. οἰωνός, ὄρνις (a part for a whole. Arist. Av. 1303, v. Musgr. ad Eur. Herc. 504), 'an omen' (Lat. 'auspiciū'). Arist. Av. 719,



ἐξήγαγ' ἐς τόδ' ἄλσος· οὐ γὰρ ἂν ποτε  
 πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,  
 νήφων αἰόνοις, καπὶ σεμνὸν ἐζόμεν 100  
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,  
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε  
 πέρασιν' ἤδη καὶ καταστροφὴν τινα,  
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰὲ  
 μόχθοις λατρεύων τοῖς ὑπερτάτοις" βροτῶν. 105  
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου" Σκότου,

ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαν-  
 τείας διακρίνει. 721, ξύμβολον ὄρνιν.  
 Pl. 63, δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ  
 θεοῦ. Aesch. Pr. 487. Sept. 597. 838.  
 Ag. 112. 157. Eur. Hipp. 760. Theocr.  
 xviii. 16. Herod. vii. 57. Callim. Lav.  
 Pall. 124, οὐκ ἀγαθαὶ πτέρυγες. Propert.  
 iv. 9. 11, 'Tuque o cara mihi felicibus  
 edita pennis.' Hor. Od. iii. 27. 1 f.

98. ἐξήγαγ'. 'Has conducted me' as  
 to an end. Lat. 'perduxit.' So ἐκ-  
 θεάσασθαι, 'to see out, or fully,' Oed. R.  
 1253. Others explain, 'Has led me  
 aside' (as by a by-path). Compare the  
 use of ἐκφέρειν Aj. 7. οὐ γὰρ ἂν —.  
 'For otherwise I never should have,' &c.  
 Cf. 146. Oed. R. 318, &c.

99. πρώταισιν. Perhaps πρώταις ἂν,  
 this participle being often repeated in ne-  
 gative clauses. ὑμῖν Suid. v. νηφάλιος.  
 ὑμῶν the mss. I once thought of πρώτων  
 ἂν ὑμῶν —. But cf. 1680, ὅτφ μήτ'  
 Ἄρης, μήτε πόντος ἀντέκυρσεν. Pind.  
 Ol. xii. 15, ἀνιαραῖς ἀντικύρσαντες ζάλαις.  
 Cf. also Phil. 545. ὁδοιπορῶν. ὁδοι-  
 πόρων B. T. V. and so the Schol.

100. νήφων αἰόνοις. According to the  
 Homeric apophthegm, cited by Schneid.,  
 αἰεὶ γὰρ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν  
 ὁμοῖον. αἰόνοις. The epithet ζῶνται is  
 given to the Eumenides, because the  
 libations offered to them consisted simply  
 of honey and water mixed, without wine.  
 Cf. 158 f. 481. Pausan. ii. 11. Whence  
 Aeschylus (Eum. 107) calls their χοῶς  
 αἰόνοις, νηφάλια μειλίγματα. Suid. v.  
 Νηφαλῖος θυσία says they were thus called  
 διὰ τὸ θείας δίκης ἄυπνον. See a learned  
 note of the Schol. on this subject.  
 καπὶ σεμνὸν ἐζόμεν βάθρον. Ant. 999,  
 ἐς γὰρ παλαιὸν θάκον ὀρνιθοσκόπον | ἵζων  
 —. Eur. Iph. A. 796, θάσσουσ' ἐπ'  
 ἀκτάς. Andr. 43, Θέτιδος εἰς ἀνάκτορον |  
 θάσσω τόδ' ἐλθοῖσ'. Ion. 1640, εἰς  
 θρόνους γ' ἵζου παλαιούς. Arist. Ran.  
 198, καθίς' ἐπὶ κώπην. Thuc. viii. 90,

καθεζομένων ἐς αὐτὸν ἀνθρώπων ὀλίγων.  
 Orph. Fr. lxi. 2, ἥ καὶ Ζηνὸς ἀνακτος ἐπὶ  
 θρόνον ἱερὸν ἵζει. Apollod. iii. 5. 7, ἐπὶ  
 τὸ Φίκειον ὄρος ἐκαθέζετο. Similarly  
 ἵζεσθαι ἐπὶ τι Herod. ii. 55. viii. 52.

101. ἀσκέπαρνον. 'Unhewn with a  
 chisel,' unwrought. Called above ἄξεστος  
 πέτρος 19. ἀλλὰ μοι. Connect with 86.

102. κατ' ὁμφάς. 'At the behest.'  
 Gl: μαντείας. Cf. 550, κατ' ὁμφὴν σὴν.  
 1351. Eur. Med. 175, μύθων ὁμφάν.

103. πέρασιν. Connect with βίου,  
 'termination of life.' Gl: τελείωσιν.  
 Schol: ἀντὶ τοῦ πέρας, ὃ ἐστὶ τελευτήν.  
 Qu. δότε | πέρας ποτ' ἤδη, or ποτε | πέρας  
 δότ' ἤδη. καταστροφὴν. 'Conclu-  
 sion.' Thuc. ii. 42, ἡ νῦν τῶνδε κατα-  
 στροφή (Schol: θάνατος).

104. εἰ μὴ — ἔχειν. 'Unless I appear  
 in your eyes too vile for this boon, serv-  
 ing as I do,' &c. Herm: 'nisi forte  
 villior vobis esse videor, quam cui hoc  
 beneficium concedatis,' &c. So also ex-  
 plains Wund. But the interpretation of  
 the Scholiast, adopted also by Schneid.,  
 is perhaps preferable, εἰ μὴ δοκῶ ὑμῖν  
 ἐλαττόνως ἔχειν τὰ κακὰ καὶ δεῖσθαι  
 προσθήκης κακῶν. 'Unless I appear to  
 you to have less' than my share of evils.  
 Μειόνως ἔχειν being thus equivalent to  
 μειονεκτεῖν. In default of this interpre-  
 tation, Schneid. hazards the conjecture  
 μειόνως νοσεῖν (cf. 604. 770).

105. μόχθοις λατρεύων. Trach. 357,  
 πόνων λατρεύματα. As μόχθοις λατρεύειν  
 is an unusual expression, Wunder con-  
 jectures, μόχθους λατρεύων τοὺς ὑπερτά-  
 τους βροτῶν. But cf. Aesch. Prom. 967,  
 τῇδε λατρεύειν πέτρα. Oed. R. 217, τῇ  
 νόσφ' ὃ ὑπηρετεῖν. τοῖς ὑπερτάτοις  
 βροτῶν. I. e. 'the greatest that any  
 mortals ever have.' Cf. on Ant. 75.

106. ἴτ'. 'Come.' A term of entreaty.  
 ὦ γλυκεῖαι. He thus addresses them,  
 to render them the more propitious. So Tr.  
 1040, ὦ γλυκεὺς Αἰδᾶς — εὐνασον — τὸν

ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι  
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,  
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου" τόδ' ἄθλιον  
 εἶδωλον· οὐ γὰρ δὴ τό γ'\* ἀρχαῖον δέμας.

110

AN. σίγα· πορεύονται γὰρ οἶδε δὴ τινες  
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

OI. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα"  
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω  
 τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ λαθεῖν†

115

μέλεον φθίσας. Compare the diminutive γλύκων Arist. Eccl. 977. Burges (Cl. Journ. xxix. 297) fancies that in γλυκεῖαι παῖδες he can trace the word γλαυκώπιδος (sc. Παλλάδος). Cf. Aj. 843, ἴτ' ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες —. For ἀρχαίου qu. ἀρχαῖαι. They are styled θηναῖαι κόραι in Aesch. Pr. 796.

107. Παλλάδος καλούμεναι. 'Called after (or by the name of) Pallas' Athene. Tr. 1105, ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος. El. 368, καλεῖ τῆς μητρός. Cf. on Phil. 3. Eur. Ion. 8, πόλις | τῆς χρυσολόγχου Παλλάδος κεκλημένη. "Observe," says Schneid., "the refined skill with which the poet all along contrives to connect Athens itself with the glory of his native demos. Cf. 67. 260 f."

109. If the reading be correct, we must with Hermann connect ἀνδρὸς εἶδωλον, 'this wretched semblance of a man,' ἀνδρὸς being emphatic as in 393, &c. A double genitive, as in Ant. 796, βλεφάρων ἡμερος εὐλέκτρον νύμφας. Schneid. thinks ἀνδρὸς points to his former glorious condition (cf. 148, μέγας). The name itself Οἰδίπου is mentioned with emphasis, as in 3. 626. Oed. R. 8. 1366. 'Pity this wretched semblance of the man Oedipus.' But as ἀνδρὸς Οἰδίπου can hardly well be connected, Wunder proposes τοῦδε δὴ for Οἰδίπου. As Oedipus had been something more than an ἀνὴρ, I suspect the true reading may be ἀνδρὸς βασιλέως. Οἰδίπου may perhaps be a mere gloss that has found its way into the text.

110. 'For assuredly this is not my former body or person.' τό γ' Ald. Doed. Reis. Elmsl. τόδ' the mss. Br. Herm. Dind. Wund. Schn. Hart. Cf. 265, οὐ γὰρ δὴ τό γε | σῶμ' —. Phil. 246, οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης. El. 1020. Ant. 46. Oed. R. 576. Eur. Ion. 954. Arist. Nub. 402. So also οὐ γὰρ — γε, as in Eur. Hipp. 719. Iph. T. 1049. El. 517. 1235, &c. Cf. on 1125. Oed. R. 393. Ant. 321. 659. The reading

τόδ' probably came from the prec. v.

111. οἶδε. ὦδε B. T. V. Which Brunck has improperly received. On this use of ὦδε (lo here, see here!) cf. 29. 32. Aj. 898. 1168. 1224. Ant. 526. El. 4. 7. 665. Phil. 36. Eur. Hipp. 179. Alc. 1146, &c. Cf. Eur. Orest. 342, καὶ μὴν βασιλεὺς ὦδε (ὦδε Ald.) δὴ στείχει | Μενέλαος ἄναξ. Burges in Class. Journ. xxix. 297 proposes οἶδ' ἰδεῖν.

112. χρόνῳ παλαιοί. Gl: γέροντες. σῆς ἔδρας ἐπίσκοποι. 'To observe or reconnoitre thy sitting posture,' to ascertain its character. 'Sessionis tuae.' Cf. 1163. 1166. Oed. R. 2. ἐπίσκοποι Ant. 217. 1148.

113. σιγήσομαί τε —. σιγήσομαι γὰρ conj. Bergk. But cf. Phil. 48, ἀλλ' ἔρχεται τε καὶ φυλάσσεται στίβος. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον. 'And withdraw my foot from the road.' The verb κρύπτειν here seems to have a pregnant meaning, 'to remove for the purpose of concealment,' motion being implied, as in 1551, τὸν τελευταῖον βίον | κρύψων παρ' Αἰδην. Cf. Eur. Hec. 812, οἴμοι τάλαίνα, ποῖ μ' ὑπεξάγεις πόδα; (i. e. whither fleest thou from me?) ὑπεξάγειν πόδα being equivalent to ὑπεκφεύγειν). 971, τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; El. 1173, βαίνουσιν ἐξ οἴκων πόδα. 94, βαῖνον πόδα. Ph. 1427, προβάς δὲ κῶλον δεξιόν. Or. 1475. Soph. Phil. 1301, μέθες με, πρὸς θεῶν, χεῖρα (χειρί?), 'leave go my hand.' Aj. 40, ἦξεν χέρα. Fr. 599, ὅχλοισ' Ἀκαιοσάιοισιν ἐμβεβῶς πόδα.

μ' ἐξ. μ' (supr. οι) ἐξ T. μούξ Suid. v. νιν. Herm. Hart. conj. Elmsl. Qu. καὶ σύ μ' ἐξ ὁδοῦ τάχα (or ποθι, or πρόσω, 'further,' or κόρα), or καὶ σύ μ' ἐξάγουσά ποι, or καὶ σύ μ' ἐκποδῶν τόδε (or τάχα, or πέρα), or καὶ σύ γ' ἐξ ὁδοῦ μέ ποι. Schneid. for πόδα proposes πέρα, that Oedipus' request may be to be led further into the grove, since he already occupies a place οὐχ ἄγνῳν πατεῖν (37). Bergk conjectures πέλας.

115. ἐν γὰρ τῷ μαθεῖν — vulg. 'For in



ἔνιστιν ἡυλάβεια τῶν ποιουμένων.

## ΧΟΡΟΣ.

ὄρα. τίς ἄρ' ἦν ; ποῦ ναίει ; στρ. α'. 117  
 ποῦ κυρεῖ ἐκτόπιος συθείς  
 ὁ πάντων ὁ πάντων ἀκορέστατος ; 120  
 λεῦσσ' αὐτὸν†, προσκάλει,†  
 προσδέρκου πανταχῇ.  
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'  
 ἔγχωρος· προσέβα γὰρ οὐκ 125  
 ἄν ποτ' ἀστιβὲς ἄλσος ἐς  
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,  
 ἃς τρέμομεν λέγειν,

the exercise of knowledge consists discretion in our actions.' Elmsley would prefer either ἐν τῷ γὰρ (!) μαθεῖν or ἐν δὲ τῷ μαθεῖν. He compares El. 376, εἰ γὰρ (δὲ Elmsl.) τῶνδ' μοι — μεῖζόν τι λέξεις &c. Eur. Andr. 229, τῶν κακῶν γὰρ (δὲ Elmsl.) μητέρων | φεύγειν τρόπους &c. and other instances. But I conceive there is no objection to γὰρ being retained in such passages, as the words ἐν γὰρ τῷ μαθεῖν, for instance, are pronounced in close connexion with one another, without the least possible break in the sense. Cf. Elmsl. in Edinb. Rev. xxxvii. 78. Should we not read ἐν γὰρ τῷ λαθεῖν? Cf. Eur. Iph. T. 98, πῶς ἂν οὐ μάθοιμεν (λάθοιμεν Reiske) ἂν ;

117. "Hic initium habet ἡ πρώτη τοῦ ὅλου χοροῦ, sive officia interlocutoria; at vero prima cantio parodica non incipit ante v. 668." BURR. For details respecting the accurate distribution of the parts of this commatic lyric dialogue between the Chorus, Oedipus and Antigone (117—253), I refer the reader to Schneid. Introd. p. xi. n.

118. τίς ἄρ' ἦν; 'Who was it then,' of whom the informer spoke? Because they do not find Oedipus in the spot indicated. "The excited feelings of the old men," says Schneid., "on the presumptuous intrusion into the grove of the Eumenides, are well depicted in their language, with its accumulation of expressions and frequent iterations. Cf. the Kommos in Aesch. Eum. 254 f."

ποῦ ναίει; I. e. ἀναστρέφεται. 'Where is he?' Cf. 137. Tr. 99, πόθι

— ναίει ποτ'. Lat. 'versatur.' Wunder compares the similar use of οἰκεῖν (1336. coll. Seidl. ad Eur. El. 302). The first syllable in ναίει appears to be short (cf. v. ant. 150). The metre Seidler considers a dochmius with an anacrusis, Dindorf a species of ischiorrogus. ποῦ κυρεῖ — ; For ποῦ we should perhaps read ποῖ, to be connected with συθείς. If we retain ποῦ, we must understand ὧν.

119. ἐκτόπιος συθείς. Cf. 232—3. Oed. R. 1340, ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με. Ant. 785, φοιτᾷς δ' ὑπερπόντιος.

120. ὁ πάντων ἀκορέστατος. 'This most restless of men,' as not being content to remain where it is lawful, without encroaching on consecrated ground. Cf. 126. 134. The former ὁ πάντων we should probably eject with Hart. Cf. on v. 151.

121. λεύσσαι (λεύσαι L. λεύσσει B. T. V.) αὐτὸν, προσδέρκου, προσφθέγγου (προσπεύθου B. L. M. R. T. V.) Ald. λεύσσειτ' αὐτόν; — Burt. Heath. Vauv. I. e. 'Do you see him?' λεύσσεις νιν; — Br. προσπεύθου, λεύσσει νιν, προσδέρκου Herm. Dind. Cf. 135. I have given what appears to me the genuine reading. Προσφθέγγου I take to be a gloss on προσκάλει (Aj. 89). Λεύσσειν here means 'to look carefully for.' Phil. 716 &c.

125. ἔγχωρος Both. ἐγχώριος the mss. Cf. on Fr. 674. 'A native.' Phil. 692.

126. For ἐς qu. ἂν.

128. ἀμαιμακετᾶν Herm. ἀμαιμακέταν the mss. ἃς τρέμομεν λέγειν. 'Whom we fear to name.' Eur. Or. 38, ὀνομάζειν γὰρ αἰδοῦμαι θεᾶς | Εὐμενίδας [σεμνα]

καὶ παραμειβόμεσθ' ἀδέρκτως,  
 ἀφώνως, ἀλόγως" τὸ τὰς  
 εὐφήμου στόμα φροντίδος  
 ἰέντες. τὰ δὲ νῦν τιν' ἤκειν  
 λόγος οὐκ ἀλέγονθ',†  
 ὃν ἐγὼ λεύσσων περὶ πᾶν οὕπω  
 δύναμαι τέμενος  
 γνῶναι ποῦ μοί ποτε ναίει.

130

135

γάρ Reisig. Enarr. Oed. C. xxxv. coll. 404]. Ib. 402, 'Ορ. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφέρεις κόρας. | Με. οἶδ' ἄς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι. | 'Ορ. σεμναὶ γάρ· εὐπαιδευτὰ δ' ἀποτρέπει λέγειν. Eur. Iph. T. 944, δίκην παρασχεῖν ταῖς ἀνω-  
 νύμοις θεαῖς.

129. παραμειβόμεσθ' — ἀφώνως. Photius, quoted by Elmsley, relates a similar custom with respect to departed heroes: Κρεῖττονες: οἱ ἥρωες. δοκοῦσι δὲ κακω-  
 τικοὶ εἶναι. διὸ καὶ οἱ τὰ ἥρῳα παρίοντες σιωπῶσιν. Cf. on Arist. Av. 1490—3. Most deities on the contrary were openly invoked in prayer by those who passed their sanctuaries.

131. ἀφώνως — ἰέντες. 'Without the utterance of sound or word (thought) sending forth the language (expression) of a reverential mind,' i. e. by absolute silence expressing our awe and devotion. A periphrasis for εὐστόμως or εὐφώμως. Schol: ἐν ἑαυτοῖς μόνον καὶ κατὰ διάνοιαν. Cf. 126, ἄς τρέμεμον λέγειν. 489, ἀνυστα φωνῶν μηδὲ μηκύνων βοήν. Similar instances of oxytonon are adduced by Jacobs, Anth. Pal. ix. 162, ἀφθέγκτω λαλεῖν στόματι. Aesch. Sept. 82, ἀναν-  
 δος ἄγγελος κόνις. Eum. 236, μηνυτήρος ἀφθέγκτου φραδαῖς. So in Scripture, 'Drunk, but not with wine.' Perhaps after ἀλόγως a comma should be placed. Hartung needlessly corrects ἀλόγων.

132. εὐφάμου Doederl., who also would read ἄσυχία 197. ἄμαρ 682, &c. But, without some authority of mss., it is perilous to introduce these changes. Cf. El. 630, ὑπ' εὐφώμον βοῆς θύσαι. 1211, εὐφῆμα φώνει. Aj. 361. 591. Aesch. Cho. 581, ὑμῖν δ' ἐπαινώ γλώσσαν εὐ-  
 φημον φέρειν, | σιγῶν θ' ὕπου δεῖ καὶ λέγειν τὰ καίρια. Phil. 201, εὐστομ' ἔχε, παῖ. Eur. Iph. A. 1540, εὐφημίαν ἀνείπε καὶ σιγῇν στρατῷ. Ion. 98, στόμα τ' εὐφημον φρουρεῖν ἀγαθόν. Bacch. 70, στόμα εὐφημον. στόμα. 'Language.' Cf. 981. Aj. 1147. Eur. Or. 592.

φροντίδος. Similar examples of the doubtful syllable at the end of glyconics occur Phil. 184. 1103. In all these cases the antistrophic syllable is long. Other examples (Ant. 102. Phil. 1127. 1129) are justified on account of the stop in the sense.

133. After ἰέντες some (as Dind.) put a comma; others (as Br.) a greater stop, which I think preferable. τὰ δὲ νῦν. I. q. τὰ νῦν δέ.

134. οὐδὲν ἄζονθ' A. Ald. Schol. Eust. p. 694. οὐδὲν ἄγονθ' T. Farn. Bgk. οὐδὲν λιάζονθ' v. r. ap. Schol. οὐχ ἄζονθ' Br. Schol: οὐδὲν σέβοντα, ἀσεβῇ. Eust. p. 694. 30, παρὰ Σοφοκλεῖ δὲ τὸ οὐδὲν ἄζοντα ἤγουν σεβόμενον. The usual form of this verb occurs Oed. R. 155, ἀμφὶ σοὶ ἄζόμενος. Aesch. Suppl. 660. 891. Eum. 392. 1005. Eur. Or. 1116. Alc. 327. Her. 600, δυσφημεῖν γὰρ ἄζομαι θεάν. "Antiquorum verborum amator Sophocles," says Musgr., "ἄζονθ' pro ἄζόμενον, ut μηχανᾶν Aj. 1037. φθέγγει [?] Phil. 862." So also πάλλειν Oed. R. 153. κυκλεῖν Tr. 130. El. 1365. κεῦθειν Oed. R. 968. Aj. 634. ἀμύνειν (for ἀμύ-  
 νεσθαι) Oed. C. 873. 1128. Ph. 602. τιμωρεῖν Oed. R. 107. 140 (coll. Phil. 1238). ἐξισοῦν (for ἐξισοῦσθαι) El. 1194. ἐπισπᾶν (for ἐπισπᾶσθαι) Aj. 769. Fr. 145. κομίζειν (for κομίζεσθαι) Oed. C. 1411. ἐντέλλειν Fr. 252. But I much doubt whether the common reading be genuine. Perhaps οὐκ (or οὐδὲν) ὀκ-  
 νοῦνθ', or οὐ ταρβοῦνθ', or οὐ δέισανθ', or οὔτι τρέσανθ'. Cf. on v. ant. 166. I now read οὐκ ἀλέγονθ', 'careless, reckless,' confirmed, I think, by the readings of the Schol. and Tricl. Cf. Il. ii. 389. Od. xvii. 390, κύνες οὐκ ἀλέγουσαι. ix. 275, οὐ γὰρ Κύκλωπες Διὶς — ἀλέγουσιν. Il. xvi. 388, θεῶν ὕπιν οὐκ ἀλέγοντες. Aesch. Suppl. 752, βωμῶν ἀλέγοντες οὐδέν.

135. The hyperbaton in περὶ πᾶν οὕπω δύναμαι τέμενος γνῶναι is observable.

137. Cf. Tr. 96, Ἄλιον αἰτῶ — καρῦξαι — πόθι μοι πόθι παῖς ναίει ποτ'.



- ΟΙ. ὅδ' ἐκείνος ἐγὼ φωνῇ γὰρ ὁρῶ\* σύστημα.  
τὸ φατιζόμενον.
- ΧΟ. ἰὼ ἰὼ, 140  
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
- ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
- ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς ;
- ΟΙ. οὐ πάνν μοίρας εὐδαιμονίσαι

138. ὅδ' ἐκείνος ἐγὼ. 'I here am the man ye are seeking.' So Phil. 261, ὅδ' εἰμ' ἐγὼ σοι κείνος. El. 665, ἥδε σοι κείνη πάρα. So Arist. Nub. 1167, ὅδ' ἐκείνος ἀνὴρ. Ach. 41. Lys. 240, τοῦτ' ἐκεῖν' οὐ γὰρ λέγον. An. 354, τοῦτ' ἐκεῖνο. Eur. Med. 97, τόδ' ἐκεῖνο. Or. 802, τοῦτ' ἐκεῖνο. Hel. 622, τοῦτ' ἔστ' ἐκεῖνο. Compare the words of one greater than man, when arrested in the garden of Gethsemane, ἐγὼ εἰμι, John xviii. 5.

ἐκείνος ἐγὼ A. Ald. ἐκείνος ὁρᾶν ἐγὼ B. K. L. M. S. V. ἐκείνος (supr. ἐγὼ) ὁρᾶν T. ἐκείνος ὁρᾶν Farn. prob. Elmsl. Which reading derives support from Arist. Eq. 1331, ὅδ' ἐκείνος ὁρᾶν, τεττιγοφώρας, ἐρχαίω σχήματι λαμπρός. In Ald. and some mss. a stop is wrongly placed after ἐκείνος.

φωνῇ γὰρ ὁρῶ the mss. vulg. Schneid. has ventured to give φωνῇ γὰρ ὁρῶ. "The blind," he says, "σκοτόν βλέπων (Oed. R. 419. 1273) replaces the sense of sight by the sense of hearing, φώνημα μὲν ὁρᾶ, θέαμα δ' οὐ.—The accusative φωνῇ would naturally be rejected by the copyists, when the mistaken construction ὁρῶ τὸ φατιζόμενον no longer tolerated that case." The same conjecture had long since occurred to myself. After ὁρῶ Both. Herm. Wund. Dind. Schneid. place a comma, explaining τὸ φατιζόμενον to mean the same as the more usual phrase τὸ λεγόμενον, 'as they say, as the saying goes.' On the other hand Dind. (in Annot.) and Hart. remove the comma, connecting ὁρῶ τὸ φατιζόμενον, with the Schol., who explains τὸ φατιζόμενον by τὸ λεγόμενον παρ' ὑμῶν. And on the whole I think this must be right, in this sense: 'for by the noise you make (so αὐδῇ 323) I perceive what is meant.' Qu. ὅδ' ἐκείνος ὁρᾶν ὑμῖν ἄνω | τὸ φατιζόμενον. Or ὅδ' ἐκείνος ὁρᾶν ὥσιν γὰρ ὁρῶ τ. φ. Cf. 181. 240. Aesch. Sept. 103, κτύπον δέδορκα. Pr. 21, ἴν' οὔτε φωνῇ — ὕψει. Exod. xx. 18, καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνῇ — καὶ τὴν φωνῇ τῆς σάλπιγγος. Apocal. i. 12, καὶ

ἐπέστρεψα βλέπειν τὴν φωνῇ, ἥ τις ἐλάλησε μετ' ἐμοῦ.

139. τὸ φατιζόμενον. 'As the proverb goes.' I. q. ὥσπερ ἡ παροιμία (Fr. 255). Xen. Hel. vi. 5. 35, νῦν ἐλπίς, τὸ πάλαι λεγόμενον, δεκατευθῆναι Θήβας. But the Schol. explains: τὸ λεγόμενον παρ' ὑμῶν. See on prec. v. Aj. 715, κούδεν ἀναύδατον φατίσαιμ' ἄν. The last syllable of the line is common, owing to the change of person. V. Herm. El. D. M. p. 373. Another instance of which license occurs 143. A short syllable is also sometimes lengthened in anapaests, when the arsis falls upon it, where in consequence of a pause in the sense a stop occurs. For instances of which v. Seidler V. D. p. 80 f. For the same reasons a hiatus is allowed, as in 170. 173. 1757. Ant. 932, &c. See Elmsl. ad Med. 1364.

141. δεινὸς δὲ κλύειν. Because from the tremulous and uncertain tone of Oedipus' voice, no less than from his appearance, they perceive that he is blind.

142. μή μ' ἄνομον. Schol: λείπει τὸ ὥς ὥς ἄνομον. 'Look not upon me as a wicked (lawless) man.' For προσίδητ' perhaps we should read νομίσητ', 'esteem, imagine.' But the omission of ὥς may be justified, as in Oed. R. 412, ἐπειδὴ καὶ τυφλὸν μ' ὤνειδισας. Oedipus deprecates the imputation of being an ἄνομος, since it was by divine direction that he had entered the sacred grove. Doederlein compares Thuc. ii. 72, δέχεσθε δὲ ἀμφοτέρους φίλους.

143. ἀλεξήτορ A. R. Ald. Br. ἀλεξήτωρ L. M. T. ἀλεξύτωρ K. Arist. Nub. 1372, ᾧλεξίκακε. An. 61, Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος. On the lengthening of the final syllable of the verse, cf. on 139.

144. οὐ πάνν —. 'Not one to be congratulated for his extreme good-fortune.' Schol: οὐ πάνν μοίρας εἰμι πρώτης εἰς τὸ εὐδαιμονίσαι. Cf. El. 393, καλὸς γὰρ οὐμὸς βίωτος, ὥστε θαυμάσαι. Oed. R. 1204, τὰ νῦν δ' ἀκούειν τίς ἀθλιώτερος ;

πρώτης, ὦ τῆσδ' ἔφοροι χώρας.  
 δηλῶ δ' οὐ γὰρ ἂν ὦδ' ἀλλοτρίοις  
 ὄμμασιν εἶρπον  
 καπὶ σμικρᾶς\* μέγας ὥρμουν.

145

ΧΟ. ἔε, ἀλαῶν ὀμμάτων.

ἀντ. α'. 149

ἄρα καὶ ἦσθα φυτάλμιος ;\*

Porson on Hec. 819 remarks that πάνυ is of rare occurrence in the Tragedians. Cf. Phil. 650. Aesch. Pers. 929. Ag. 1465. Cho. 861. Schneid. compares Pind. P. i. 99, τὸ παθεῖν εὖ πρῶτον ἄλλων, εὖ δ' ἀκούειν δευτέρα μοῖρα.

145. πρώτης. πρωτῆς 'destinatae' Vauv., coll. Arcad. πρώτος, ὁ εἰρμαρμένος. ἔφοροι. 'Guardians, rulers.' Aesch. Pers. 25. Suppl. 674. Plat. Phaedr. 265 C. Elsewhere they are addressed as ἄνακτες 831.

146. δηλῶ δ'. 'And I shew it.' So 1145, δείκνυμι δ'. ὦν γὰρ ὤμοσ', οὐκ ἐψευσάμην | οὐδέν σε. Equally good would be δηλὸν δ', as in B. T. V. So Aj. 907, αὐτὸς πρὸς αὐτοῦ· δηλὸν· ἐν γὰρ οἱ χθονὶ | πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ. Arist. Av. 574, ἡμεῖς δ' ὥς ἐσμέν Ἑρωτος, | πολλοῖς δηλὸν. The Schol. reads δηλῶ. ἂν om B. L. V. The dactyl οὐ γὰρ ἂν in the second part of the former dipodia is inelegant, but may be excused on account of the preceding stop. Cf. on 1766. 1773. Ant. 129. Tr. 1272. Ph. 1463. El. 96. V. Elmsl. ad Med. 1050. ἀλλοτρίοις ὄμμασι. Plato Phaed. p. 99 B. ψλαφῶντες οἱ πολλοὶ, ὥσπερ ἐν σκότῳ ἀλλοτρίῳ ὄμματι προσχρῶμενοι. Cf. below 866.

148. καπὶ σμικροῖς — vulg. Schol: καὶ ἐπὶ εὐτελέσιν αἰτήμασιν οὐκ ἂν σφόδρα ἰκέτευον, εἰ μὴ ἤμην δυστυχής. Cf. 5, σμικρὸν ἐξαίτων. I have no doubt that the true reading is that which Reisig and Hartung adopt, καπὶ σμικρᾶς — ὥρμουν, which would apply equally to ἀγκύρας and to Antigone. For the nautical phrase is ὀρμεῖν ἐπὶ τινος, 'to ride at anchor.' Cf. 746, αἰεὶ δ' ἀλήτην, καπὶ προσπόλου μῆας | βιοστερεῇ χωροῦντα. Ant. 189, ταύτης ἐπὶ | πλέοντες ὀρθῆς —. Dem. p. 319, οὐκ ἐπὶ τῆς αὐτῆς ὀρμεῖ τοῖς πολλοῖς. p. 1295, ἐπὶ δυοῖν ἀγκύραιν ὀρμεῖν αὐτοὺς εἴατε. Aristid. i. p. 190, καὶ πάντες ἐπὶ δυοῖν ὀρμεῖν ἔδοξαν οἱ Ἕλληνες. Eur. Med. 775, ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων. V. Pors. ad Orest. 68. The metaphor, as Musgrave remarks, is taken from ships riding at anchor. Translate:

'For otherwise I should not, great as I am, be thus riding on this slender anchor,' be leaning and dependent on this frail support. Σμικροῖς and μέγας are placed in contrast with each other, as in 13, ξένοι πρὸς ἀστῶν. Cf. on Oed. R. 1. Schneid. gives καπὶ σμικροῖς μέγας ὥρμων (!), 'and on weak staff I the strong man (as compared with the young tender daughter) be moving on my way.' With ἐπὶ σμικροῖς ('fulcro innixus') he compares Aesch. Ag. 75, ἐπὶ σκήπτροις, and below 848. 1109. μέγας may mean either 'great' or 'aged' ('grandis natu'); and likewise σμικρᾶς 'weak, slender, or young.' The former interpretation seems preferable. ὥρμουν L. pr. T. pr. Reis. Herm. Wund. Dind. Hart. ὥρμων B. corr. K. L. corr. S. T. corr. Schneid. Dind. explains ὀρμεῖν here to mean 'in portu consistere,' in allusion to his having reached the χώραν τερμίαν (89).

149—152. Br: ἔε. | ἀλαῶν ὀμμάτων ἄρα καὶ | ἦσθα φυτάλμιος, δυσαίων, | μακράων θ', ὥς ἐπικάσαι. Herm: ἔε, | ἀλαῶν ὀμμάτων | ἄρα καὶ ἦσθα φυτάλμιος, δυσαίων μακράων γ', ὅς' ἐπικάσαι; Wund: — φυτάλμιος, | δυσαίων μακράων, ὅς' ἐπικάσαι. Dind: ἔε, ἀλαῶν ὀμμάτων. | ἄρα καὶ ἦσθα φυτάλμιος δυσαίων; | μακράων γ', ὅς' ἐπικάσαι. Schneid: — φυτάλμιος; δυσαίων | μακράων, τό γ' ἐπικάσαι. Hart: — φυτάλμιος; | δυσαίων τ' ἔθ' ὅς' εἰκάσαι.

149. ἔε. αἰ αἰ is added in K.

150. ἀλαῶν ὀμμάτων. Cf. 243. Ant. 974. Od. α'. 70, ὃν ὀφθαλμοῦ ἀλάωσεν. Eur. Ph. 1531, ἀλαὸν ὄμμα φέρων. After ὀμμάτων Dind. rightly, I think, places a full stop. ἄρα for ἄρα Musgr. Vauv. Br. &c.

151. Schol: φυτάλμιος· ἀπὸ φύτλης· ἀπὸ γενέσεως καὶ ἐξ ἀρχῆς τυφλὸς πέφυκας. Hesych: Φυτάλμιος Ζεὺς· ζώγονος. ('Generans, procreans'). Cf. Fr. 957, προσῆλθε μητρὶ καὶ φυταλμῷ πατρί. Aesch. Ag. 319, φυταλμίων | παῖδες γερόντων. Where v. Gloss. Blomf. Inc. Rhes. 920, λέκτροις — φυταλμίοις. Just as they said φρένας, ὀδόντας φύειν (804) and the like, so here Oedipus is supposed



δυσαιών μακραίων θ',\*'' ὅσ' ἐπεικάσαι.

150

ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ  
προσθήσεις τάσδ' ἀράς.

περᾶς γὰρ περᾶς· ἀλλ' ἵνα τῶδ' ἐν ἀ-

155

φθέγκτῳ μὴ προπέσῃς νάπει

ποιάεντι, κάθυδρος οὐ

to be ἀλαῶν ὁμμάτων φντάλμιος. As though he said, ἄρα καὶ ἔφυσας ἀλαὰ ὅμματα; Translate: 'Alas, alas! Wast thou blind also from thy birth?' Cf. Pind. p. iii. αὐτοφύτων ἐλκῶν ξυνάδονες, 'having sores from their birth' (constitutional ailments).

152. δυσαιών μακραίων. I. e., as Wunder explains, ἐκ μακροῦ δυστυχῆς ὢν. Schneid: 'fated for evil days, fated for length of days.' Schol: δυσαιών μακραίων τ'. λείπει τὸ εἰ. δυστυχῆς καὶ γέρων εἰ, ὡς ἔστι στοχάσασθαι ἀπὸ τοῦ εἶδους. Δυσαιών is found also Aesch. Sept. 928. Eur. Suppl. 260, δυσαιών ὁ βίος. Hel. 214, αἰὼν δυσαιών. Phil. 829, εὐαιών.

τέ θ' nearly all the mss. θ' V. Br. Bgk. γ' Herm. Dind. τ' ἔθ' Tricl. Hart. om. Wund. ὡς ἐπεικάσαι the mss. ὅσ' ἐπεικάσαι Both. Herm. Wund. Dind. Bgk. ὅσ' εἰκάσαι Hart. τό γ' ἐπεικάσαι Schneid. ὅσ' ἐπεικάσαι or ὅσα γ' εἰκάσαι Dobr. ὅσ' ἐπεικάσαι, 'as far as one can conjecture.' So Thuc. vi. 25, ὅσα ἤδη δοκεῖν αὐτῷ. See Matth. § 545.

μακραίων. Ant. 987, Μοῖραι μακραίωνες. 153. ἔν γ' ἐμοί. ἔν γ' ἡμῖν Turn. Br. ἐν ἡμῖν mss. Tricl. 'However upon me at all events you shall not bring these curses.' Dind: 'Mihi, qui te monuerim.' Schol: οὐκ ἐμοί — προσθήσεις τὴν σὴν ἀράν. προαπαγγέλλω γὰρ σοι μὴ πατεῖν τὸν ἄβατον τόπον. Qu. οὐκ ἐμοί, or ἴσθ', ἐμοί.

154. προσθήσεις. 'Shalt bring upon.' I. q. προσάψεις (235). Lat. 'infliges.' Cf. on Oed. R. 820, οὐ τις ἄλλος ἦν | ἢ γὰρ π' ἐμαντῷ τάσδ' ἀράς ὁ προστιθείς. Fr. 321, ἦν — αὐτός τις αὐτῷ τὴν βλάβην προσθῆ φέρων. Ant. 243, τὰ δεινὰ γὰρ τοι προστίθησ' ὄκνον πολύν. Aesch. Pers. 523, μὴ καὶ τι — πρόσθεται κακόν. Eur. Her. 147, ἴδια προσθέσθαι κακά. Hec. 362, προσθεῖς δ' ἀνάγκην σιτοποιῶν &c. Cf. 235, μή τι πέρα χρέος ἐμῇ πόλει προσάψῃς. But the construction προστιθέναι ἀρὰν ἐν τινι is a very singular one, and this led me at one time to think we should read προσθήσει, the passage being explained in this sense: 'However, as far at least as

depends on me (ἐν γ' ἐμοί, Lat. 'quantum quidem in me situm est, quantum per me licet') you shall not bring down these curses upon yourself.' Or perhaps προσθήσεις may mean, 'add to thy former ills.' τάσδ' ἀράς. These curses, which will be the consequence of profaning the sacred grove.

155. περᾶς γὰρ περᾶς. Schol: βαδίσεις γὰρ εἰς τὸ οὐ προσήκει χωρίον ἐπιβαίνειν. 'For thou art passing' the precinct, art trespassing. Hartung merely gives περᾶς. Observe the similar repetition in the corresponding line 123, πλανάτας πλανάτας τις —. The same may be said of 119, ὁ πάντων ὁ πάντων = 151, δυσαιών μακραίων.

156. ἀλλ' ἵνα μὴ —. 'But in order that you may not advance further in this silent grove' &c. Schneid. rightly connects ἵνα μὴ προπέσῃς — μετάσταθ', the words τῷ—φύλαξαι being placed in parenthesis. Schol: ἀντὶ τοῦ, μὴ προπέσῃς. Wrongly. Perhaps ἀλλ' ἔτι —. ἀφθέγκτῳ. 'In which no sound is heard.' Perhaps ἀστίπτω (cf. 126, ἀστιβὲς ἄλσος). Phil. 2. προπέσῃς Both. Reis. Elmsl. Herm. &c. προπέσῃς the mss. Cf. on 180. 'Advance further.' Lat. 'progre-diare.'

157. Cf. 1218, ὅταν τις ἐς πλεόν πέσῃ τοῦ θέλοντος.

158. κάθυδρος. κάθυγρος A. pr. T. V. Cf. Seidl. ad Tro. 230. Schol: ὕδατος πλήρης. I. e. 'where the water-filled (Schol: ὕδατος πλήρης) bowl unites with (is mixed with) the stream of honied drink (honey).' Heath explains: 'Ubi crater aqua plenus, simul dulcis potūs fluendo, i. e. melle, miscetur.' Vauv: 'Ubi occurrit crater mellitae aquae fluendo humidus.' Who observes that craters or basins were usually placed near fountains sacred to divinities, as we may gather from 472, κρατῆρές εἰσιν, and Hom. Od. ν'. 105, ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆς ἔασιν. Here however he understands the basin itself of the fountain. Schneid. thinks there is no allusion here to honey as mixed with water in libations; but to

κρατὴρ μειλιχίων ποτῶν

ρεύματι συντρέχει·

160

τὸ,\* ξένε πάμμορ', εὖ φύλαξαι\*

μετάσταθ', ἀπόβαθι. πολ-

λὰ κέλευθος ἐρατύει."

κλύεις, ὦ πολύμοχθ' ἀλᾶτα ;

165

λόγον εἴ τιν' ἔχεις,\*\*

πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,

ἵνα πᾶσι νόμος,"

φώνει· πρόσθεν δ' ἀπερύκου.

a pool of water in the inner grove formed by the confluence of fountains. The waters for the libations, as he thinks is plain from 495 f., stood on the further margin of the grove. Compare with this passage Virg. Aen. i. 164, 'Silvis scena coruscis | Desuper, horrentique atrum nemus imminet umbra. | — Intus aquae dulces (μειλιχίων ποτῶν) vinoque sedilia saxo; | Nympharum domus.'

159. μειλιχίων ποτῶν. I. e. 'of mulse.' Schol: γλυκῆων ποτῶν, ὃ ἐστι μέλιτος, οἷς μειλίσσουσι τὰς θεάς. συγκιρνᾶται γὰρ ταύταις ταῖς θεαῖς ὕδατος καὶ μέλιτος κρατὴρ. Cf. 472 f. 481. ποτῶν. πότων L.

160. Schol: συντρέχει· συγκιρνᾶται. — ὅπου κρατὴρ ὕδατος πλήρης συγκιρνᾶται ρεύματι γλυκῆων ποτῶν. Trach. 882, εἰπὲ τῷ μόρφ — ξυντρέχει.

161. τῶν A. K. Ald. Dind. Hart. τὸν B. V. Ben. τῶν (supr. ο) T. τῷ ('quo circa') Br. Herm. Wund. Schn. Bgk. τὸ Doed. Cf. on Oed. R. 511. To myself either τῷ ('wherefore,' or τὸ in the same sense, Ph. 142), or rather τὸ ('which thing beware of,' the trespassing in the sanctuary) seems preferable. Cf. on Oed. R. 1466. Or perhaps ὦ ξένε —. And I am disposed with Schneid. to consider as parenthetical the words τῷ (or τὸ) — φύλαξαι. Cf. Arist. Eq. 1039, τὸν σὺ φύλασσε. πάμμορ'. Schol: περὶ πάντα δυστυχῆς. Ἀν' ἀπαξ λεγόμενον. Perhaps δύσμορ'.

163. Schol: πολλή ἐστιν ὁδὸς ἢ κωλύουσα καὶ διαχωρίζουσα σε ἡμῶν. δεῖ γὰρ νοεῖν, ὥς ὅτι πόρρωθεν προσφωνοῦσιν αὐτὸν, μὴ δυνάμενοι ἐπιβῆναι τῷ τόπῳ. καὶ ταῦτα εἰπόντων, κατὰ μικρὸν ὁ Οἰδίπους προσέρχεται, καὶ ἴσταται ὥσπερ ἐν τῷ οὐδῷ τοῦ χωρίου. Reisig explains thus: 'difficile est colloqui tecum isto

loco, longum enim impedit spatium,' considering this as an additional reason advanced by the Chorus to induce Oedipus to return back. So also Schneid: 'the wide space between us hinders me from making myself understood by thee.' Qu. (πολλὰ κέλευθος), ἐρατύου, 'you have already gone too far, stop' (μὴ προπέσης 156). So ἀπερύκου 169. Or πόλλ' | ὦ σέ τοι, κατερατύου (or ὦ κελεύω, ἐρατύου). Or ὥς | τάχιστ' εὐθὺς ἐρατύου. Or δεῦρ', | ὧ κέλευθος (or κελεύω), ἐρατύου. Bergk conj. πόλλ' ἃ κέλευθος ἐρατεύει.

164. ἐρατεύει. ἐρητύει B. T. V. ἐρατύοι ('sejungat ab isto saltu') Musgr. Hart. In this sense ἐρατύη would be better.

166. ἔχεις vulg. and (supr. οἷσεις) L. οἷσεις Elmsl. Herm. Dind. Wund. Schn. Hart. ἴσχεις Reisig. (cf. on Ph. 1131.) If we read οἷσεις, we may connect it with πρὸς ἐμὰν λέσχαν, in this sense: 'If you have any matter to lay before our assembly.' Elmsley compares Tr. 123, ἀδεῖα [αἰδοῖα] μὲν, ἀντία δ' οἶσω. Perhaps we should read ἴσχεις with Reisig; though I think myself ἔχεις is the right reading (cf. on v. str. 134).

167. Brunck places commas after ἔχεις and λέσχαν, connecting I presume πρὸς ἐμὰν λέσχαν with φώνει. Perhaps rightly; so making λέσχαν depend upon βάς in ἀποβάς. Cf. Oed. R. 93, ἐς πάντας αὔδα. Schol: εἰ θέλεις μέ τι ἐρωτῆσαι. λέσχαν. Ant. 159, σύγκλητον | τῇδε γερόντων προὔθετο λέσχη. ἀβάτων. ἀπ' ἀβάτων A. L. pr. Ald. Perhaps ἀποβάς ἀβάτων.

168. ἵνα. I. e. ἐκείσε (to be supplied from βάς in ἀποβάς), ἵνα —. Cf. 189. 812. 900. Aj. 657. Ant. 773. Eur. Bacch. 1379. νόμος. Perhaps θέμις.

169. ἀπερύκου. 'Restrain thyself, abstain' from speaking. Aj. 186.



ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; σύστημα. 170

ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,  
εἵκοντας ἂ δέῃ καὶ ἀκούοντας.†

ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δῆ.

ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ  
σοὶ πιστεύσας μεταναστᾶς.

175

ΧΟ. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, στρ. β'.

170. ποῖ τις φροντίδος ἔλθῃ; 'To what opinion should one come? What course should one pursue?' Schol: λογισώμεθα τί ποιήσωμεν; The deliberative subjunctive. Cf. 310, ποῖ φρενῶν ἔλθω; El. 1174, ποῖ λόγων — ἔλθω; Aj. 403, ποῖ τις οὖν φύγῃ; Tr. 705, οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω. Ant. 42, ποῦ γνώμης ποτ' εἶ; El. 922. Oedipus, in hesitation whether to obey and commit himself to the honour of the Athenian citizens or not, takes counsel with his daughter what course to pursue. ἔλθῃ A. R. Ald. ἔλθοι the other mss. Hiatus is allowed in anapaests, either in consequence of a change of person, or because of a pause in the sense. Instances of which license are given by Seidler V. D. p. 81. Cf. 173. 188.

171. ἀστοῖς ἴσα — μελετᾶν. 'To act as do the natives,' to respect what they do, to conform to their ways. Schol: ἂ ἐκεῖνοι ἀσκοῦσι, τούτων καὶ σὲ δεῖ ἐπιμέλειαν ἔχειν, ὡς τὸ (Eur. Med. 225), "Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει." Cf. 928, ἡπιστάμην (ἄν) | ξείνον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών. Fr. 674, νόμοις ἐπεσθαι τοῖσιν ἐγχώροις καλόν. Gnom. Monost. ξένος ὦν ἀκολουθεῖ τοῖς νόμοις ἐγχωρίοις (τοῖσιν ἐγχώροις νόμοις?). Suid. Ἄλλ' ἐποῦ χώρας τρώποις. So Amphiaras exhorts in the cyclic Thebais, τοῖσιν ἐφαρμόζεν, τῶν κεν κατὰ δῆμον ἴκηαι. Cic. Offic. i. 34. For the construction cf. Eur. Or. 880, ἴσα φίλοις λυπούμενος. Soph. El. 532, οὐκ ἴσον καμὸν ἐμοί. Fr. 311, καλὸν φρονεῖν τὸν θνητὸν ἀνθρώποις ἴσα. Burges (ad Suppl. 191) conjectures: ὦ πάτερ, ἀστοῖς, ὅσα χρὴ, μελετᾶν | εἵκοντά σε δεῖ κοῦδ' ἀεκόντως.

172. κοῦκ ἀκούοντας Ald. and most mss. κοῦκ ἄκοντας B. T. V. Br. κἀκούοντας Musgr. Dind. Schn. Bgk. κοῦ κατοκνοῦντας Herm. Wund. κοῦκ ἀπιθοῦντας Hart. We might also conjecture κοῦκ ὀκνοῦντας, or κοῦκ ἀέκοντας. But I have little doubt the true reading is καὶ ἀκούοντας, for so it should be written in

anapaestic metre, rather than κἀκούοντας. So e. g. Eur. Alc. 920, καὶ ἀπ' ἀμφοτέρων. Ἀκούειν, 'to obey,' as in Ant. 64. Eur. Cycl. 120 &c. Bekk. Anecd. p. 79, ἀκούειν: ἀντὶ τοῦ πειθαρχεῖν. Δημοσθένης κατὰ Λεπτίνου. So also κλύειν.

173. πρόσθιγέ νύν μου. 'Take hold of me then,' he says to his daughter, whom he presently bids lead him. 188, ἄγε νυν σύ με, παῖ, —. Cf. 330. 1521, ἄθικτος ἡγητῆρος. But see next note. νυν Schaeef. νῦν vulg. Cf. 188. ψαύω καὶ δῆ. 'See I touch you.' Cf. on 31.

174. μὴ δῆτ' ἀδικηθῶ. 'Do not then let me suffer injury,' equivalent to μὴ δῆτ' ἀδικήσῃτέ με. So Tr. 802, ἀλλά μ' ἔκ γε τῆσδε γῆς | πόρθμευσον ὡς τάχιστα, μὴδ' αὐτοῦ θάνω ('nor let me die here'). Oed. R. 49. Eur. Her. 558, μὴ τρέσῃς μιάσματος | τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. Herc. 1399. Hom. Il. α'. 26. V. Elmsl. ad Her. 559. Matth. Gr. § 516. ξεῖνοι. ξένοι B. K. L. M. R. V.

175. σοὶ πιστεύσας μεταναστᾶς. 'Having in compliance with your request removed.' The two participles must be closely linked together in construction, as in Eur. Suppl. 230 f., cited by Herm. Add Arist. Ran. 1097, ὑποπερδόμενος φυσῶν. σοί. ὑμῖν B. V. om. Br. Observe the change of person from ὦ ξεῖνοι to σοί, in the latter the Coryphaeus being specially addressed. Qu. πιστεύσας σοὶ μεταναστᾶς. πιστεύσας. Πιστεύειν is here, as elsewhere, equivalent to πείθεσθαι, as ἀπιστεῖν to ἀπειθεῖν. So πίστις 'obedience,' ἀπιστία 'disobedience.' καὶ μεταναστᾶς the mss. Hermann first ejected the καί. Brunck and Hartung give, πιστεύσας καὶ μεταναστᾶς, omitting altogether the pronoun. Perhaps σοὶ πιστεύσας καὶ ἀναστᾶς, or ὑμῖν πεισθὲς μεταναστᾶς, or πιστεύσας ὑμῖν ἀναστᾶς (?). μεταναστᾶς. 'Having risen and removed.' Thuc. i. 12. So μετανάστασις, 'a change of abode.' Thuc. i. 2. ii. 16.

176. οὐ τοι. 'Assuredly not.' Eur.

- ὦ γέρον, ἄκοντ' ἀγάγη τις.†  
 ΟΙ. προβῶ; ΧΟ. ἐπίβαινε πόρσω. 178  
 ΟΙ. ἔτι; ΧΟ. προβίβαζε, κούρα, 180  
 πόρσω· σὺ γὰρ αἶτις.  
 ΑΝ. ἔπεο μὰν, ἔπε' ὦδ' ἀμαυρῶ  
 κώλῳ, πάτερ, ᾧ σ' ἄγω.  
 ΟΙ. — — — — —  
 ΑΝ. — — — — —  
 — — — — —

Her. 64, οὔτοι βία γέ μ' οὐδὲ τοῦσδ' ἄξεις λαβών. Where v. Elmsl. ἐκ τῶνδ' ἐδράνων. 'From these seats.' The Chorus, I presume, point to some particular spot upon or near to the 'brazen threshold.' Cf. 192—3. Cf. 233, σὺ δὲ τῶνδ' ἐδράνων — ἐκθορε. Perhaps we should read ἐκ τῶνδε βάθρων, from 263. Cf. on 192.

177. ὦ γέρον. A paroemiac rarely begins with a dactyl, as Porson observes in his letter to Dalzel, Mus. Crit. i. 334. Cf. 193. ἄξει vulg. ἀγάγη B. ἀγάγοι V. The indicative after οὐ μὴ is certainly ungrammatical, and I am surprised that the editors should have made so little difficulty about it in this passage. The choice of a correction lies, I imagine, between ἄκοντά τις ἄρη (cf. 264, οἷτινες βάθρων | ἐκ τῶνδ' ἐξάραντες), and ἄκοντ' ἀγάγη τις, or ἄκοντά τις ἔλξη. Elmsley also, who in his note on this passage has collected a large number of examples of this construction from the ancient dramatists, I find, proposes ἄρη, comparing 264. Tr. 801, ἀλλ' ἄρον ἔξω &c. Cf. on Phil. 381. Compare 657, οἶδ' ἐγὼ σε μήτινα | ἐνθ' ἐνδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ. Eur. Her. 286, ἐνθ' ἐνδ' οὐκ ἔμελλες, αἰσχύνες ἐμε, | ἄξειν βία τοῦσδ'. The common reading no doubt is due to the mischievous zeal of some grammarian, who stumbled at the construction οὐ μὴ ἀγάγη. Or perhaps οὐ τοι μήποτε σ' is not correct, and we should read instead οὐποτε, θάρσει, σ', or rather οὐποτε σ', οὐποτε σ'. Such reduplications frequently give rise to mistakes, from the accidental omission of one of the parts. The only other two passages, where οὐ μὴ might at first sight appear to be coupled with an indicative future, are El. 1052, ἀλλ' εἴσιθ' οὐ σοι μὴ μεθέψομαι ποτε, where see note; Arist. Ran. 508, μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ | περιέψομαι πελθόντα. Here οὐ is to be

omitted with some mss.

178. ἔτ' οὖν ἔτι προβῶ; vulg. ἔτ' οὖν; Both. Elmsl. Bgk. Dind. in Annot. προβῶ; Herm. Dind. Wund. Schn. Hart. 'Am I to advance?' Perhaps πόρσω (whence πρόσω, προβῶ), which would correspond better with οὕτως in v. antistr. 194.

179. ἐπίβαινε vulg. Reis. Elmsl. Dind. Wund. ἔτι βαῖνε Reisk. Herm. Schn. Hart. Bgk. Translate ἐπίβαινε 'tread, step, advance.' πόρσω Both. &c. πόρσω the mss. Cf. El. 213.

180. ἔτι; ἔτ' οὖν; Hart. ΧΟ. omitted in L. ἔτι; 'Further still?' προβίβαζε A. pr. m. Reis. Elmsl. &c. προσβίβαζε vulg. Cf. on 157. 'Lead him forward.' πρόσω the mss. πόρσω Both. Dind. Wund.

181. σὺ γὰρ αἶτις. 'For thou understandest what I mean.' Addressed to Antigone. Schol: αἰσθάνη, ποῦ ἐσμὲν δηλαδῇ. Who evidently assigns these words to Oedipus. σὺ. εὖ B. T. V.

182. ἔπεο μὰν. ἔπεό μ' ἂν K. Hom. Il. v. 765, ἄγρει μὰν οἱ ἔπορσον Ἀθηναίην ἀγελαίην. Matth. § 605. Wund. Qu. ἔπεο τᾷδ' —. Cf. 1547, τῇδ' ὦδε, τῇδε βᾶτε. With ἔπεο cf. ὑπέσχεο 227. ἀμαυρῶ κώλῳ. 'With blind step.' So Reisig and Doed. explain. Cf. 1639, ἀμαυραῖς χερσίν. 1018, ἀμαυρῶ φωτί. Eur. Ph. 834, τυφλῶ ποδί. 1549, πόδα σὺν τυφλόπουν. 1699, τυφλὴν χέρα. Herc. 123, ποδὸς ἀμαυρὸν ἵχνος. 230, ἀμαυρὸν σθένος. Aesch. Cho. 157, ἐξ ἀμαυρᾶς φρενός. Virg. Aen. vi. 30, 'Caeca regens filo vestigia.' Others with Brunck explain it 'with infirm step.' Cf. on 1018.

183. After this line Hermann suspects four verses (one of Oed., two of Ant., again one of Oed.) to have fallen out, which should correspond with 199—202.



ΟΙ. — — — — —

ΧΟ. τόλμα ξείνος ἐπὶ ξένης,  
ὧ τλάμων, ὃ τι καὶ πόλις 185  
τέτροφεν ἄφιλον ἀποστυγείν  
καὶ τὸ φίλον σέβεσθαι.

ΟΙ. ἄγε νυν σύ με, παῖ, σύστημα.  
ἴν' ἂν εὐσεβίας ἐπιβαίνοντες  
τὸ μὲν εἴπομεν, τὸ δ' ἀκούσαιμεν 190  
καὶ μὴ χρεῖα πολεμῶμεν.

184—7. These lines, wrongly assigned to Antigone in the mss., are restored to the Chorus by Herm. Reisig, &c.

184. τόλμα. 'Venture, make up your mind to, be willing.' Tr. 1070, ἴθ' — τόλμησον, οἴκτειρόν τέ με. Ph. 481, τόλμησον —. Aj. 521. Aesch. Pr. 999, τόλμησόν ποτε — ὀρθῶς φρονεῖν. Hor. Ep. i. 2. 40, 'Sapere aude.' ξένης Both. Reis. Elmsl. &c. ξείνης the mss. Cf. on 174. Phil. 136, ἐν ξένῃ ξένον.

185. τλάμων Both. &c. τλάμων the mss. ὃ τι καὶ πόλις —. On the force of καὶ here cf. on 53.

186. τέτροφεν. 'Holds, esteems.' Schol.: ἔχει. Lat. 'habet.' A favourite verb with our poet. So Ant. 1089, τρέφειν τὴν γλῶσσαν ἡσυχωτέραν. Aj. 1124, ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει. Aj. 503, οἷας λατρείας — τρέφει. Tr. 117. Oed. R. 356. 374. Τέτροφεν ἄφιλον therefore means, 'dislikes, disapproves of.'

187. τὸ φίλον σέβεσθαι. 'To respect what it likes.'

188. ἄγε νυν Br. ἄγε νῦν vulg. παῖ. To avoid the hiatus Musgrave would read παῖς, the nominative for the vocative, as elsewhere. So also Elmsl. and Pors. Adv. p. 166. But there is sufficient excuse for the hiatus in consequence of the arsis falling upon it, and the pause produced by the stop. Cf. Oed. C. 170. 173. Ant. 936. Tr. 995. Aesch. Ag. 1537. Arist. Nub. 1165, ὧ τέκνον, ὧ παῖ, ἔξελθ' οἴκων. See Herm. El. D. M. p. 373. Linwood Gr. Metr. p. 76 f. Cf. also on 139.

189 f. 'Lead me then where we may consistently with the observance of piety speak and hear in turn,' i.e. hold converse. ἴν' —. I.e. ἐκέισε ἴν' —. Cf. 168. Phil. 879, σύ μ' αὐτὸς ἄρον, σύ με κατὰσθησον, τέκνον, | ἴν' —. For ἴν' ἂν cf. below 405, μηδ' ἴν' ἂν σαυτοῦ κρατοῖς. Theocr. xxv. 60, ἐγὼ δέ τοι ἡγεμονεύσω |

αὐλιν ἐς ἡμετέρην, ἵνα κεν τέτροιμεν ἄνακτα. Eur. Iph. A. 1555, ἱερεὺς ἐπέύξατο, | λαιμόν τ' ἐπεσκοπεῖθ', ἴν' ἂν πλήξειέ νιν. Hermann needlessly conjectures ἴν' ἄμ' — εἴπωμεν — ἀκούσωμεν.

εὐσεβίας. εὐσεβείας B. K. L. R. S. V. Cf. Ant. 942, τὴν εὐσεβίαν σεβίσασα. Fr. 401, ἱερίας (for ἱερείας). Eur. Hipp. 1368. Hipp. Vel. Fr. vii. τῆς εὐσεβίας χάρις ἐσθλή. Herc. 696, τὰς δ' εὐγενίας. Ant. Fr. xxiii. 2, ἀμελία. Cf. on Oed. R. 48. Aesch. Eum. 533, δυσσεβίας (chor.). Contrariwise we find εὐτύχεια as well as εὐτυχία (Fr. 882), no doubt adopted for metrical reasons.

εὐσεβίας ἐπιβαίνοντες. 'Adopting a pious course.' Schol.: εὐσεβῶς πατοῦντες. A poetical circumlocution for εὐσεβοῦντες, as remarked by Eust. Cf. Phil. 1463, δόξης οὐποτε τῇσδ' ἐπιβάντες. Hom. Od. xxii. 424, ἀναιδείης ἐπέβησαν. xxiii. 52, εὐφροσύνης ἐπιβήτητον. H. in Ven. 154, σῆς ἐννῆς ἐπιβάς. H. in Merc. 166, τέχνης ἐπιβήσομαι. Hesiod. Op. 659, λιγυρῆς ἐπέβησαν αἰοιδῆς. 580, ἥως — πολέας ἐπέβησε κελεύθου | ἀνθρώπους. Apoll. Rh. iv. 1166, τερωπλῆς ἐπέβημεν. Philostr. V. Ap. vii. 26, βῆναι ἐπ' ἐλπίδος. Similarly Eur. Hipp. 213, μανίας ἔποχος λόγος (i.e. μανικὸς, 'bordering on madness').

190. εἴπομεν — ἀκούσαιμεν K. L. M. T. Elmsl. &c. εἴπωμεν A. B. Ald. and (supr.) L. T. Br. Herm. Which latter construction is ungrammatical. 'Ἴνα ἂν never means 'in order that,' either with a subjunctive or an optative. Compare 1288, λέξαι τ' ἀκοῦσαι τ'. Eur. Her. 133, εἰπεῖν ἀκοῦσαι τ' ἐν μέρει πάρεστί μοι. Theocr. xxv. 49, ᾗ κε τὸ μὲν εἴποιμι, τὸ δ' ἐκ φαμένοιο πυθοίμην. τὸ δ' Br. τὸδ' the mss.

191. 'And let us not contend with necessity.' Cf. Ant. 1106, ἀνάγκη δ' οὐχὶ δυσμαχητέον. Simonid. Fr. 8, 20, ἀνάγκη οὐδὲ θεοὶ μάχονται. The subjunctive

ΧΟ. αὐτοῦ· μηκέτι τοῦδ' αὐτοπέτρου\*  
βήματος ἔξω πόδα κλίνης."

ἀντ. β.

ΟΙ. οὕτως; ΧΟ. ἄλλις, ὡς ἀκούεις."

ΟΙ. ἐσθῶ;\* ΧΟ. λέχριός γ' ἐπ' ἄκρου  
λάου" βραχὺς ὀκλάσας.

195

πολεμῶμεν in no way depends on the preceding ἵνα, but is to be closely connected with ἄγε νῦν με (= χωρῶμεν). Therefore, for the sake of perspicuity, it may be advisable to put a colon instead of a comma after ἀκούσaiμεν.

192. αὐτοῦ. 'Here' then stop. ἀντιπέτρου vulg. Schol: τοῦ ἰσοπέτρου —. βήματος δὲ, ὅπερ ἄνω εἶπε χαλκοῦν οὐδόν. τοῦτον δὲ τὸν πέτρου ὑποτίθεται τοῦ ἀβάτου ὄριον. Cf. 176. 263. Schneid. explains ἀντίπετρον βῆμα of a seat of rock situated over against the Chorus. Vauv. compares ἀντίπαις Aesch. Eum. 38. Musgrave happily conjectures αὐτοπέτρου, 'of native unwrought stone,' as it is called ἄξεστον and ἀσκέπαρον in 19 and 102. He compares αὐτόξυλον ἔκπωμα Phil. 35, αὐτόπυρος ἄρτος Athen. p. 114 C. Compare also Fr. 306, αὐτοκτίτους δόμους. Aesch. Pr. 301, αὐτόκτιτ' ἄντρα. Oed. C. 697, αὐτόποιον φύτευμα. Eur. And. Fr. 29. 2, ἐξ αὐτομόρφων λαίων τειχισμάτων. Virg. Aen. i. 167, 'vinoque sedilia saxo.' The same reading is adopted by Jacobs and Hart.

193. πόδα κλίνης. 'Advance (as if προκλίνης, 201) thy foot.' κλίνης. κλίνης L. κινήσης v. r. in K. L. Cf. on 177. Qu. κίνει, or τείνης.

194. οὕτως; 'So?' Will this do? Shall I stay here? ἄλλις, ὡς ἀκούεις. 'Sufficiently far, even as thou hearest.' The Chorus says ἀκούεις to Oedipus, inasmuch as, though he cannot see, he can at least hear the direction given. Cf. 527, ὡς ἀκούω, 'as I understand you.' Perhaps ἄλλις οἵπερ ἦκεις, 'you have got far enough.' Or ἄλλις ἐνθάδ' ἦκεις. Or ἄλλις ᾗδ' ἀκούεις; 'That will do, dost thou hear?' Or ἄλλις ὡς (for οὕτως) —.

195. ἡ 'σθῶ Ald. A. vulg. ἡσθο M. ἡστω or ἡστώ K. στώ Ven. Whence ἡ στώ (though afterwards ἡ ἐσθῶ) Brunck. Schol. L.: ἡ 'σθῶ: ἀντὶ τοῦ καθεσθῶ, ἀπὸ τοῦ ἔω. γράφεται ἡ στώ, ὃ καὶ βέλτιον. ἐσθῶ Vauv. Herm. Wund. Schn. Hart. ἡ στώ Br. Reisig. Elmsl. Doed. Matth. C. Matth. Bgk. ἡ 'σθῶ Dind. To which Schneid. objects, that the radical vowel of ἐξ— cannot be thus effaced by aphaeresis. Yet we find ἡ 'τέρῃ (or ἡ

ἐτέρῃ) in Arist. Ran. 64, ἡ 'τέρῃ φράσω; To myself either ἐσθῶ or ἡ ἐσθῶ appears right. So 178 we had προβῶ without the addition of ἡ. But 26, ἡ μάθω; 478, ἡ — χέω; Translate: 'Shall I seat myself, be seated? or be placed?' "To express this state of passive dependence," says Schneid., "Sophocles chooses the rarer passive form ἐσθῶ, which later poets use in the middle sense." Oedipus need not ask whether he should stop (ἡ στώ;), for the Chorus had just told him as much, ἄλλις, ὡς ἀκούεις. But what puts the reading ἐσθῶ or ἡ 'σθῶ ('shall I sit down') beyond all doubt, is the reply of the Chorus, λέχριός γ' ἐπ' ἄκρου λάου (ἐσθητι of course being to be supplied, not στήθι) —. λέχριός γ' —. 'Yes, stooping low sideways on the edge of this stone.' Λέχριος is found besides in Ant. 1345. Eur. Hec. 1026, ἀλίμενόν τις ὡς ἐς ἄντρον πεσὼν λέχριος ἐκπέση φίλας καρδίας. Eur. Med. 1137, χροῖαν γὰρ ἀλλάξασα, λεχρία πάλιν | χωρεῖ.

196. λάου. An anomalous form of the genitive, as if from λᾶος (1st decl.). The true reading is probably λᾶος (contr. from λᾶσος), which form occurs in Homer, Il. μ'. 462, λᾶος ὑπὸ ριπῆς. The form λάου was noticed, as the Schol. informs us, in the fifth book τῆς καθόλου. As however λᾶος, like λίθος, is generally used of small detached fragments of stone, capable of being thrown, the true reading here may be πέτρου or rather βάθρου (101. 263. 1591), with which πρόσω would better agree in v. str. 181. The accusative λᾶαν occurs Eur. Ph. 1164. Connect βραχὺς ὀκλάσας (sub. ὥστε εἶναι), and cf. Eur. Her. 613, τὸν μὲν ἀφ' ὕψηλῶν βραχὺν ᾗκισε. βραχὺς. 'Contractus' (Hor. Epist. i. 7. 12). Schneid. correctly renders: 'making thyself small' (drawing thyself into a small compass, perhaps in order that he may not stretch his feet into the grove). Cf. 294. 880. Brunck: 'flexis modice genibus,' which would be a proper rendering, if the original were βραχὺ ὀκλάσας, as Camerarius proposed to read, βραχὺ σ' ὀκλάσας. But then σεαυτὸν would be required, not σε. If any change were needed in βραχὺς, Musgrave suggests βραχύ τ', βραχὺ being



AN. πάτερ, ἐμὸν τόδ'· ἐν ἀσυχαίᾳ  
βάσει βάσιν ἄρμοσαι—

OI. ἰὼ μοί μοι.

AN. γεραὸν ἐς χέρα σῶμα σὸν  
προκλίνας φιλίαν ἐμάν.

OI. ὦμοι δυσφόρουι ἄτας.

XO. ὦ τλάμων, ὅτε νῦν χαλᾶς,  
αὔδασον, τίς ἔφυς βροτῶν.

often thus used adverbially. δικάζειν means 'to bend the knee,' κάμπτειν κῶλα, as in v. 19. The word, as Elmsley observes, occurs no where else in the Tragedians. Phryn. Bekk. p. 56, δικάσαι· τὸ τὰ γόνατα κάμψαι ἐγκαθίζοντα. Hence δικάδίας (δίφρος) 'a folding seat,' that bends or shuts up.

197. ἐμὸν τόδ'. 'This is my office' to seat thee. Schol: ἐμὸν τόδε: τὸ δδηγῆσαι σε, ἢ τὸ ἄρμόσαι σου ἐφ' ἡσυχίας τὴν βάσιν τῇ καθέδρᾳ. El. 1470, αὐτὸς σὺ βάσταξ'· οὐκ ἐμὸν τόδ', ἀλλὰ σὸν, | τὸ ταῦθ' ὄρᾶν &c. Elmsley reads: πάτερ, ἐμὸν τόδ'. ἐν ἡσυχίᾳ | (ἰὼ μοι) βάσιν ἄρμοσαι—. ἐν ἡσυχίᾳ the mss. ἐν ἀσυχαίᾳ Herm. Reis. Dind. ἐν ἡσυχαίᾳ Hart. Bgk. ἐν ἡσυχίᾳ Elmsl. (coll. 82). Qu: ἐμὸν τόδ', ἐν ἡσυχίᾳ σοι — ἄρμόσαι. Or ἐμὸν τόδ'. ἐν ἡσυχίᾳ δεῖ—. Or ἐμὸν τόδε γ'· ἡσυχον (ἡσυχως or ἡσυχῇ) δεῖ—. Or ἐν ἡσυχίᾳ τᾷ βάθρῳ (or τῇ δέδρᾳ. Schol: τῇ καθέδρᾳ). Translate: 'Quietly adjust step to step (thy steps to my steps) leaning forward thy aged body on my friendly hand.' Schneid. explains, 'in quiet step fit thou the step' (to the step), set warily one foot before the other. Lat. 'adde gradum gradui.' Cf. Aesch. Cho. 452, ἡσυχίᾳ φρενῶν βάσει. After this verse ἰὼ μοί μοι was usually read, which Hermann has placed after 198, and put in the mouth of Oedipus. Compare the strophe. ἰὼ μοί μοι, ἰὼ, ἰὼ Reisig. ἰὼ μοί μοι twice Hart. ἄρμοσαι Elmsl. Herm. Dind. Wund. Schn. ἄρμόσαι the mss. Hart. Cf. Phil. 1403, ἀντέρειδε νῦν βάσιν σὴν.

200. γεραὸν Dind. Wund. Schn. Bgk. γεραῖον the mss. Cf. on 238, where the mss. give γεραὸν. Hartung reads: γεραὸν ἐς χέρα σῶμα σὸν | προκλίνας φιλίαν σοι. But with Reisig he transposes these two lines to after 183. Schol: τὸ ἐξῆς οὕτω· γεραῖον σῶμα σὸν προκλίνας ἐς χέρα φιλίαν ἐμήν.

201. προκλίνας A. K. &c. Ald. Schol. προκρίνας B. V. πρόσκλινον T. πρόσκλινον Br.

202. οἴμοι for ὦμοι Elmsl. here and throughout. δύσφρονος ἄτας. Read δυσφόρου ἄτας. Aj. 643, δύσφορον ἄταν. He deplores his blindness and consequent helplessness.

203. ὅτε νῦν χαλᾶς. 'Now that thou yielddest,' in retiring from the sacred inclosure. Schol: εἴκεις, καὶ οὐκ ἀντιτείνεις τῷ ἐξελθεῖν. For which sense of ὅτε 'since' cf. on 84. So χαλᾶν μανίων Aesch. Pr. 1057, φρονήματος Eur. Tel. Fr. 25, ὀργῆς Arist. Av. 383. Or perhaps the words may mean, 'Art at ease, restest, hast remission from thy fatigues.'

204. τίς ἔφυς K. and v. r. in L. Elmsl. Dind. &c. τίς ἔφν M. R. S. τίς σ' ἔφν A. L. Schol. τίς σ' ἔφυσε B. V. Cf. Eur. Supp. 1056, πένθιμος πρέπεις ὄρᾶν (πρέπει σ' ὄρᾶν the mss.). τοῦ ἔφν Schneid., who observes that the vulgate τίς ἔφυς is out of place, as coinciding with the second question: for that the three usual questions are put to him by the Chorus, τίς, τίνος ἐσσι, τίνος πατρίδος; 'quis, cujatis [cujus?], unde?' Simonides, Epigr. 138, εἰπὼν, τίς, τίνος ἐσσι, τίνος πατρίδος; Hom. Od. α'. 170, τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες; Soph. Fr. 91, σήμαιν' ὅτου τ' εἰ χῶπόθεν. Below 214. 571 f. El. 693. Eur. Ion. 258. Hel. 86, ἀτὰρ τίς εἶ, πόθεν—; Ph. 123, τίς, πόθεν γεγώς; The answer to this question is given in 220 f. Add Trach. 310, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν; τίς — βροτῶν; Cf. Oed. R. 1258, δαιμόνων δείκνυσί τις. 1328, τίς σ' ἐπῆρε δαιμόνων; 981, πολλοὶ — βροτῶν.

205. τίς — ἄγει; 'Who art thou deemed to be? who art thou?' i. q. τίς κλήζει; Schol: τίς ὦν πολύπονος (γρ. καὶ τίς ὁ πολύπονος). One of whose explanations, τίς ὦν ἄγῃ ἀπὸ τῆς σῆς πόλεως, would lead us to suppose he read

τίς ὁ πολύπωνος ἄγει; τίν' ἄν  
σου\* πατρίδ' ἐκπυθοίμαν;

205

ΟΙ. ὦ ξένοι,  
ἀπόπολις· ἀλλὰ μὴ—

ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;

ΟΙ. μὴ μὴ' μή μ' ἀνέρη τίς εἰμι,  
μηδ' ἐξετάσης πέρα ματεύων.

210

ΧΟ. τί τόδ'; ΟΙ. αἰνὰ φύσις. ΧΟ. αὔδα.

ΟΙ. τέκνον, ὦμοι, τί γεγώνω;

ΧΟ. τίνος εἰ σπέρματος, ὦ ξένε, φώνει, πατρόθεν. 215

ΟΙ. ὦμοι ἐγὼ, τί πάθω, τέκνον ἐμόν;

ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.

τίς ἄν ἄπολις ἄγει —. δ v. l. in L. Elms. Dind. &c. ἄν the mss. Compare the corresponding v. 186. Phil. 601, τίς ὁ πόθος αὐτοῦς ἔκετ' —; ἄγει. 'Art thou esteemed, art.' Oed. R. 775. Perhaps ἄρ' εἰ. Musgrave explains: 'vivis, vitam agis,' quoting Hesych: ἡγόμην. διήγον· Σοφοκλῆς Θυέστη δευτέρῳ. Suid: ἡγόμην. ἐτρεφόμην, ἐτύγχανον. Plat. p. 875 D. ἀρετὴ τε αὐτοῖς ἀγομένοις ὀρθῶς, καὶ τοῦναντίον ἀποβαίνει κακῶς ἀχθεῖσι. Aristid. T. ii. p. 93, χωρὶς παιδοτριβῶν πολλὰ γέννη τῶν ἀνθρώπων ἄγεται καὶ σώζεται. Athen. p. 153 A. ἀγόμενος βασιλικῶς. τίνα σου Ald. vulg. τίν' ἄν σου Vauv. Br. τίν' ἄν σου Elmsl.

206. After ἐκπυθοίμαν Elmsley rightly places a note of interrogation.

207. ἀπόπολις. 'Anexile.' Oed. R. 1000.

209. Hermann makes στροφή γ' to begin here, and its antistrophe 238. But it is difficult to establish a strict correspondence between them without introducing very violent and unwarrantable changes into the text. μὴ μὴ μ' ἀνέρη Hart. Bgk. Which seems better.

210. τίς, μηδὲ πέρα μ' ἐξετάσης ματεύων Herm.

212. τί τόδε; Οἱ. δεινὰ φύσις the mss. τί τόδ'; Οἱ. αἰνὰ φύσις Wund. Dind. Herm. Schn. Hart. Bgk. τί τόδ' οὖν; Οἱ. δεινὰ φύσις Br. τί δέ; Οἱ. δεινὰ φύσις Elmsl. Qu. τί δὲ τοῦτ' (cf. 208); —. Or τὸ τί; Οἱ. δεινὰ φύσις. The epithet αἰνός occurs Aj. 687 &c. Schol: ἡ ἐμὴ γέννα δεινὴ ἐστὶ καὶ ἀθλία. φύσις. 'Extraction, origin.' Aj. 1281. The metre of this and the following verse is pure Ionic a minore. Cf. Aesch. Pers. 65. 694. Suppl. 1035. Eur.

Bacch. 564. 570. αὔδα is assigned to the Chorus in B. T., to Antigone in L. Ald.

213. γεγώνω K. L. S. Eust. p. 709, 43. Br. γεγωνῶ vulg. The verb is barytone. V. Aesch. Pr. 193. 786. 1026. Eur. Hipp. 586. The word means 'to speak with a clear loud voice.'

214. τίνος εἰ —. Trach. 242, τοῦ ποτ' εἰσὶ καὶ τίνες; 310, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν; | τίς ἡ τεκοῦσα, τίς δ' ὁ φιλύσας πατήρ; Fr. 91, σήμαιν' οὗτον τ' εἰ χῶπόθεν. Reisig with probability reads: τίνος εἰ; σπέρμα τὸ σὸν, | ξένε, φώνει, πατρόθεν. Cf. Il. x. 68, πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον.

215. ξεῖνε vulg. ξένε T. ὦ ξένε Heath. &c. The metre Ionic still, υ υ υ —, υ υ υ —, υ υ υ —, υ υ υ —.

216. 218. 220. 222. The metre of these verses, as Dind. demonstrates, consists of a dactylic trimeter catalectic and a fourth paeon, the caesura being strictly observed before the last paeon. He compares similarly composed verses of Boëthius, "Qui serere ingenuum | volet agrum," &c.

216. τί πάθω; 'What am I to do?' On which phrase Wunder refers to Hom. Il. xi. 404. Trach. 973. Valck. ad Eur. Ph. 902. Blomf. ad Aesch. Pers. 909. Pflugk. ad Eur. Hec. 614.

217. ἐπ' ἔσχατα βαίνεις. Herm: 'in extremis versaris,' i. e. hast let out the worst (212), as he understands it. Schneid: 'ad ultimam necessitatem redactus es,' so as no longer to be able to evade a direct answer. Oed. R. 771, ἐς τοσοῦτον ἐλπίδων | ἐμοῦ βεβῶτος. βαίνεις T. Farn. marg. Turn. Musgr. &c. μένεις the other mss. Perhaps τείνεις.



ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.

ΧΟ. μακρὰ μέλλεις,† ἀλλὰ τάχυνε.

ΟΙ. Λαῖου ἴστε τιν' —\* ΧΟ. ὦ, ἰὸν ἰού.\*

220

ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.

ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὄδ' εἶ;

ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.

ΧΟ. ὦ ὦ ὦ. ΟΙ. δύσμορος. ΧΟ. ὦ ὦ.

ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;

225

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἂ δ' ὑπέσχεο ποῦ† καταθήσεις;

218. κατακρυφάν. 'Means of concealment,' of evading your question. Schol.: ἀποφυγὴν τοῦ μὴ εἰπεῖν.

219. μέλλετ' (only μέλλετέ γ' T.) the mss. μέλλετον Elmsl. edd. recc. Qu. μέλλεις. ταχύνετε K. T. ταχύνατε A. Ald. &c. τάχυνε Elmsl. edd. recc. ταχύναι Reisig. Cf. on Aj. 1404.

220. Λαῖου ἴστε τιν'; 'Know ye a certain one' of the house of Laius? Cf. Oed. R. 1167, τῶν Λαῖου τοῖνον τις ἦν γεννημάτων. 1042. 1117. 1122. We shall feel less surprise at the Chorus' knowledge of events that had happened in Thebes, if we consider that a long period is supposed to have elapsed since the tragical disclosures that form the subject of the Oedipus Tyrannus (v. 22); and that such events could not but have been bruited abroad. The Athenians at once understand the whole affair, as was to be expected, when we consider the close proximity of Athens to Thebes, and the portentous character of the occurrence in question. The poet, as the Schol. observes, judiciously supposes the Athenians to be acquainted with Oedipus and his woes, in order that he may not trouble the audience with a genealogical history of the man after the fashion of Euripides.

τίν' ἀπόγονον the mss. Reisig first ejected ἀπόγονον (cf. 534) as spurious, in which he is followed by Dind. (who adds ὄντ'). Wund. Schn. Hart. Bgk. τίν' ὄν; Elmsl. (coll. Tr. 1193, οἷσθ' ὄν τὸν Οἶτη — πάγον;). Herm.: Λαῖου ἴστε τιν' — Χο. ὦ. Οἱ. ἀπόγονον &c. Qu. Λαῖου ἴστε τὸν — ἄθλιον Οἰδιπόδαν. Otherwise the article would appear necessary before ἄθλιον Οἰδιπόδαν. In this case, we should have to transpose the lines 221, 222, τό τε —, and ἄθλιον —.

ὦ ὦ B. V. ὦ ὦ L. M. T. ὦ ὦ A. Ald. Then ἰὸν ἰὸν T. V. ἰὸν the other mss.

ὦ ὦ ἰὸν Elmsl. ὦ, ἰῶ, ἰῶ Reis. ὦ, ἰὸν ἰὸν Herm. Wund. Schn. Hart. Bgk. Dind. thinks it most improbable that the poet should have made the discourse of Oedipus terminate before the catalectic syllable of the dactyl (cf. on 216), and therefore gives from conjecture Λαῖου ἴστε τιν' ὄντ' (ἐξ in annot.); Χο. ὀοῶ. Qu. Λαῖου ἴστε τιν' ὄν; ΧΟ. ὦ ὦ ἰὸν or ὦ ὦ ὦ (— — —). Cf. 224. "The very name calls forth a shudder: so notorious already were the horrors of that ill-fated house of the Labdacidae." SCHN.

221. τό τε —. Qu. τό γε —. 'I mean the offspring of the Labdacidae.'

222. Οἰδιπόδαν. On this accusative v. Valck. ad Phoen. 820. Cf. Oed. R. 495. 1195. Ant. 380. I would transpose this line before 221.

223. δέος ἴσχετε. So λῆσθιν ἔχειν 584. μηδὲν ὅσ'. Supply τούτων. 'Have no fear about what I say.' Phil. 1161, μηκέτι μηδενὸς κρατύνων ὅσα πέμπει — αἶα. Eur. Med. 401, φείδου μηδὲν ὧν ἐπίστασαι.

224. ἰὼ ὦ ὦ T. ἰὼ ὦ ὦ B. L. M. V. ἰῶ. ἰῶ. ὦ ὦ ὦ A. Ald. ἰῶ, ὦ ὦ Br. Reis. Herm. Wund. Schn. Hart. ἰὼ ἰὼ Elmsl. ὦ ὦ ὦ Dind. δύσμορος. δύσμωνος B. V. and (supr.) T. The whole of this verse is assigned to the Chorus by Herm. Bergk.

225. τί ποτ' — κύρσει; 'What ever is going to befall us?' For he perceives he is looked upon as a subject of abhorrence. On κύρσει cf. Phil. 275. Eur. Hec. 679, ἔτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ.

226. πόρσω the Tricl. mss. πρόσω the rest. Elmsley would prefer, ἔξω χώρας βαίνετε πόρσω.

227. ἂ δ' ὑπέσχεο —; 'But how then wilt thou redeem thy pledge?' He refers to the assurance held out 176, while as yet the Chorus were ignorant who he was.

ΧΟ. οὐδενὶ μοιριδίᾳ τίσις ἔρχεται  
ὦν προπάθῃ τὸ τίνειν" ἀπάτα δ' ἀπά- 230  
ταις ἑτέραις ἑτέρα παραβαλλομέ-  
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-  
χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος

ὑπέσχεο. ὑπέσχετο L. ὑπέσχου V. ὑπέσχεν B. The solute form ὑπέσχεο is quite proper in anapaestic metre. Compare ἔπεο 182. ποῖ καταθήσεις; 'How (where) wilt thou pay (make good, perform)?' Καταθεῖναι ἀργύριον, 'to lay down (or pay) money' in return for something, as in Arist. Nub. 246, μισθὸν δ', ὄντιν' ἂν | πρᾶττη μ', ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς. Pac. 1214, τί δῆτα τουτοῖν | καταθῶ σοι τοῖν λόφοιν; Liban. T. ii. p. 625 C. ὀφείλειν καὶ καταθήσειν. Which passages are quoted by Musgrave. Schneid. would prefer καταθήσει, the middle voice being, according to him, mostly used in this sense.

ποῖ. ποῦ B. V. ποῖ (supr. οὐ) T. I think ποῦ is here preferable. Cf. 263. Oed. R. 355. 390. Aj. 1100. Ph. 451. But cf. Arist. Eccl. 794, χαρίεντα γοῦν πάθοιμ' ἂν, εἰ μὴ 'χοιμ' ὅποι | ταῦτα καταθήν.—Μὴ γὰρ οὐ λάβοις ὅποι. Ποῖ, lit. 'at what point of place, time, or circumstance,' where, when, how?

228. οὐδενὶ μοιριδίᾳ B. T. V. Dind. οὐδενὶ μοι ραιδίᾳ L. pr. οὐδενὶ μοίραι δία L. corr. οὐδενὶ μοι ραδίᾳ A. Ald.—μοῖρα διάττις K. οὐδενὶ μοιραδίᾳ M. Wund. Which Dind. inclines to in Annot. The same form he would restore from the mss. in Euripides ap. Athen. p. 61 B. ἐν ταυτῷ φέγγει μοιραδίῳ (μοιριδίῳ Musurus) φθιμένους. Cf. Ant. 951, ἀλλ' ἅ μοιριδίᾳ (so all the mss.) τις δύνασις δεινά. Pind. P. xii. 108, ἀλλὰ μοιρίδιον ἦν. Ol. ix. 38, σὺν τινι μοιριδίῳ παλάμα (Schol: δαιμονία μηχανῇ). The form μοιραδίᾳ appears to me very doubtful. The Schol. explains μοιριδίᾳ by ἡ ἐξ Ἑρινύων. Translate: 'On no one does fated (divinely constituted) vengeance fall, for repaying what he has already suffered.' So Schol: οὐδεμία τίσις ἔρχεται τοῖς προπαθοῦσιν ἀντιτιμωρουμένοις. καὶ ἡμεῖς οὖν ἀπατηθέντες ὑπὸ σοῦ ἐν μέρει ἀπατῶμεν σέ. The sense of the passage is plain enough: the Chorus professes to have been deceived by Oedipus, in not having been informed at once of his guilty state, and therefore claims the right to deceive him in return and withdraw the assurance of protection it had granted to him 176. But the construction is not so clear.

Perhaps we should read οὐδένα μοιριδίᾳ (or οὐδεμὶ οὐρανία, v. Schol.) τίσις εἰργάθει | ὦν προπάθῃ τι (or τὸ) τίνειν, 'no one does fated vengeance prevent from repaying any of those things which he has already suffered.' Or — ἂν προπάθῃ τι τίνειν. Or — ἂν προπάθῃ ἀποτίνειν (or, ἀντιτίνειν. Schol: ἀντιτιμωρουμένοις). Schneid. considers ὦν to be dependent upon τίνειν ('to requite for'). Hartung gives: οὐδενὶ μοιριδίᾳ τίσει ἔρχεται 'ἂν προπάθῃ τὸ τίνειν (for οὐδενὶ — ἔρχεται coll. 1421, τί σοι — κέρδος ἔρχεται; Ant. 197, ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς. Aj. 1138, τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεταιί τινι. Wund. ad Phil. 141). For ἔρχεται Musgrave conjectures ἐρχατοῖ, i. e. εἴργει (Hom. Od. ξ'. 15). Qu. εἰργάθει. Cf. 862, ἀπειργάθη.

229. ὦν the mss. ἂν (ἃ ἂν) Wund. προπάθῃ. προμάθῃ (supr. π) L. προπάθοι (supr. η) T. τὸ τίνειν. τῷ τίνειν M. 'To repay, requite.' Cf. 1203, αὐτὸν μὲν εἶ | πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. The construction of τὸ τίνειν (Wund.: 'quum rependit') appears difficult to account for. Schol: τὸ τίνειν. λείπει ἡ διὰ, ἢ ἡ, διὰ τὸ τιμωρεῖν ὑπὲρ ὧν ἂν προπάθῃ.

230. ἀπάτα δ' — ἔχειν. 'But one fraud being set off against another (a prior) fraud gives in return what is disagreeable, not what is pleasant.' Schol: παραβαλλομένη, φησὶν, ἡ ἀπάτη καὶ ἀντισουμένη ἑτέραις ἀπάταις, τῷ προπατήσαντι πόνον ἔχειν ἀντιδίδωσι καὶ οὐ χάριν. The first ἀπάτη 137 f.

231. The infinitive ἔχειν is almost redundant. Cf. 537, ἔπαθον ἄλαστ' ἔχειν (ἐγώ?).

232. Πόνος and χάρις are frequently used in opposition to each other. Thuc. iv. 86, καὶ ἡμῖν — ἀντὶ πόνων χάρις καθίσταται. Dionys. de Comp. Verb. p. 78, καὶ τὸ μεταβάλλειν ὥσπερ χάριν ἔχει τινὰ, οὕτω καὶ πόνον. Eur. Hel. 1441, ἥδ' ἡμέρα σοι τὴν ἐμὴν δείξει χάριν. | ΘΕ. τὰ τῶν θανόντων οὐδέν, ἀλλ' ἀπλῶς πόνος. For the sentiment cf. with Elmsley Aesch. Ag. 1572, μέμνει δὲ — παθεῖν τὸν ἔρξαντα. Cho. 311, δράσαντι (δράσαντα?) παθεῖν, | τριγέρων μῦθος τάδε φωνεῖ.

233. σὺ δὲ τῶνδ' the Triclinian mss.



αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,  
μή τι πέρα χρέος  
ἐμᾷ πόλει προσάψης.

235

AN. ὦ ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ  
γεραὸν πατέρα τόνδ' ἐμὸν  
οὐκ ἀνέτλατ' ἔργων  
ἀκόντων αἰῶντες αὐδάν,

240

ἀλλ' ἐμὲ τὰν μελέαν, ἵκετεύομεν, ὦ ξένοι, οἰκτεί-  
ραθ', ἂ

πατρὸς ὑπὲρ τοῦμοῦ μόνου" ἄντομαι,

σὺ δ' ἐκ τῶνδ' the rest. Perhaps σὺ δὲ τῶνδε βάθρων. But cf. 176.

234. αὖθις Elmsl. &c. αὖτις all the mss., except that K. has αὖθις (supr. τ). Cf. on 1438. El. 64. Phil. 127. 541.

ἄφορμος — ἔκθορε. Schol: ἀφορμηθεὶς ἔκθορε. Perhaps ἄπουρος (Oed. R. 194). "The earnestness of the injunction," as Schneid observes, "is marked by the accumulation of the words. Cf. 119. Oed. R. 192."

235. μή τι — προσάψης. 'Lest thou fasten or bring upon our state (the responsibility of) any further act,' besides that which thou hast already committed in violating this hallowed grove. Eur. Herc. 831, "Ἡρα προσάψαι καὶνὸν αἶμ' αὐτῷ θέλει, | παῖδας κατακτείναντι. μή τι. μήτε Α. R. Perhaps μηδέ. χρέος. Cf. Oed. R. 156. Dind. divides into two verses, μή τι — | ἐμᾷ —. Similarly below 253.

236. προσάψης. Fr. 514, μεῖζον προσάπτει τῆς νόσου τὸ φάρμακον. Aesch. Eum. 787, βροτοφθόρους κηλίδας ἐν χώρᾳ βαλεῖ.

237—57. The Scholiast mentions that all this portion was considered spurious by many: which opinion he refutes, observing that no mark of condemnation was found affixed to these lines by Didymus.

237. αἰδόφρονες. 'Humane, compassionate, merciful.' On this sense of αἰδῶς ('misericordia, clementia') v. Elmsl. ad Her. 461. Cf. 247. Eur. Alc. 659, αἰδόφρων | πρὸς σ' ἦν μάλιστα. Said with a view to compliment the Athenians, who especially claimed the attribute of humanity and clemency towards suppliants. Cf. 260. 1268. ἀλλ', elegantly placed after ὦ ξένοι αἰδ., instead of

before, belongs to οἰκτεῖρατε. Others with less probability connect ἀλλ' with ἐμὲ, the second ἀλλὰ being added, because of the argument interposed ἐπεὶ — αὐδάν. So Herm. Dind. Wund. Schneid.

ἐπεὶ — αὐδάν. 'Since ye have not endured (have abhorred) my father, on hearing the account of his unwilling deeds.'

238. γεραὸν. γεραιὸν A. K. L. M. R. S. Ald. ἀλαδν supr. in L. γεραδν ἀλαδν B. T. V. Schol: γεραδν ἢ ἀλαδν. Dind., in order to obtain some probable arrangement of the metre, proposes πατέρα γεραδν τόνδ' ἐμόν. Hermann once suggested γεραιοπάτερα(!). Qu. metre, — ' —, — — — — —, a dochmius preceded by a baccheus. Perhaps πατέρα τόνδ' ἐμόν γεραιόν.

239. τόνδ'. τὸν conj. Bergk.

240. ἔργων ἀκόντων. So 977, ἀκον πρᾶγμα. Oed. R. 1230, κακὰ | ἐκόντα κοῦκ ἄκοντα. Phil. 1318, ἐκουσίαισιν — βλάβαις. αἰῶντες αὐδάν. 'Hearing (being acquainted with) the report of' &c. As Oedipus has not said a word about these deeds of his, αἰῶντες must have a pregnant meaning of 'knowing' (from having previously heard), as frequently ἀκούω, κλύω, as Schneid. observes, who refers to Krüger Gr. 53. 1. A. 2. αὐδάν. 'The report.' Eur. Suppl. 600, τίν' αὐδάν τάνδε προσφέρεις νέαν; Perhaps ὁμφάν.

241. ἀλλ' ἐμέ. 'At least me.' ἀλλὰ is no repetition here of the preceding one, v. 237. Dind. has thrown into one verse ἀλλ' — ἂ.

242. οἰκτίσασθ Br. οἰκτεῖρασθ the mss. Cf. 558. Oed. R. 1508. Tr. 312. 855. 897. ὑπὲρ for ὑπερ Elmsl.

243. τοῦ μόνου the older mss. τοῦμοῦ

ἄντομαι οὐκ ἀλαοῖς προσορωμένα  
 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245  
 ὑμετέρου προφανείσα, τὸν ἄθλιον  
 αἰδοῦς κῦρσαι· ἐν ὑμῖν ὡς θεῶ  
 κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον  
 χάριν.  
 πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν' ἄντομαι, 250

οὐ τοῦ 'μοῦ B. T. V. τοῦμοῦ μόνου Herm. Dind. Wund. Schn. Hart. Bgk. I do not see the force of μόνου here. Qu. τοῦ γ' ἐμοῦ. Or, ἂ πατέρος γ' ὑπερ | ἀθλίου ἄντομαι, ἄντομαι —. Or thus: ὦ ξένοι, οἰκτίσαθ', | ἂ πατέρος γ' ὑπερ ἄντομαι οὐκ —. Dactyls seem required. ἄντομαι. 'I supplicate, entreat.' Cf. 250, and the verb ἀντιάξειν (El. 1009. Aj. 492. Ph. 809).

244. οὐκ ἀλαοῖς A. Ald. οὐ κ' ἀλλαοῖς M. οὐ καλοῖς (L. corr.) the other mss. οὐκ ἀλαοῖς — ὄμμασιν. 'Not with blind eyes,' which have no glance or expression in them, to call forth αἰδῶς from you, such as the eyes of my father. The poet seems to have in view the saying that αἰδῶς dwells in the eyes. Eur. Herc. 1199, αἰδόμενος τὸ σὸν ὄμμα. Cresph. Fr. 18, αἰδῶς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον.

ἀλαοῖς—ὄμμασιν. Eur. Ph. 1547, ἀλαὸν ὄμμα φέρων. Cf. 150, ἀλαῶν ὀμμάτων. Ant. 974.

245. ὥς τις —. ὦ στίς L. pr. ὦ στής L. sec. Perhaps ὥς εἰ or ὥσεῖ. 'As one might do who was sprung from your blood' (a daughter). Said with the becoming modesty of a virgin.

247. αἰδοῦς κῦρσαι. 'May meet with consideration' or compassion. Cf. on 238. Eur. Her. 461, πολλῆς γὰρ αἰδοῦς κατύχης ἄν τις τύχοι. Where Elmsley cites Herc. 301, ῥᾶον γὰρ αἰδοῦς ὑποβαλὼν φίλ' ἂν τύχοις. Antipho p. 618, πῶς οὖν ταύτην ἐλεεῖν (ἐλέου;) ἄξιόν ἐστιν ἢ αἰδοῦς τυγχάνειν παρ' ὑμῶν —; 619, μὴ τυχοῦσα μὴτ' αἰδοῦς μὴτ' ἐλέου μὴτ' αἰσχύνῃς μηδεμιάς —. So ἀναΐδεια, 'want of compassion.' Eur. Herc. 165. Cf. on 1268. κῦρσαι Herm. κύρσαι vulg. For the construction cf. Oed. R. 1513, βίου δὲ λῳόνος | ὑμᾶς κυρήσαι. Ant. 869, δυσπότμων — γάμων κυρήσας. Below 1083, αἰθερίας νεφέλας κύρσαιμι. ἐν ὑμῖν Brunck. ἐν ὑμῖν γὰρ vulg. ἐν ὕμμι (!) Bergk. Cf. 392, ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη. 422. Oed.

R. 314, ἐν σοὶ γὰρ ἐσμεν. Aj. 519, ἐν σοὶ πᾶς' ἐγώ γε σώζομαι. Eur. Med. 223, ἐν ᾧ γὰρ ἦν μοι πάντα γιγνώσκειν καλῶς. Alc. 279, ἐν σοὶ δ' ἐσμεν καὶ ζῆν καὶ μῆ. Arist. Ach. 473, ἐπελαθόμεν, | ἐν ᾧ πέρ ἐστι πάντα μοι τὰ πράγματα. Ter. Adelph. iii. 2, 32, 'in quo nostrae spes opesque omnes sitae.'

248—9. κείμεθα — | τὰν — χάριν. Thrown into one verse by Dind. Cf. on 216.

248. νεύσατε. 'Grant' (lit. 'nod assent'). Phil. 484, νεύσον — πείσθητι.

249. ἀδόκητον. 'Unexpected, unlooked for.' Musgrave conjectures ἀδόκητον, 'firmam, stabilem.' Hesych: ἀδόνητος· ἀσάλευτος.

250. Construe ἄντομαί σε πρὸς (τούτου) ὃ τι ἐκ σέθεν (ὄν) σοι φίλον (ἐστί). Cf. Phil. 468, πρὸς νῦν σε πατὴρ, πρὸς τε μητρὸς, ὦ τέκνον, | πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές, | ἰκέτης ἱκνοῦμαι —. Oed. C. 1333, πρὸς νῦν σε κρηῶν — αἰτῶ πιθέσθαι. Tr. 436, μὴ πρὸς σε τοῦ — Διὸς &c. Eur. Hipp. 605, ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου. Ph. 1679, ναὶ πρὸς σε τῇσδε μητρὸς Ἰοκάστης, Κρέον. Alc. 673. Med. 328. Ph. 951. Andr. 893. Suppl. 279. Tro. 1042. Hel. 1257. Iph. A. 1243. Iph. T. 1075. Imitated by the Latins. Virg. Aen. iv. 314, 'Per ego has lacrimas dextramque tuam te.' ii. 142. x. 597. xii. 56. Ter. Andr. iii. 3. 6, 'Per te deos oro.' Plaut. Men. v. 7. 1, 'Per ego te haec genua obtestor.' Liv. xxiii. 9, 'Per ego te, inquit, fili, quaecunque jura liberos jungunt parentibus precor' &c. ἐκ σέθεν. ἔκαθεν B. V. As ἐκ σέθεν can strictly speaking only refer to τέκνον, Elmsley modestly proposes οἶκοθεν (coll. Phil. 469, πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές). Which Hartung has adopted. Qu. ἢ 'κ σέθεν for ἐκ σέθεν. Or perhaps πρὸς σ' ὃ τι φίλτατον ὃν κυρεῖ ἄντομαι. Schol: ἀντὶ τοῦ, ὃ ἐκ σῆς προαιρέσεως τίμιόν σοι ἔνεστιν (!).



ἢ τέκνον, ἢ λέχος," ἢ χρέος, ἢ θεός."  
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν οὐδέν' ἂν,†  
ὅστις ἂν, εἰ θεὸς  
ἄγοι, φυγεῖν" δύναιτο.

ΧΟ. ἀλλ', ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου  
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν 255  
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν" ἂν  
φωνεῖν πέρα τῶν πρὸς σε† νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνας καλῆς"  
μάτην ρεύσης ὠφέλημα γίγνεται,  
εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260  
εἶναι, μόνας δὲ τὸν κακούμενον ξένον  
σώζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν,"

251. τέκνον. Cf. 245. λέχος Reisk. edd. recc. λόγος the mss. Λέχος 'a wife,' as in Aj. 211. 491. Tr. 27. 361. 1227. Eur. Iph. A. 103. So in Latin 'lectus.' Propert. ii. 5, 'Felix Admeti conjux et lectus Ulixis' (i. e. Penelope). Perhaps ἡ ἄλοχος. χρέος. 'Possession,' i. q. χρήμα. θεός. 'House-hold god.' Perhaps βίος or some other noun.

252. ἴδοις — ἀθρῶν. Il. xiv. 58, οὐδ' ἂν ἔτι γνῶις μάλα περ σκοπιάζων. Aj. 1054, ἐξεύρομεν ζητοῦντες. Arist. Av. 111, ὁλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις. ἀθρῶν. 'Though you looked carefully.' βροτὸν the Tricl. mss. βροτῶν the older ones. Corrected by Heath. Br. &c. After βροτὸν a dactyl has fallen out. Schneid. would supply οὐδέν' ἂν. Qu. εὐδ' ἂν ἔν, οὐδαμῶν. Antigone, in further exculpation of her father's deeds, represents that he was led thereto an unwilling agent by the superior will and force of the gods. Cf. El. 696, ὅταν δέ τις θεῶν | βλάβῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν. Ant. 624. Aj. 455 f.

253. εἰ θεὸς ἄγοι. Cf. 998, θεῶν ἀγόντων. Ant. 624, ὅτφ φρένας | θεὸς ἄγει πρὸς ἅταν. Cf. Valck. ad Hipp. 1435. The same sentiment, as Reisig notices, occurs El. 696 f., and a similar one Aj. 456. ἄγοι. ἄγει B. V. ἄγει γ' T. ἄγοι νιν Elmsl. ἐκφυγεῖν vulg. Schol. ἔκφυγεῖν Herm. Schn. Hart. φυγεῖν Dind. Wund. coll. El. 696. So the Scholiast explains φυγὴν by ἐκφευξιν 280.

254. ἀλλ' ἴσθι. Rather ἀλλ', ἴσθι. σέ τ' — τόνδε. Cf. 241 f. ἐξ ἴσου.

'Equally.' Trach. 485, κείνου τὲ καὶ σὴν ἐξ ἴσου κοινὴν χάριν.

256. τὰ — τρέμοντες. So Virg. Aen. xi. 403, 'Phrygia arma tremiscunt.' οὐ σθένοιμεν ἂν. Qu. οὐ θέλοιμεν ἂν.

257. πρὸς σέ. Rather πρὸς σε, the emphasis being on νῦν.

258. δόξης — κληδόνας. Δόξα the general belief, of which the expression is κληδῶν, as Schneid. observes. ἡ καλῆς μοι κληδόνας Suid. v. δόξα Perhaps ἡ καλῆς του (or τφ) κλ.

259. μάτην (ἄλλως Vict.) ρεύσης. Put proleptically, with immediate reference to what follows, εἰ τὰς γ' &c. So 1687, πῶς γὰρ — δύσοιστον ἔξομεν τροφάν; Cf. on 1200. El. 331. Eur. Hec. 484, ἡ δόξαν ἄλλως τήνδε κεκτηῖσθαι μάτην | ψευδῇ.

260. τὰς γ' Schol. Dind. τὰς τ' or τὰς (B. K. T. V.) the mss. τὰσδ' Hart. θεοσεβ. Reisig refers to 1125 f.

Aesch. Eum. 867, χάρας — τῇδε θεοφιλεστάτης. Thuc. ii. 41. Dem. or. Lept. § 90. Isocr. de perm. p. 314 B. C. Add Eur. Her. 177. 330. And compare the Apostle's less favourable estimate of the same people in after times: ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, Acts xvii. 22.

261. μόνας. I. e. 'prae caeteris.' Cf. Oed. R. 299. Schol. ἐπεὶ καὶ ἐλέου βαμὸς ἐν Ἀθήναις ἴδρυται. κακούμενον. καλούμενον B. T. V. Cf. Phil. 228, κακούμενον (καλούμενον the mss.).

262. ἀρκεῖν. 'To assist.' I. q. ἐπαρκεῖν. Cf. El. 322, ἀρκεῖν φίλοις. ἔχειν. Qu. θέλειν, to avoid tautology,

κάμοιγε ποῦ ταῦτ' ἐστίν," οἷτινες βάθρων  
 ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,  
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265  
 σῶμ' οὐδὲ τάργα τᾶμ'. ἐπεὶ τά γ' ἔργα μου  
 πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα,  
 εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν.  
 ὦν εἵνεκ'† ἐκφοβεῖ με τοῦτ' ἐγὼ καλῶς  
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270  
 ὅστις παθὼν μὲν" ἀντέδρων, ὥστ'" εἰ φρονῶν  
 ἔπρασσον, οὐδ' ἂν ᾧδ'" ἐγγιγνόμην κακός;  
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἵν' ἰκόμην,

After ἔχειν Dind. (in annot.) would place a note of interrogation.

263. κάμοιγε —. Instead of a negative clause, as was expected, being added, the remark is put in the interrogative form, which is stronger, as Hermann remarks. Cf. Ph. 451, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὕταν &c. Wunder compares Plat. Crit. p. 53, λόγοι δὲ ἐκείνοι οἱ περὶ δικαιοσύνης — ποῦ ἡμῖν ἔσονται; Translate: 'and where in my case is all this realized, made good?' Qu. ἐμοὶ δὲ μὴ ταῦτ' ἐστίν. Or ἐμοὶ δὲ γ' οὐ ταῦτ' ἐστίν. Or καὶ ποῦ παρ' ὑμῶν μοι τὰδ'; The common reading I think can hardly be right. Before οἷτινες supply ἀφ' ὑμῶν, or παρ' ὑμῶν. κάμοιγε. κάμοι γε the mss.

ποῦ. πού several mss. βάθρων. Eur. Iph. T. 1201, οὐ γάρ ποτ' ἂν νιν ἡράμην βάθρων ἄπο. Oed. R. 142, βάθρων ἴστασθε.

265. ὄνομα μόνον. V. 220 f.

266. ἐπεὶ τά γ'. ἐπεὶ τὰδ' A. R. Wrongly. Cf. Ant. 321, οὐκ ἄν γ' (τὰδ' the mss.) ἔργον τοῦτο —.

267. πεπονθότ' — δεδρακότα. I. e. πεπονθότος ἔργα ἐστὶ μάλλον ἢ δεδρακότος. We often find that predicated of some action or passion which strictly speaking belongs to the person. So 244, ἔργων ἀκόντων. 74, πάνθ' ὀρώωντα λέξομεν. Oed. R. 1190, γάμον τεκνοῦντα καὶ τεκνούμενον. Aj. 957, μαινομένοις ἔχεσιν. So in Shakespeare, Lear says, 'I am a man | more sinned against than sinning.'

268. τὰ μητρὸς —. 'My relations with my mother and my father.' χρεῖη Vauv. Br. &c. χρεῖ' ἢ (ἢ L.) the mss. A constant mistake.

269. ὦν refer to τὰ ἔργα, not to τὰ

μητρὸς —. For the Chorus is supposed to be ignorant of what Oedipus' parents had committed against him by exposing him in infancy. The relative pronoun is frequently to be referred to the more remote of two nouns, as in Acts of Apost. iii. 21, ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὦν (i. e. χρόνων) ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. εἵνεκ' B. V. οὔνεκ' vulg.

271. παθὼν μὲν —. "To this the poet meant to oppose ἔπειτα δ' εἰδὼς οὐδὲν (ἀντέδρων), but as he proceeds, he transforms the second member into an antithesis to ὥστ' εἰ φρονῶν ἔπρασσον, which sentence naturally invited an oppositional construction." SCHN. A similar change of construction occurs in Oed. R. 264. The sentiment is the same as above 229 f. In παθὼν he of course alludes to his exposure in infancy by his parents. Cf. 274. In ἀντέδρων and ἔπρασσον he alludes to the fatal encounter at 'the three-ways' (Oed. R. 1173 f.). Perhaps we should read, ὅστις παθὼν γ' εἶτ' (or κάκ') ἀντέδρων, or εἶτ' for ὥστ' (in answer to μὲν). φρονῶν. 'Knowingly, consciously.'

272. ἔπρασσον. On this use of the imperfect Wunder refers to 952. Oed. R. 125. 432. Ant. 260 f. 906. Pflugk ad Eur. Hel. 937. οὐδ' ἂν ᾧδ' — κακός; According to the maxim mentioned 229 f. Qu. οὐδ' ἂν ᾧς.

273. νῦν δέ. 'But now.' In answer to εἰ φρονῶν ἔπρασσον. Cf. Oed. R. 263. Aj. 450. 1060. El. 335. Similarly 'nunc vero,' as in Terent. Ad. iii. 2. 41. Cic. ad Quint. i. 1. 88. 93, compared by



ὑφ' ὧν δ' ἔπασχον, εἰδότες ἀπωλλύμην.  
 ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι,  
 ὥσπερ με κἀνεστήσαθ' ὧδε σώσατε,  
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς"  
 μοῖρα ποιείσθε,"† μηδαμῶς ἡγείσθε δέ

275

Wunder. *ἱκόμεν* ἢ *ἱκόμεν*. 'I came where (to what) I did.' For the expression cf. 336 and on Oed. R. 1376. For *ἱκόμεν* cf. 548, *ἄϊδρις ἐς τόδ' ἦλθον*, and on 12.

274. *εἰδότες*. For his parents had purposely exposed him when an infant. V. Oed. R. 1173 f. Supply *ὑπὸ τούτων*. Cf. 550, *ἐφ' ἀστάλῃ πάρα*. 749. El. 1127, *ὡς σ' ἀπ' ἐλπίδων, | οὐχ ὧν περ ἐξέπεμπον, εἰσεδεξάμην*. Ph. 471, *ἔρημον ἐν κακοῖσι τοῖσδ', οἷσις ὄρας*. Eur. Hipp. 471, *εἰς δὲ τὴν τύχην | πεσοῦσ', ὅσῃν σὺ (πεσοῦσαν ἦν σὺ Schaefer. Mel. p. 60), πῶς ἂν ἐκνεύσαι δοκεῖς*; Plat. Gorg. p. 240, *καὶ ταῦτ' εἰς αὐτὸν ὃν ἤκιστ' ἂν ἐβούλετο ἀπωλλύμην*. 'I was left to perish.' Cf. 394, *ᾤλλυσαν*, and on Oed. R. 1454.

275. *ἱκνοῦμαι* —. 'I beseech,' supPLICATE. Cf. 1011. El. 136. Phil. 470. 932.

276. *ὥσπερ με κἀνεστήσαθ'*. On this position of *καὶ* cf. on 53. The sense is the same, as if it were written thus: *ὥσπερ με ἀνεστήσατε, ὧδε καὶ σώσατε*. Schneid. adduces Arist. Nub. 1177, *νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας ἀνεστήσαθ'*. 'Raised me, bid me rise.' Cf. 264, *βάθρων | ἐκ τῶνδ' ἐμ' ἐξάραντες*. The verb *ἀνιστάναι* is regularly used of those who bid a suppliant rise up from the sanctuary to which he clings, with the assurance of protection being vouchsafed. Cf. 1286. Thuc. i. 128, *οἱ Λακεδαιμόνιοι ἀναστήσαντες ἐκ τοῦ ἱεροῦ τῶν Εἰλώτων ἱκέτας, ἀπαγαγόντες διέφθειραν*. i. 126. 136. iii. 28. The allusion is to 176—7.

277. *τοὺς θεοὺς*. 'These same gods.' With reference to 256. Schneid. compares Phil. 992, *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*. Aesch. Suppl. 921, *θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει*. In all of these three places observe that the article, omitted in the former clause, is added in the latter: which seems to illustrate the use of the article as intended to point back to a thing or person already mentioned. Compare also Phil. 451, *ἔταν | τὰ θεῶν ἐπαινῶν, τοὺς θεοὺς εὖρω κακοῦς*. Aj. 1129, *μή νυν ἄτιζε θεοὺς, θεοῖς σεσωσμένος*. Oedipus bids them

not act in opposition to the god, since it was by his direction that he had come hither.

278. For *τιμῶντες εἶτα* cf. 264, *ἐξάραντες εἶτ'*. *μοῖρας* K. S. *μοῖραις* A. L. M. R. Ald. *μοῖραν* B. T. V. Tricl. *μοῖρα* (*μοῖραι*) Dind. *ποιείσθε. ποιείσθαι* K. S. This passage is evidently corrupt, and has sorely tried the ingenuity of the commentators. Though I have studied it myself very carefully, I still do not feel conscious of having mastered it; and therefore am content to submit to the consideration of the reader those corrections which appear to have more or less probability. Musgrave conjectures: *εἶτα τοὺς θεοὺς | μοῖρα ποιείσθ' ἐν μηδαμῶν (or μηδένων)*, the tragedians using *μηδένες* and *οὐδένες* in the sense of *οἱ μηδενὸς* or *οὐδενὸς ἕξειοι*, as Aj. 1114, *τοὺς μηδένας*. Eur. Iph. A. 371. Andr. 701. Vauv: *εἶτα [τῶν θεῶν] | μοῖραν ποιείσθε μηδαμῶς*. Brunck: *εἶτα τῶν θεῶν | ὦραν* (*ὦραν* also Valck. ad Herod. iii. 155) *ποιείσθε* (with a "sic certissime emendo," the usual prelude of false conjectures). With more modesty Elmsley is content to remark, "Ego nihil video." Burges (ad Suppl. 916, and on Phil. 986) *μοῖρα ποιείσθε μηδενός γ'*. Dind: *εἶτα τοὺς θεοὺς | μοῖρα π. μ.* Herm. and Wund: *εἶτα τοὺς θεοὺς | μοῖραν π. μ.* Schaefer also defends *μοῖραν* from Phil. 498. Herod. ii. 172. Schneid: *τοὺς θεοὺς | μοῖρα μποιείσθε* (coll. Oed. R. 175, *ἄλλον ἄλλω προσίδοις*). Hart: *τοὺς θεοὺς | μοῖρας* —. Bergk: *τοὺς θεοὺς | μοῖραις* —. Qu. *εἶτα τοὺς θεοὺς | οὐδὲν (or σμικροῦ, or μῶρους) ποιείσθε, μηδαμῶς*. Or *εἶτα σφ' ἐν μέρει | οὐδενὶ π., μ.* Or *εἶτ' ἐν οὐδενὶ | μέρει π., μ.* Or *εἶτ' ἐν οὐδενός | μοῖρα (or μέρει) π., μ.* Or *εἶτ' οὐδ' ἐν μιᾷ (i. e. ἐν οὐδεμιᾷ) | μοῖρα π., μ.* Or *ἐν σμικρῷ μέρει | αὐτοὺς π., μ.* Perhaps *τοὺς θεοὺς* is a gloss on *αὐτοὺς*. When once the gloss *τοὺς θεοὺς* had crept into the text, the corruption of the remainder of the passage would naturally follow. The common reading, if it stands, must be explained as though *μοῖραν ποιείσθε μηδαμῶς* were equivalent to *ἀτιμάζετε (?)*. But this construction

βλέπειν μὲν αὐτοὺς πρὸς τὸν εὖσεβῇ βροτῶν,  
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280  
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν."\*  
 ξὺν οἷς\* σὺ μὴ κάλυπτε τὰς εὐδαίμονας  
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν,  
 ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην" ἐχέγγυον,"

would be too forced even for Sophocles. If it were not for the passages cited above, I should certainly consider τοὺς θεοὺς an interpolation. Cf. Phil. 498, τοῦ μὲν ἐν σμικρῷ μέρει | ποιοῦμενοι. Herod. ii. 172, ἐν οὐδεμιῇ μοίρῃ μεγάλη ἦγον. iii. 155. Pausan. p. 867, ἐν οὐδενὸς μερίδι ἐποίησαντο. Perhaps the simplest correction would be εἴτ' ἐν οὐδενὸς | μοίρα &c.

278. μηδαμῶς. 'By no means.' The negation repeated with emphasis. Ph. 1300, ᾧ, μηδαμῶς, μὴ — μεθῆς βέλος. Arist. Pac. 385, μηδαμῶς, ᾧ δέσποθ' Ἑρμῇ, μηδαμῶς, μὴ, μηδαμῶς. After ποιείσθε I have placed a comma.

279. βροτῶν. βροτὸν B. T. V. Cf. Proverb. Solom. xv. 3, ἐν παντὶ τόπῳ ὀφθαλμοὶ Κυρίου σκοπεύουσι κακοὺς τε καὶ ἀγαθοὺς. 1 Ep. Peter iii. 12, ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους — πρόσσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

280. φυγὴν δέ του μήπω —. I. e. μηδενὸς δέ ποω φυγὴν γενέσθαι. Cf. 702. Phil. 1217, ἔτ' οὐδὲν εἰμι. Tr. 161, ὥς ἔτ' οὐκ ὦν. Ant. 84, προμηνύσης — τοῦτο μηδενί. Arist. Ran. 96, γόνιμον δὲ ποιητὴν ἂν οὐχ εὖροις ἔτι. V. Seidl. ad Eur. El. 636.

281. φωτὸς — βροτῶν. 'Of an impious man among mortals.' "The addition of φωτὸς," says Schneid., "heightens the notion 'no man,' with pathos." Similarly Hom. Od. xvii. 581, οὐ γὰρ ποὺ τινες ᾧδε καταθητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες &c. xxiii. 187, ἀνδρῶν οὐ τις ζῶς βροτός. Elsewhere οἱ τινες ἀνέρες εἰσὶ βροτῶν." Reisig takes ἀνόσιος φῶς as the species of the genus βροτῶν. Cf. Aj. 1358, φῶτες ἐμπληκτοὶ βροτῶν (al. βροτοῖς). Schol: μηδένα διαφυγεῖν ποτε φῶτα ἀνόσιον ἀνθρώποις (ἐν ἀνθρ.?). For βροτῶν Dind. and Wund. give τὰδ' οὖν —. See on next verse. Perhaps κακῶν or δίκης (φυγὴν). Or φωτὸς may be wrong. Or thus: ξὺν οἷς | σὺ μὴ κακῶς (or τανῦν) κάλυπτε (or αἰσχυνε) —.

282. ξὺν οἷς. 'In accordance with whom.' Not τοῖς δυσσεβεῖσι, nor τοῖς ἀνοσίοις, as Heath explains; but τοῖς θεοῖς. Schol: σὺν τοῖς θεοῖς. Who how-

ever quite misunderstands the construction when he explains: ἀντὶ τοῦ, μὴ περικαλύψης θεοὺς καὶ Ἀθήνας. ξὺν οἷς, as Schneid. justly observes, is to be connected closely with ῥύου με κάκφύλασσε, the intervening words μὴ κάλυπτε &c. being placed διὰ μέσου, and serving only to form a rhetorical antithesis. Cf. 766. Dind. supposing βροτῶν to have crept in here from 279, ingeniously, but rather boldly, gives from conjecture, τὰδ' οὖν | ξυνεῖς —, as in Ant. 1023, ταῦτ' οὖν φρόνησον. κάλυπτε. 'Cast a veil over, dishonour.' Cf. the Latin 'obscurare.' Schol: ἀφάνιζε. The meaning of the word is illustrated by the explanatory addition ἔργοις ἀνοσίοις ὑπηρετῶν. Musgrave quotes Pind. Ol. vii. extr. μὴ κρύπτε κοινὸν σπέρμα. Pyth. iv. 146, αἰδῶ καλύψαι. Hart: ξὺν οἷς σὺ δρῶν μὴ αἰσχυνε.

τὰς εὐδ. Athens is so called here, not because of her wealth or prosperity, but because of her fair fame. Cf. 260 f. Eur. Alc. 452, ἐν ὀλβίαις Ἀθήναις.

283. ἔργοις — ὑπηρετῶν. 'Giving your hand to (forwarding) impious deeds.' Oed. R. 217, τῇ νόσῳ θ' ὑπηρετεῖν.

284. ἔλαβες — ἐχέγγυον. 'You took me under the pledge of your protection, caused me to depend on your word' or good faith. Lat. 'in fidem recepisti.' The allusion is to v. 176. Cf. also 276. Schol: ἀσφαλῇ. With ἔλαβες — ἐχέγγυον cf. Oed. R. 276, ὥσπερ μ' ἱραῖον ἔλαβες, ᾧδ' ἐρῶ. The usual meaning of ἐχέγγυος is ἀξιόπιστος, 'trustworthy'; Lat. 'cui sponsori fidere possis, fide dignus.' Eur. Med. 388. Ph. 771. Andr. 191. Hesych: Ἐχέγγυος. ἀσφαλῆς ἐγγυητῆς, ἀξιόπιστος, βέβαιος. So φερέγγυος El. 942. Aesch. Sept. 398. Here however it must mean, as Herm. rightly explains, 'qui alius sponsione fretus est.' I. e. lit. 'holding security' from you, placing confidence in you. Cf. Thuc. iv. 55, διὰ τὸ τὴν γνώμην ἀνεχέγγυον γεγενῆσθαι ('had been distrustful, had lost confidence'). With ἐχέγγυος in this sense Elmsley compares φοβερός Oed. R. 153, and refers to Porson ad Hec. 1125. Perhaps, however, we



ῥού μ' ἐ' κάκφύλασσε· μηδέ μου κάρα 285  
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.  
 ἤκω γὰρ ἱερὸς\* εὖσεβής τε καὶ φέρων  
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος"  
 παρῇ τις," ὑμῶν ὅστις ἐστὶν ἡγεμὼν,  
 τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290  
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μὲν, ὦ γεραῖε, τὰνθυμήματα  
 πολλή' στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ  
 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς

should with Reisig read ἐχέγγυος, which may have easily been changed into the accusative because of the adjoining τὸν ἱκέτην, just as σωτηρίους into σωτήριον in 487. Cf. Eur. Med. 881, τίς γῆν ἄσυλον, καὶ δόμους ἐχεγγύους | ξένος παρασχὼν ῥύσεται δέμας τόδε; Qu. τὸν ἱκέτην μ'. Cf. on 44.

285. ῥού με. Qu. ῥού τε —. κάκφύλασσε. κάφύλασσε K. καὶ φύλασσε V. and Suid. v. ἐχέγγυον. Oed. R. 1351, ἔρυντο κἀνέσσωσεν.

286. δυσπρόσοπτον K. L. M. S. Vict. conj. Br. edd. recc. δυσπρόσωπον vulg. Cf. El. 460, δυσπρόσοπτ' ὀνείρατα. εἰσορῶν ἀτιμάσης. εἰσορᾶν ἀτιμάσης Wakef. ad Eur. Herc. 609, οὐκ ἀτιμάσω | θεοὺς προσειπεῖν πρῶτα τοὺς κατὰ στέγας. Cf. Ant. 544. Aj. 1339. Aesch. Fr. 229, ὦ θάνατε παῖαν, μή μ' ἀτιμάσης μολεῖν.

287. ἱερὸς εὖσεβής τε. Ἱερὸς, because a suppliant of the gods (634); εὖσεβής, because he places confidence in them, and is acting in obedience to their commands.

ἱερὸς. ἱρὸς Dind. Schn. φέρων ὄνησιν —. Because in course of time, as he explains by and by, enmity will arise between the Thebans and the Athenians, when the latter will obtain the victory because of his sepulchre being in their territory, according to the tenor of a certain oracle. Hence the name Ὀνησιφόρος, which occurs in the New Test.

288. ὅταν δ' ὁ. ὅτ' ἂν δ' ὁ L. M. ὅταν ὁ A. B. Ald. ὅταν δὲ T. Br. ὅταν δ' ὁ κύριος παρῇ τις. 'But when some one the proper authority is come, whosoever' &c. Schneid. compares Oed. R. 107, τοὺς αὐτοέοντας χειρὶ τιμωρεῖν τινάς. Above 205. Add Phil. 237, τίς ἀνέμων ὁ φίλτατος (προσθήγαγέ σε); For ὁ κύριος cf. 1643, πλὴν ὁ κύριος | Θησεὺς παρέστω μανθάνων τὰ δρώμενα. Aj. 734, τοῖς κυ-

ρίοις γὰρ πάντα χρῆ δηλοῦν λόγον. Eur. Iph. A. 693, δίδωσ' ὁ κύριος. Arist. Ran. 1168, λάθρα γὰρ ἦλθεν, οὐ πιθὼν τοὺς κυρίους. Perhaps ὅταν δὲ κύριος | παρῇ τις —.

289. παρῇ τις. παρῇ γγὺς conj. Reisig, coll. Eur. Iph. A. 465, παρῶν δ' Ὀρέστης ἐγγύς. ὑμῶν. ὑμῖν V. ὑμῶν, which formerly was referred to what had gone before, Brunck rightly connects with what follows. Elmsley writes: παρῇ τις ὑμῶν, ὅστις ἐστίν, ἡγεμὼν. Oedipus speaks as though he had never learnt from the ξένος the name of the ruler of the land (69).

290. εἰσακούων. Qu. ἐξακούων, 'hearing completely.' ἐπιστήσει· τὰ δέ. ἐπιστήσῃ τὰδε B. K. T. V. τὰ δὲ μεταξὺ τούτου. 'But meanwhile' (lit. 'between then' and now). A similar brachylogy occurs Eur. Hec. 433, ξίφους μεταξὺ καὶ πυρᾶς Ἀχιλλέως (and the place whence Polyxena proceeds), and Arist. Ach. 434, μεταξὺ τῶν Ἴνους. Qu. τὸ δὲ —. But cf. Oed. R. 1420, τὰ γὰρ | πάρος — πάντ' ἐφεύρημαι κακός. μεταξὺ δὲ τούτου V. The particle no doubt was inserted by reason of the false reading, ἐπιστήσει τὰδε in prec. v.

292. ταρβεῖν. 'To respect, reverence, fear.' Hom. Od. xviii. 391. τὰνθυμήματα. 'Suggestions, admonitions.' Cf. 1199. Perhaps νοθετήματα.

293. πολλή' στ' K. L. M. S. Suid. v. ταρβεῖν. Br. πολλή τ' A. R. Ald. πολλή γ' B. T. V. Farn. Turn. Cf. on Trach. 295, πολλή' στ' ἀνάγκη. El. 309, πολλή γ' ἀνάγκη. See Elmsl. ad Med. 981.

294. ὠνόμασται. I. q. εἴρηται. 'Have been expressed.' Schneid. adduces Il. xviii. 449, πολλὰ περικλυτὰ δῶρ ὠνόμαζον. V. ad Eur. Iph. A. 1068. βραχέσι. Schol: εὐτελεσί. 'Insignificant, unim-

ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῇσδε τῆς χώρας, ξένοι ;

ΧΟ. πατρῶον ἄστν γῆς ἔχει σκοπὸς δέ νιν,  
ὃς καμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙ. ἦ καὶ'' δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπῇν  
ἣ φροντίδ' ἔξειν κείνον, ὥστ' ἢ' ἐλθεῖν πέλας ; 300

ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἴσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν ;

ΧΟ. μακρὰ' κέλευθος· πολλὰ δ' ἐμπόρων ἔπη  
φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἶων,  
θάρσει, παρέσται. πολὺ γὰρ, ὦ γέρον, τὸ σόν 305

portant.' Lat. 'non levibus verbis.' Cf. 197. 880. So βαίος is used in both senses. τοὺς — ἄνακτας. Of Theseus alone. Cf. 884, γὰς πρόμοι. 1087, γὰς τᾶσδε δαμούχοις. And on Oed. R. 1093, τοῖς ἐμοῖς τυράννοις. τῇσδε. τῆς L. and others. Qu. τῆς χθονός.

295. διειδέναι. I. q. διαγιγνώσκειν, 'should decide.' Eur. Hipp. 491, διυστέον (Schol. διαγνωστέον).

296. ὁ κραίνων — χώρας. As ἄρχειν, βασιλεύειν, κρατεῖν are used with a genitive. Cf. Oed. R. 14, ὃ κρατύνων Οἰδίπους χώρας ἐμῆς.

297. πατρῶον. 'Paternal,' inherited from his fathers. Arist. Ran. 1146, πατρῶον τοῦτο κέκτηται γέρας. Cf. Ant. 937, ὃ γῆς Θήβης ἄστν πατρῶον. Similarly Eur. Ph. 1058, ἐπτάπυργα κλεῖθρα γὰς. El. 1, ὃ γῆς παλαιὸν Ἄργος. I once thought of μητρῶον ἄστν γῆς, 'the metropolis of the country.'

298. ἔπεμπεν A. K. M. R. Ald. Dind. Herm. Wund. Schn. prob. Elmsl. ἔπεμψεν B. T. V. and L. pr. Hart. Ἐπεμπεν, 'just now fetched me.' More suitable perhaps than the aorist ἔπεμψεν. In like manner we find ἐκέλευε used, which is constantly changed into ἐκέλευσε.

299. ἦ καὶ —. Rather ἦ γὰρ —. But cf. 406. τοῦ τυφλοῦ. Since this was the only account of him the σκοπὸς could have given Theseus, Oedipus having avoided to give his name.

300. ἀπόνως τ' Ald. Vulg. ἐμπόνως τ' V. Ven. κἀπόνως Tricl. αἶοντ' (i. e. 'on hearing of me') Reisig (who thinks the common reading may have sprung from ὥστε written above. Cf. 304, τῶν ἐκείνος αἶων, | θάρσει, παρέσται). αὐτὸν ὥστ' ἐλθεῖν Pors. ap. Kidd. p. 217, and Elmsl.

ad Oed. R. 222. Which ingenious conjecture has been adopted by the generality of modern editors. Hermann once thought of εὐπόνως (cf. ad Phil. 872). I prefer to read κείνον, ὥστ'. Or ἣ φροντίδα σχεῖν ἂν νιν, ὥστ'. Cf. 302. 304. Compare also 385, ἥδη γὰρ ἔσχεις ἐλπίδ', ὥς ἐμοῦ θεοῦς | ὦραν τιν' ἔξειν, ὥστε σωθῆναι ποτε ;

301. καὶ κάρθ'. 'Most assuredly.' Cf. 65.

302. τίς δ'. δ' om. K. L. τοῦτο τοῦπος. 'This matter.' Possibly τοῦτο τοῦνομ'.

303. μακρὰ κέλευθος —. 'The distance indeed is great, but many words of passengers are wont to spread, on hearing which, rest assured, he will come.' But the true reading, if I mistake not, is μικρά: which emendation of Musgrave's I am surprised should have been so generally overlooked by the editors, though Hartung has adopted it. Cf. on 15. If μακρὰ were the true reading, I think that μὲν would have been added. Reisig contends that the Greeks said, not μικρὰ ὁδὸς, but βραχεῖα; nor yet μεγάλη, but μακρά (Ant. 232). Schneid. after μακρὰ κέλευθος strangely understands ἀγγελεῖ αὐτὸ, 'the high-road, stretching far (to Athens) will bring thy name to the ears of Theseus.' We must suppose Oedipus to have come by the high-road from Boeotia into Attica.

304. τῶν ἐκείνος αἶων. Cf. 554.

305. πολὺν — διήκει. 'Has spread far and wide, has been much talked of.' Cf. 517, τό τοι πολὺν — ἄκουσμα. Oed. R. 786, ὑφεῖρπε γὰρ πολὺ. Phil. 255, οὐ μὴδὲ κληδὼν ὦδ' ἔχοντος οἰκάδε — διήλθε. Aj. 998, ὄξεῖα γὰρ σου βάξις — διήλθ'.



ὄνομα διήκει πάντας, ὥστε κεί βραδὺς  
ἔρπει, κλύων σου\* δεῦρ' ἀφίξεται ταχύς.

ΟΙ. ἀλλ' εὐτυχὴς ἴκοιτο τῇ θ' αὐτοῦ πόλει  
ἐμοί τε τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος ;

306. πάντας. Qu. πάντοσ', 'ubique.' Pl. xiii. 649. Xen. An. vii. 2. 23. κεί βραδὺς εὔδει the mss. Vauv. Sch. Bgk. Ben. Ell. κεί βραδὺς ἔρπει Br. Herm. Dind. Wund. Hart. (So Nonnus Dion 43, 29, καὶ βραδὺς ἐρπύζων.)—ἔρδει Seidl. κεί βραδὺς | σπεύδει ('festinat lente') Van Eldik's emendation is adopted by Schneid. κεί βραδὺς | τᾶλλ' ἢ Reiske. κεί βαρὺς εὔδει (i. e. is sound asleep) Wakef. Which correction had likewise occurred to myself. Βαρὺς and βραδὺς are constantly confounded. Vauv., who retains εὔδει, explains: "Bene dicitur a Choro tantam esse rem, ut 'vel gravi somno dormientem' excitet, et ad festinandum impellat." And he compares Oed. R. 65. Virg. Aen. iv. 571: 'Tum vero Aeneas subitis exterritus umbris | Corripit e somno corpus.' Schaefer understands the expression figuratively of one who is indolently and carelessly disposed, and wrapt up in listless indifference, as in Oed. R. 65, ὥστ' οὐχ ὕπνω γ' εὔδοντά μ' ἐξεγείρετε. Fr. 563, εὐδούση φρενί. Ellendt also retains εὔδει, with this explanation: 'etiamsi negligentia tardatus moratur.' Qu. κεί κυρῶν | εὔδει, or κεί κυρεῖ | εὔδων, 'even if he happen to be asleep.' In warm countries it is usual to take a short sleep or 'siesta' in the heat of mid-day; about which time (v. 313) it is probable this play was being acted. Theseus therefore, the Chorus reasonably supposes, may be taking his repose; but even in that case, if informed of Oedipus' approach, he will no doubt rise and come to meet him. In Arist. Av. 81, the less obliging Trochilus, when bidden to summon his master to see the new comers, replies, ἀλλ' ἀρτίως νῆ τὸν Δία | εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς. Or κεί βραδὺς | στείχει (or μάλ' ἦ). Cf. Ant. 231, ἡνυτον σχολῇ βραδὺς (ταχύς Dind.). Eur. Fr. Inc. ii. 3, βραδεῖ ποδὶ | στείχουσα. Translate: κεί βραδὺς ἔρπει, 'even if he be a slow walker, slow of foot.'

307. κλύων σου. 'Hearing of (concerning) thee.' Schol: λείπει ἡ περί. περί σου κλύων. Wakefield needlessly corrects, κλύων σοι. Cf. Ant. 1182, κλύουσα παιδός. 11, ἐμοὶ μὲν οὐδείς

μῦθος — φίλων — ἴκετο. Aj. 221, ὅταν ἐδήλωσας ἀνδρὸς — ἀγγελίαν. 998, ὀξεῖα γὰρ σου βάξις ὡς θεοῦ τινος | διῆλθ' —. 1236, ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα; 335, ἡ οὐκ ἠκούσατε | Αἴαντος ὅταν τήνδε θαύσσει βοήν; Tr. 928, τῷ παιδὶ φράζω τῆς τεχνωμένης τάδε. 1122, τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων; ἐν οἷς | νῦν ἐστιν. Phil. 439, ἀναξίου μὲν φωτὸς ἐξερήσομαι &c. El. 317, τοῦ κασιγνήτου τί φῆς, ἥξοντος ἡ μέλλοντος; Below 662, κεί δέιν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς. Eur. Hipp. 128, ὅθεν μοι | πρῶτα φάτις ἦλθε δεσποίνας. Ph. 1362. Arist. Ach. 275, τῶν ἐμῶν σπονδῶν ἀκούσατ'. Hom. Il. ρ'. 427, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο | ἐν κόνιῃσι πεσόντος. ἄ. 257. Od. λ'. 173. Thuc. viii. 15, ἀγγελία τῆς Χίου ἀφίκετο. V. Musgr. ad Eur. Ion. 650. Cf. on 436 below. σου vulg. Elmsley justly prefers σοῦ. And so Schol. ἀφίξεται ταχύς. Phil. 1223, ἔρπεις ᾧδε σὺν σπουδῇ ταχύς.

308. ἀλλ' εὐτυχὴς ἴκοιτο. 'Well may he come blessed both for his own state and for me.' The verb ἴκοιτο appears intentionally coupled with εὐτυχὴς, in order to imply a secondary sense, 'may he be prosperous,' as they said ἰκέσθαι ὄρας &c. ἀλλ' εὐτυχὴς. Qu. ἀλλ' ἐν τάχει γ' (El. 379, ἀλλ' ἐξίκοιτο τοῦδ' ἐγ' οὐνεκ' ἐν τάχει). Or ἀλλ' ἐν τύχῃ γ' ἴκοιτο (Oed. R. 80, εἰ γὰρ ἐν τύχῃ γέ τω | σωτῆρι βαίη). Or ἀλλ' εὐμενὴς ἴκοιτο—, 'may he come propitious' &c. τῇ τ' αὐτοῦ B. K. L. S. Farn.

309. τίς γὰρ ἐσθλὸς —. 'For what generous man is not his own friend,' i. e. does not gain by being such? As we say, 'Virtue is its own reward.' Ἐσθλὸς here means not simply 'good,' but 'generously disposed, liberal,' as in El. 24, ἐσθλὸς εἰς ἡμᾶς γεγάς. Aj. 1399, ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν. Schol: φίλος: χρήσιμος. ὁ γὰρ ἀγαθὸς αὐτῷ τε καὶ τοῖς φίλοις ἐστὶ χρήσιμος. Bened: οὐκ αὐτῷ φίλος ('is not dear to him,' to Theseus). The passage is generally misunderstood, the sentiment conveyed being supposed to be that in Eur. Med. 86, ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ. Soph. Aj. 1366, ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ. Terent. Andr. ii. 5. 16.

AN. ὦ Ζεῦ, τί λέξω ; ποῖ φρενῶν ἔλθω, πάτερ ; 310

OI. τί δ' ἔστι, τέκνον Ἀντιγόνη ; AN. γυναιῖχ' ὁρῶ  
στείχουσιν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ  
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς"  
κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.  
τί φῶ ;" 315

ἄρ' ἔστιν ; ἄρ' οὐκ ἔστιν ; ἡ γνώμη πλανᾷ ;  
καὶ φημὶ καπόφημι κοῦκ ἔχω τί φῶ.  
τάλαινα,"

310. ποῖ φρενῶν ἔλθω ; 'What am I to think?' Cf. 170, ποῖ τις φροντίδος ἔλθῃ ;

312. ἡμῶν ἄσσον. ἄσσον ἡμῶν B. T. V. ἄσσον ἡμῖν (or ἡμῖν) ed. Lond. ii. ἡμῖν ἄσσον Elmsley (coll. 722, ἄσσον ἔρχεται | Κρέων δ' ἡμῖν —. El. 898, μή ποῦ τις ἡμῖν ἐγγὺς ἐγχερίμπτη βροτῶν. Cf. on 99). But cf. El. 900, τύμβου προσεῖρπον ἄσσον. Arist. Eq. 1306, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει. Αἰτναίας ἐπὶ πώλου. The Sicilian breed of horses was renowned for its swiftness. V. Oppian. Cyneg. i. 170. 272. Schol. Arist. Pac. 73, Αἰτναῖοι ἵπποι ταχεῖς καὶ διαβόητοι πρὸς τὸν δρόμον. The Sicilian mules were also famous, Phot. p. 366, 13. (Fr. 599.) But how could Antigone discern, especially at a distance, that it was a Sicilian or Aetnaean horse her sister was mounted on? Perhaps therefore the signification of 'tall, powerful,' is more appropriate, the mountain Etna giving its name to every thing of a surpassing magnitude, as in Fr. 173, ἀλλ' οὐδὲ μὲν δὴ κάνθαρος τῶν Αἰτναίων | πάντων, i. e. 'a great huge beetle.' Arist. Pac. 1. l. εἰσ-ἡγαγ' Αἰτναῖον μέγιστον κάνθαρον. So Schol. : τῆς Σικελικῆς. λέγει δὲ ἀντὶ τῆς μεγάλης. Dind. understands a horse of noble breed, powerful and swift, such being called Aetnaean. Of course, as Schneid. observes, the horse does not come upon the stage ; the rider having dismounted is supposed to have given the horse to her attendant. ἐπὶ K. L.

313. κρατὶ. 'On the head.' Dative of place. V. 411. 700. 715. 1260, &c. ἡλιοστερῆς. Schol. : σκιαστική. 'Keeping off the sun,' in an active sense. Doederlein with probability conjectures ἡλιοστεργῆς (i. e. 'keeping out the sun, sun-proof'). But cf. βιοστερῆς 747.

314. κυνῇ — Θεσσαλὶς. A hat with a broad brim, shading the face, originally

made of dog-skin, used by peasants and travellers. Hence we find the travelling Iris provided with a κυνῇ by Sophocles in Inachus, and by Aristophanes in the Birds. V. Bentl. ad Callim. Fr. 124, and Valck. ad Theocr. Adon. p. 344. Lat. 'galerus, petasus.' Cf. Fr. 262, κυκλὰς Ἀρκάδος κυνῆς. Schneid. compares the head-covering of the rustic Hecale in Callimachus, ἀμφὶ δέ οἱ κεφαλῇ νέον Αἰμονίηθεν | μεμβλωκὸς πῖλημα περίτροχον ἄλκαρ ἔκειτο | ἴδεος ἐνδίοιο. νιν. μιν Eust. p. 803, 1. Cf. on El. 528.

315. τί φῶ ; As a bacchius seems required (for one often stands by itself, as in Oed. R. 1465. 1575. Tr. 870. Oed. C. 318. 1271), Elmsley would read τί φημί ; as in Oed. R. 1471. Tr. 867. Hermann proposes τί φῶ νιν ; (?) I should prefer either τί φημί ; or τί φάσκω ; or τί φῶ ; τί ; or OI. τί φῆς, παῖ ; (Ph. 804.) Dind. suspects τί φῶ ; was brought here from 317.

316. Elmsley aptly compares Eur. Iph. T. 577, ἄρ' εἰσὶν ; ἄρ' οὐκ εἰσὶ ; τίς φράσειεν ἄν ; Add Aesch. Sept. 202, ἡκουσας ἢ οὐκ ἡκουσας ; ἢ κωφῇ λέγω ; ἢ γνώμη πλανᾷ ; 'Or does my judgment deceive me?' Cf. 1075, προμνᾶται τί μοι γνώμα. Hart : ἢ — ; γνώμη. γνώμη Turn. πλανᾷ. πλανῶ (supr. αἰ) L. πλανᾷ Suid. v. ἄρ' ἔστιν.

317. κοῦκ ἔχω τί φῶ. 'And I know not what to say.' Eur. Hel. 570, ἐγὼ δὲ Μενέλεω γέ ο', οὐδ' ἔχω τί φῶ.

318. τάλαινα. 'The dear soul or creature!' A term of endearment. Brunck translates it, 'perii,' as though she feared evil news from her sister. Reisig rightly refers τάλαινα ('die Gute') to Ismene. Vauv. and Herm. (ad Hec. p. 73) would read τάλαινα, to agree metrically with τί φῶ.



οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων  
σαίνει με προσστείχουσα" σημαίνει δ'" ὅτι 320  
μόνης τόδ' ἔστ' ἀδελφὸν | " Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ ; ΑΝ. παῖδα σὴν, ἐμὴν δ' ὄρᾱν  
ὄμαιμον· αὐδῇ δ' αὐτίκ' ἐξέσται\* μαθεῖν.

## ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ  
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325  
εὐροῦσα λύπη δεύτερον μόλις βλέπω.

ΟΙ. ὦ τέκνον, ἥκεις ; ΙΣ. ὦ πάτερ δύσμοιρ'" ὄρᾱν.

319. φαιδρὰ γοῦν. φαιδρὸν οὖν B. T. V. 'Certainly, as she hears me, she welcomes (blandishes) me cheerfully with her eyes.' Schneid. compares Aesch. Ag. 247, ἔβαλλ' (Iphigenia) ἑκαστον θυτῆρων ἀπ' ὕμματος βέλει φιλοκτεφ.

φαιδρὰ —. Schol: ἀντὶ τοῦ φαιδρῶς. Cf. El. 1297. 1310. Aesch. Ag. 530, φαιδροῖσι τοισίδ' ὕμμασι | δέξασθε — βασιλέα. Eur. Or. 891, ὕμμα — φαιδρωπόν. Med. 1011, ὕμμα φαιδρόν. El. 1297, φαιδρῶ προσώφω. For the neuter plural φαιδρὰ Wunder compares the Homeric κραιφνὰ (or κοῦφα) ποσὶ προβιβᾶς. V. Lobeck. ad Aj. p. 246. So below, ἀελπτα.

320. σαίνει B. T. V. σημαίνει the rest and Ald. 'Greets, cheers, welcomes me.' Ant. 1214, παιδὸς με σαίνει φθόγγος. Eur. Ion. 685, οὐ γάρ με σαίνει θέσφατα. Hipp. 863. Rhés. 55, σαίνει μ' ἔννυχος φρυκτωρία. Hipp. 863, τύποι — σφενδόνης — προσσαίνουσί με. Arist. Thesm. 869, 'ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμὴν. For the verb σαίνειν v. Blomf. Gl. Aesch. Sept. 379. προσστείχουσα the mss. Bergk. Cf. on 30. Oed. R. 79. Qu. προσλεύσσουσα (or προσβλέπουσα), σημαίνουσ' ὅτι —. 'The cheerful glance of her eyes at least as she looks upon me, inspires me with the assurance that this is none other than Ismene herself.'

σημαίνει δ'. 'And thus shows to me.' I. q. δηλοῖ. Cf. on Ant. 242. Aj. 877, ἀλλ' οὐδ' ἐμοὶ δὴ — δηλοῖ φανεῖς.

320 f. Burges (ad Suppl. 971) fancifully conjectures: σημαίνει δ' ὅτι — Εμάνης· τί δ' ἐστί; Δῆλον Ἰσμήνης κάρα,

comparing El. 877, πάρεστ' Ὀρέστης ἡμῖν —. 'Ἄλλ' ἢ μέμνηας —;

321. μόνης τόδ' ἐστὶ δῆλον (δῆλον om. R.) Ἰσμήνης κάρα vulg. μόνης τόδ' ἐστὶν Ἰσμήνης φίλον κάρα Suid. v. σημαίνει. Whence Hermann proposes φίλιον. We might equally well read τὸ φίλον, the τὸ having perhaps fallen out after ἐστί. But I should prefer μόνης (or αὐτῆς) τόδ' ἐστ' ἀδελφὸν —, or μόνης τόδ' αὐτάδελφον —. Or thus, τόδ' ἐστὶν αὐτάδελφον. Ἰσμήνης κάρα. Cf. Ant. 1, ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα. 696, also El. 1177. Reisch explains δῆλον 'lebendiges,' i. e. 'the actual,' coll. Tr. 11, ἐναργὲς ταῦρος. We should say, 'evidently.' So also Schneid: 'manifestly, bodily.' Ἰσμήνης κάρα. For this poetic pleonasm cf. on Ant. 1.

322. παῖδα σὴν —. I. e. παῖδα μὲν σὴν &c. Tr. 739, τὸν ἄνδρα τὸν σὸν — τὸν δ' ἐμὸν λέγω | πατέρα.

323. αὐδῇ. 'By her voice.' Schol: ἐκ τῆς φωνῆς αὐτῆς ἐξεστί σοι μαθεῖν. ἐξεστί vulg. Read ἐξέσται with Dobree and Hart.

325. προσφωνήμαθ'. 'Objects of address.' Cf. 863, ὦ φθέγμ' ἀναιδὲς &c. So ὕβρισμα, κήδευμα (Ant. 650), προσηγόρημα (Oed. R. 85), παίδευμα &c. ὡς —. 'How, with difficulty having found you, can I again with difficulty (connect δεύτερον μόλις) see you for grief (for my tears)!' Cf. 331.

327. δύσμοιρ' ὄρᾱν A. Ald. δύσμορ' ὄρᾱν L. &c. δύσμορ' ἐσορᾶν B. T. V. Δύσμορος occurs frequently in our author, δύσμοιρος (like ἔμοιρος) only here. Moreover all the copies except A. give δύσμορ' ὄρᾱν (ἐσορᾶν B. T. V. Farn. marg. Turn.).

- ΟΙ. τέκνον, πέφηνας ; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.”  
 ΟΙ. πρόσψανσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.  
 ΟΙ. ὦ σπέρμ’ ὁμαιμον. ΙΣ. ὦ δυσάθλιαι\*” τροφαί. 330  
 ΟΙ. ἦ τῆσδε κάμου ; ΙΣ. δυσμόρου τ’ ἐμοῦ τρίτης.”  
 ΟΙ. τέκνον, τί δ’ ἦλθες ; ΙΣ. σῆ, πάτερ, προμηθία.  
 ΟΙ. πότερα πόθοισι’ ; ΙΣ. καὶ λόγων\* γ’ αὐτάγγελος,

Should we read therefore *δύσμορ’ εἰσοῶν* *πάτερ*, or *ὦ πάτερ δύστην’ ὀράν*? The verse usually following this has been transposed by Musgrave and the later editors to after 330. The mistake probably arose from the homoeoteleuton in *ὀράν* and *ὁμοῦ*.

328. γέ μοι. γ’ ἐμοῖ Br. tacitly. I should prefer γ’ ἐμοῦ. ‘Yes, though not without trouble on my part.’ Oed. R. 1384, τοιάνδ’ ἐγὼ κηλῖδα μηνύσας ἐμήν. Or γ’ ἐγὼ, or γέ του.

329. δυοῖν ὁμοῦ. Oedipus and Antigone.

330. *ὁμαιμον*. ‘Of the same blood,’ as sprung from the same parent. ὦ δυσάθλιαι τροφαί. ‘Oh most wretched mode of living, existence.’ Musgrave renders, ‘infelix vivendi ratio,’ comparing 338, βίου τροφάς. Wunder adds El. 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. Cf. also 446. 1265, τροφαῖς ταῖς σαῖσιν.

*δυσάθλιαι*. *δισάθλιαι* perhaps L. pr. *δυσάθλιοι* would be more according to analogy. Schneid., for the ἀπαξ λεγόμενον *δυσάθλιαι* (countenanced perhaps by *δυσάμμορος*), though he thinks *δισάθλιαι* (so perhaps L. pr. m.) is apparently recommended by 324, *δισσὰ προσφωνήματα*. 330, *θιγγάνω δυοῖν ὁμοῦ*, by Oedipus’ question, and Ismene’s *τρίτης*, imagines the true reading to be rather *τρισάθλιοι* or *τρὶς ἄθλιαι*. Cf. 372. And certainly the numbers ‘two’ and ‘three’ in Greek, with their derivatives, are constantly confused by the copyists in mss. Hermann and Dind. read *δυσάθλιοι*, but Schneid. thinks the feminine termination sufficiently defended by the tragic forms *ἀναρσία*, *δυστάλαινα*, *δυσσρφναία* &c.

331. ἦ. ὦ Br. φεῦ conj. Doed. This question of Oedipus, ἦ τῆσδε κάμου ; (sc. *τροφᾶς λέγεις*;) appears very unmeaning and tame. Qu. ὦ τῆσδε κάμου *δυσμόρου* ! ΙΣ. κάμου *τρίτης*. Or is the line a mere interpolation? Markland, ad Suppl. p. 258, proposes ὦ τῆσδε κάμου — *Δυσμόρου δ’* (or *τ’*) *ἐμοῦ τρίτης* ! On the approach of Ismene, he says, Oedipus begins to bewail the misfortunes

of himself and his child Antigone; but Ismene, anticipating the nature of his remark, interrupts him, and professes her readiness to become a partner of their woes and sorrows. Schol: εἰ μὴ ἔρα πρὸς τὸ ‘*δυσάθλιαι τροφαί*’ ἀπήντηκεν (sc. the words *δυσμόρου* — *τρίτης*). τ’ Markl. Br. &c. δ’ the mss. Schol. Ald. Cf. on 821 and 1109. ἐμοῦ. ἐμῆς A. R. Ald. Turn. Whence perhaps Hesychius explains ἐμῆς by ἐμοῦ (!). Perhaps *δυσμόρου τ’ ἐμῆ τρίτης* (*τροφῆ*). Cf. 344. *τρίτης*. Cf. 8. Oed. R. 581, οὔκουν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος ; Aj. 1174, κόμας ἐμᾶς καὶ τῆσδε καὶ σαντοῦ τρίτου. Eur. Hipp. 341, τρίτη δ’ ἐγὼ δύστηνος ὡς ἀπόλλυμαι.

332. τέκνον, τί δ’ ἦλθες ; Cf. 507, Ἀντιγόνη, σὺ δ’ ἐνθάδε —. 1459, πάτερ, τί δ’ ἐστὶ — ; 1684, τάλαινα, νῶν δ’ —. Ant. 1087, ὦ παῖ, σὺ δ’ ἡμᾶς —. Aj. 1409, παῖ, σὺ δὲ —. Aesch. Pr. 3, Ἥφαιστε, σοὶ δὲ —. Eur. Or. 621, Μενέλαε, σοὶ δὲ τάδε λέγω. Hec. 372, μήτερ, σὺ δ’ ἡμῖν —. El. 122, ὦ πάτερ, σὺ δ’ ἐν Ἀῖδᾳ κεῖσαι —. Or. 1063, Πυλάδην, σὺ δ’ —. Hesiod. Op. 211, ὦ Πέρση, σὺ δ’ ἄκουε δίκης. Pind. Ol. i. 58, νιὲ Ταντάλου, σὲ δ’ —. Xen. Mem. ii. 9. 2, εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις ; σῆ, πάτερ. σῆ γε περ B. T. σῆ γ’ ὦ πῆρ V. σῆ — *προμηθία*. ‘From anxiety about you.’ Schol: διὰ τὴν σὴν πρόνοιαν. V. Matth. Gr. § 466, 2. So 1413, τῆς ἐμῆς ὑπουργίας. Arist. Pac. 583, σῶ γὰρ ἐδάμην πόθῳ. Cf. on 419 below.

333. πότερα πόθοισι ; ‘Was it from a desire to see me?’ ‘Yes,’ replies Ismene, ‘and also because of news, of which I am myself the bearer.’ Qu. πότερα ποθοῦσα (or πόθῳ ᾧ) ; Which would accord much better with αὐτάγγελος. καὶ λόγοις γ’ K. Vict. and (supr. ων) L. S. Elmsl. Reis. Herm. Dind. Wund. Sch. Ben. καὶ λόγοις τ’ A. B. V. R. Ald. καὶ λόγοις ταυτάγγελος R. καὶ λόγων M. T. Farn. Br. prob. Musgr. I prefer καὶ λόγων γ’ with Hart. Probably *λόγων* was changed into



ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.

ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ\* νεανίαι πονεῖν; 335

ΙΣ. εἶσ' οὐπὲρ εἰσιν δεινὰ τὰν\* κείνοις τὰ νῦν.

ΟΙ. ὦ' πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις  
φύσιν κατεικασθέντε' καὶ βίου τροφάς  
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας  
θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340  
τάξω βίου τροφεία πορσύνουσ' αἰεί.

λόγοις, to make it agree with πόθοισι. αὐτάγγελος. Cf. Phil. 568 and 500, καὺτὸν ἄγγελον. So αὐτόμαρτυς Aesch. Ag. 962.

334. ξὺν ᾧπερ εἶχον. So Xen. An. vii. 3. 48, ἀλλ' ἐγὼ μὲν ξὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι. WUND. Tr. 1193, ξὺν οἷς χρήσεις φίλων.

335. 'But where are the young men thy own brothers for to labour?' Cf. 342, οὗς μὲν εἰκὸς ἦν πονεῖν τάδε. Schol: ποῦ τοῦ πονεῖν εἰσὶ δηλονότι. I. e., explains Br., ἐν ποίῳ πόνῳ εἰσιν; τί ποιοῦσιν; Supply rather ἐς τὸ before πονεῖν, 'as regards rendering assistance.' V. Matth. § 534. d. So 1368, αἷδ' ἄνδρες, οὐ γυναικες, εἰς τὸ συμπονεῖν. Cf. also on 12. Eur. Or. 1472, ποῦ δὴτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; Hom. Il. i. 680, εἰσὶ καὶ οἶδε τάδ' εἰπέμεν. τ'. 140, δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν. Aesch. Sept. 373, καὶ μὴν ἀναξ ὅδ' — εἰς ἀρτί-κολλον ἀγγέλου λόγον μαθεῖν. Eur. Iph. A. 1478, πλόκαμος ὅδε καταστέφειν. Pind. N. x. 149, παυροὶ δ' ἐν πόνῳ πιστοὶ βροτῶν, καμάτου μεταλαμβάνειν. We cannot connect πονεῖν with ποῦ, because then τοῦ would be required before πονεῖν. Nor ought we with Heath to connect νεανίαι πονεῖν, 'propter juventutem labori magis idonei.' αὐθόμαιμοι. αὐθ' ὕμαιμοι some mss. Cf. Ant. 1, αὐτ-ἀδελφον Ἰσμύνης κάρα. ποῖ vulg. ποῦ M. V. Vauv. Br. Hart. Dobr. and so Schol. (ποῦ τοῦ πονεῖν εἰσι;) Which is certainly preferable, in my opinion. Cf. 336, εἶσ' οὐπὲρ εἰσι. Hartung reads: ποῦ πονεῖν νεανίαι; Wakef. (S. C. clxxxii.) and Dobree conjecture: ποῦ — πόνων; (as ποῦ γῆς &c.) Ed. Lond. i. : ποῖ — πό-νων; Cant: τὸ νῦν for πονεῖν. πονεῖν. κυρεῖν M. Whence one may hazard the conjecture, ποῦ κυροῦσι τοῦ πονεῖν;

336. εἶσ' οὐπὲρ εἰσι. 'They are where they are, no matter where. Cf. on 273. Ismene gives this vague answer, to cut

short further inquiry on so painful a subject. δ' ἐν κείνοις M. R. Ald. Reis. Elmsl. Herm. Dind. Wund. Schn. Hart. δ' ἐκείνοις K. S. and (add. v a corr.) L. δ' κείνοις A. τᾱκείνοις B. T. V. Br. τὰν κείνοις Schaef. Troll. Rightly. Schol: νῦν δὲ τὰ ἐν ἐκείνοις δεινὰ ἐστίν. Cf. 365. A similar correction is required in El. 924, τᾱκείνου δέ σοι | σωτήρι' ἔρρει. Read τᾱκ κείνου. Cf. Oed. R. 1267, δεινὰ τὰνθένδ' ἦν ὄραν. Translate: 'dreadful is their present situation.'

337. ὦ πάντ' ἐκείνῳ. Perhaps ὦ (ὦ) πάντα τέκνω —. τοῖς ἐν Αἰγύπτῳ νόμοις. In Egypt formerly the women attended to the out-door and more laborious occupations, while the men sat at home, engaged in spinning. V. Nymphodor. ap. Schol. Herod. ii. 35. Eust. ad Il. α'. p. 31. The words of Herodotus are, αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπη-λεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἐόντες ὑφαίνουσι. From whom no doubt this description is borrowed. Cf. on Ant. 908. Oedipus, not understanding the concise and mysterious language of Ismene, supposes her merely to imply that her two brothers are sitting indifferent and inactive at home. For persons compared with things v. Matth. Gr. § 453. n. 1. So Oed. R. 1507, μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς. Eur. Bacch. 1251, μητρὸς εἰκασθεὶς τρόποις.

338. φύσιν κατ. Qu. φύσιν τ' ἀπει-κασθέντε. βίου τροφάς. 'Mode of life.' Cf. 446, ἐκ ταῖνδε — τροφὰς ἔχω βίου. 328. 1265. Aj. 499.

340. αἱ δὲ σύννομοι. 'While their partners,' or wives. So the nightingale calls her husband in Arist. Av. 209, ἄγε σύννομέ μοι παῦσαι μὲν ὕπνου &c.

341. τάξω βίου τροφεία. 'The means of support from out of doors.' Cf. 338, βίου τροφάς. τροφεία, 'nourishment, nurture,' as in Eur. Ion. 1493. In Aesch. Sept. 477, and many other places, it means

σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,  
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,  
σφῶ δ' αὖτ' ἐκείνουτ' τὰμὰ δυστήνου κακὰ  
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345  
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,  
αἰὲ μεθ' ἡμῶν δύσμορος πλανωμένη  
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν  
ὑλὴν ἄσιτος νηλίπους τ' ἀλωμένη,  
πολλοῖσι δ' ὄμβροισ ἡλίου τε καύμασιν 350  
μοχθοῦσα τλήμων δεύτερ' ἡγείται τὰ τῆς  
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι."  
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου" πατρὶ

the return made for it. Cf. *θρεπτήρια* 1263.

342. σφῶν. 'For you two.' *πονεῖν* τὰδε. 'Undertake this labour' of providing for your father's sustenance.

343. ὥστε παρθένοι. 'As maidens.' "Ωστε is often used thus adverbially. Cf. *Ant.* 587. 1033. 1084. *El.* 444. *Tr.* 112. 367. 530. 537. 699. 703. 768. 1071. *Aj.* 300. *Fr.* 762. *Eur.* *El.* 748 &c.

344. ἐκείνων. ἐκείνοι *correctly* V. ἐκείνου B. ἐκείνου (*supr. ων*) T. Cf. on 423. τὰμὰ δυστήνου κακὰ. So *Phil.* 1126, τὰν ἐμὰν μελέου τροφάν. *Aj.* 1015, τὰ σὰ | κράτη θανόντος. *Oed. R.* 1463. *Ant.* 862. *Eur.* *Suppl.* 921, τὸν ἐμὸν μόχθον ἀθλίας. *Ph.* 1533, μονομάτορος ὀδυρμοῖς ἐμοῖς. *Arist. Nub.* 1202, ἡμέτερα κέρδη τῶν σοφῶν. *Pl.* 33, τὸν ἐμὸν τοῦ ταλαιπώρου βίον. So in Latin. *Hor. Sat. i.* 4. 22, 'Cum mea nemo | Scripta legat, vulgo recitare timentis.' *Ovid. Her. v.* 45, 'Et flesti, et nostros vidisti flentis ocellos.' *Cic. Ep. ad L. Paul.*, 'Tuum studium adolescentis.'

345. τὰμὰ — ὑπερπονεῖτον. 'Endure on my behalf the misfortunes of this unhappy man.' *Schneid.* explains *ὑπερπονεῖν*, 'to task oneself beyond one's strength.' ἡ μὲν. *Antigone.* Answered by σὺ δὲ 353.

346. νέας τροφῆς. *Aj.* 511, νέας τροφῆς στερηθείς. *Ant.* 918, παιδείου τροφῆς. In a different sense *νέα τροφή* *Oed. R.* 1. κατίσχυσεν δέμας. 'Became strong in body.'

349. νηλίπους. *νηλίπος* *Wakef. S. C. Iv.*, who compares *Apoll. Rh. iii.* 646, *νηλίπος, οἰέανος.* *Lyc. Alex. p.* 104,

*νηλίπον βίον.* τ' om. B.

350. Cf. *Tr.* 145, τὸ γὰρ νεάζον — οὐ θάλπος θεοῦ, — οὐδ' ὄμβρος οὐδὲ πνευμάτων οὐδὲν κλονεῖ.

351. δεύτερ' ἡγείται. 'Deems of secondary importance.' *Phil.* 1442, ὡς τὰλλα πάντα δεύτερ' ἡγείται πατὴρ Ζεὺς. *Fr.* 325, κάστι πρὸς τὰ χρήματα | θνητοῖσι τὰλλα δεύτερ'. The finite verb ἡγείται is added contrary to expectation, to strengthen the sentence, which in its lengthened dependence upon *γερονταγωγεῖ*, might appear to run feeble and heavy. Cf. on *Oed. R.* 1201. *Aj.* 804 f. *Reisig. Conj. p.* 315—7. τὰ τῆς οἴκοι διαίτης. 'The matter of her own sustenance.' Cf. *El.* 879. *Phil.* 263, on which place *Burges* proposes to read here *λιτὰς οἴκοι διαίτας* ('scanty fare at home'), coll. *Hesych: Λιτοβόρος. εὐτελῶς τραφεῖς, and Λιτοῖς. ψιλοῖς, εὐτελέσι.*

352. εἰ — ἔχοι. 'If only her father have support.' *Matth. Gr. §* 524. n. 3. § 617. εἰ — ἔχει (*supr. οἱ*) B. T. The optative here expresses the thought of *Antigone's* own heart. *Qu. εἰ πατὴρ ἔξει τροφήν.* *Aj.* 499, *δουλίαν ἔξειν τροφήν.*

353. πρόσθεν μὲν. Answered by νῦν δὲ 357. 'As formerly — so now again.'

ἐξίκου. 'Camest, arrivedst' (*Lat. 'pervenisti'*). Cf. *El.* 387, ἀλλ' ἐξίκουτο ('perveniat') τοῦδ' ἔ' οὐνεκ' ἐν τάχει. But where from and where to? For I suppose the time is meant when *Oedipus* was still residing at Thebes. Moreover the imperfect seems to be required by the πάντα ('all' from time to time). So that I should prefer either *ἐξικουῦ*, or *ἐξηγοῦ*



μαντεῖ ἄγουσα πάντα," Καδμείων λάθρα,  
 ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355  
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην  
 νῦν δ' αὖ τίν' ἦκεις μῦθον, Ἰσμήνη, πατρὶ  
 φέρουσα; τίς σ' ἐξῆρεν" οἴκοθεν στόλος;  
 ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς  
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι." 360

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,  
 ζητοῦσα τὴν σὴν ποῦ κατοικοῖς τροφήν,"  
 παρεῖς' ἐάσω· δις γὰρ οὐχὶ βούλομαι

('thou usest to relate to me'). Or we might read: ἐξίκον — κείνα (for πάντα), which, if the allusion be only to one oracle (ἃ τοῦδ' ἐχρήσθη, not ἐχρήτο or ἐχρή-ζετο), would seem preferable.

354. μαντεῖ ἄγουσα πάντα. Ἄγουσα for φέρουσα(?). Qu. μαντεῖ αἰεὶ φέρουσα, or μαντεῖ ἔχουσα πάντα, or μαντεῖα κείνα πάντα. Hence it seems the oracle was repeatedly consulted in respect of the banishment of Oedipus, though we are not informed of the particulars. "Of repeated oracles given to the Thebans," says Schneid., "in reference to Oedipus, so long as he remained in Thebes, we do not hear elsewhere."

355. ἃ τοῦδ' ἐχρήσθη σώματος. 'Which were delivered in reference to my person.' The genitive clearly depends on ἐχρήσθη, as the very position of it demonstrates; not from the preceding μαντεῖα, as Wunder supposes. Compare a similar use of the genitive below 662, τῆς σῆς ἀγωγῆς. 436. 513. Tr. 170, τοιαῦτ' ἐφράζετο πρὸς θεῶν εἰμαρμένα | τῶν Ἡρακλείων ἐκτελευτάσθαι πόνων. V. Bos. Ellips. p. 734. Schneid. too makes τοῦδε σώματος dependent on μαντεῖα (ἃ μαντεῖα), comparing the expressions μαντεῖόν τινος, 'an oracle given in reference to some one,' ψήφισμά τινος &c. So Oed. R. 906, Λαῖου παλαιὰ θέσφατ'. τοῦδε — σώματος. Oed. R. 643, τοῦμὸν σῶμα.

ἐχρήσθη. Herod. vii. 178, καὶ σφὶ ἐχρήσθη ἀνέμοισι εὐχέσθαι. δέ. τε Elmsl. Hart. Which perhaps is preferable.

358. τίς σ' ἐξῆρεν. τίς ἐξῆρεν K. S. τί σ' ἐξῆκεν B. τίς σ' ἐξῆκεν V. ἐξῆρεν. 'Sent forth.' Tr. 35, τοιοῦτος αἰὼν — ἐκ δόμων αἰεὶ τὸν ἄνδρ' ἐπεμπε &c. Probably ἐξῆκεν is right.

359. κενή — μὴ οὐχί. 'Empty-handed, without bringing me' (Lat. 'quin

feras'), &c. The words τοῦτ' — ἔξοιδα are parenthetical. A similar pleonasm occurs Ant. 87, ἐχθίων ἔσει | σιγῶς, ἐὰν μὴ πᾶσι κηρύξης τάδε. Oed. R. 57.

360. μὴ οὐχί — φέρουσα. Cf. on Oed. R. 221, οὐ γὰρ ἂν μακρὰν | ἴχνευον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον. Qu. μὴ οὐ τι δεῖμ' ἐμοὶ φέρειν νέον. For μὴ οὐ is seldom, if ever, joined with a participle. Cf. on Oed. R. 13. δεῖμ'. 'Object of dread.' Perhaps χρῆμ', 'matter.' φέρουσα. 'Bringing.' Lat. 'nuntians.' Cf. 420. El. 666, φέρων λόγους ἡδεῖς. Eur. Hec. 166, ὃ καὶ ἐνεγκοῦσαι.

362. ποῦ κατοικοῖς τροφήν B. T. Br. ποῦ κατοικοῖς τροφήν Ald. K. L. S. edd. vett. ποῦ κατοικοῖς τροφήν A. κατ' οἴκους τροφήν M. Schol: τὴν σὴν δί-αιταν. ποῦ κατοικοῖς is added, as Schneid. justly remarks, for greater perspicuity, to fix the local meaning of τὴν σὴν τροφήν. The sense seems to be this: ζητοῦσα ποῦ σὺ κατοικοῖς τρεφόμενος (or ποῦ κατοικῶν τρέφοιο). But this signification or use of τροφή (place of living, abode) is very singular. Perhaps we should read στροφήν (Sophoclean for ἀναστροφήν), or ἔδραν, or some such noun. Or ποῦ κυρῶν εἴης, 'where you might chance to be.' Phil. 544, ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι. A phrase so unusual as ποῦ κυρῶν εἴης might readily have been tampered with. Or ποῦ κυροῦσ' εἴη (sc. σὴ τροφή). Or ποῦ τὰ νῦν ἔχοις. Or ποῦ κυροῖς ἔχων τροφήν. Or ποῦ βίου τροφήν ἔχοις (446, τροφὰς ἔχω βίου. 1614. 1687. Aj. 499. Ph. 953). Cf. 352, εἰ πατὴρ τροφήν ἔχοι. 446. Ant. 918. Aj. 499. For the general construction cf. Eur. Hipp. 936, φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός.

363. παρεῖς' ἐάσω. 'I will pass by and dismiss.' Aj. 754, ἀφέντ' ἔαν. Eur.

πονοῦσά τ' ἀλγεῖν καὶ λέγους' αὖθις πάλιν.  
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παῖδοιν κακὰ 365  
 νῦν ἐστί, ταῦτα σημανοῦς' ἐλήλυθα.  
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις\* Κρέοντί τε"  
 θρόνους ἐᾶσθαι" μηδὲ χραίνεσθαι πόλιν  
 φόνῳ,† σκοποῦσι τὴν πάλαι γένους φθορὰν,  
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370  
 νῦν δ' ἐκ θεῶν του κάλιτηρίου\* φρενὸς  
 εἰσῆλθε τοῖν τρισαθλίῳ ἔρις κακῇ,

Tro. 690. Eur. El. 379, ταῦτ' ἐᾶν ἀφειμένα. Fr. Inc. 129. ἀνελί ἐᾶ

365. ἀμφὶ τοῖν —. The dative, rather than the gen. Cf. 1614. Aj. 684, ἀμφὶ τούτοις ἐν σχήσει. 562, τοῖον — φύλακα — ἀμφὶ σοι λείψα.

366. σημανοῦς'. σημαίνουσα K. L. R. S. Cf. on Ant. 242.

367. ἦν ἔρις Κρέοντί τε | θρόνους ἐᾶσθαι the mss. ἔρως for ἔρις Tyrwh. Musgr. Br. Herm. Dind. Wund. Hart. Ben. ἔρως, 'a desire or wish.' Cf. 436. Brunck compares Eur. Ph. 631. Alc. 1101. Suppl. 139. Iph. A. 813. Add Arist. Av. 413, ἔρως — ξυνεῖναι τὸ πᾶν. Perhaps ἔρις came from 372. Schneid. disapproves of Tyrwhitt's conjecture, and explains ἔρις of 'a generous strife' or emulation, a noble φιλονεικία (ἔρις ἀγαθῶν Aesch. Eum. 962), and disapproves of Tyrwhitt's conjecture ἔρως. Compare Eur. Ph. 1476, ἦν δ' ἔρις στρατηλάταις, | οἱ μὲν πατάξει &c. For ἦν ἔρις Bergk conjectures ἤρεσεν. Qu. ἦν κριτὸν ('it was decided') Κρέοντί γε (or τοῖς). Or ἦν Κρέοντι κεκριμένον —. Or ἦν δεδογμένον (or ἀρεστὰ τοῖς) θρόνους | ἐᾶν Κρέοντι —. Schol: ὁ τε πλεονάζει.

368. θρόνους. 'The royal throne' or kingdom, for such seems to be the meaning of the word, when used in the plural by the tragedians. Cf. 375. The single θρόνος means merely an ordinary seat. μηδὲ (i. e. καὶ μὴ) after τε, as in Hom. Od. φ'. 310, πῖνέ τε μηδ' ἐρίδαινε. Cf. Aj. 836. Δὲ here answers to τε, because the latter clause assumes a contrastive character. Matth. Gr. § 609, and § 626. But I strongly suspect the common reading, and should prefer μήτε with Ben. and Hart., that is to say, if Κρέοντί τε be right, which I much doubt.

369. λόγῳ vulg. 'With calm consideration,' in contrast to the ἀλιτήριος φρὴν, 'in-

fatuation,' of. v. 371. But I have little doubt the genuine reading is, μηδὲ χραίνεσθαι πόλιν | φόνῳ, σκοποῦσι —.

370. τὸν σὸν ἄθλιον. τὸν τρισαθλίον Suid. v. Οἷα. Qu. τὸν σὸν ἀθλίου δόμον. Cf. 344.

371. καὶ ἀλιτηροῦ A. Ald. Suid. v. ἀλιτροῦ. Wund. Schn. καὶ ἀλιτήρου K. καὶ ἀλιτηροῦ or καὶ ἀλιτήρου (sic) L. M. S. καὶ ἀλειτηροῦ Ven. καὶ ἀλιτήρου B. καὶ ἀλιτηρίου T. Br. κάλιτηρίου Turn. Steph. Toup Em. i. 431 (who quotes Eubulus ap. Athen. p. 108, πλουτῶν, φιλάργυρος δὲ κάλιτηριος). Reis. Elmsl. Herm. Hart. καὶ ἀλιτρίας (!) Dind., adducing Hesychius, who quotes ἀλιτρία from Soph. (Fr. 42), and one of whose glosses happens to be, ἀλιτρίας· ἀμαρτωλίας (which belongs to Arist. Ach. 907). καὶ ἀλαστόρου [why not then ἀλάστορος?] Bergk. Gl: ἀμαρτωλοῦ, μιανῶς. The true reading, I doubt not, is κάλιτηρίου. Cf. Arist. Eq. 445, ἐκ τῶν ἀλιτηρίων σέ φημι γεγονέναι τῶν τῆς θεοῦ. Where the anapaest in the second foot is excusable, because the word could not otherwise stand in a verse of that metre. Plat. Legg. ix. 854 A. ἀλιτηριώδης. The various false readings evidently arose from an attempt to introduce the preposition. Cf. on 167. 233. Perhaps, however, as ἀλιτηρὸς φρὴν is cited from Sophocles by Eust. (p. 694, 16), the real reading may be κάλιτηροῦ δὴ (or πρὸς) φρενός. For the sentiment cf. Ant. 601 f. "Because," says Schneid., "when there is already a strong propensity to ὑβρίς, the gods nourish it and lead the man into temptation."

372. εἰσῆλθε τοῖν —. On this construction v. Matth. Gr. § 402. c. Cf. Trach. 298, ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη. Fr. 678, εἰσέρχεται μὲν ἰχθύων πλωτῶ γένει. But Aesch. Pr. 1002, εἰσελθέτω σε μήποθ' ὥς —. τοῖν τρις ἀθλίῳ (sic)



ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.  
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς  
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375  
 ἀποστερίσκει, καὶ ἐξέληλακεν πάτρας.  
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,  
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει  
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,  
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380

Elmsl., in compliance with Porson's view stated Praef. Hec. p. xxviii, in order that the third and fourth feet may not be comprised in one and the same word. Instances of which usage, though rare, are still to be found, and free from suspicion. Cf. Aj. 969. Aesch. Pers. 501. Ag. 1261. Suppl. 252. Eur. Iph. A. 1595. See Linw. Gr. Metr. p. 36.

373. λαβέσθαι. 'To lay hold of, seize.' Schol: ἀντιλαβέσθαι. Eur. Hipp. 1445, λαβοῦ, πάτερ, μου.

374. νεάζων. Tr. 144, τὸ γὰρ νεάζων. This passage was marked with a χ by the Grammarians, because Sophocles represents Polynices as the elder, and Eteocles as the younger, contrary to the usually received opinion, adopted by Euripides and others.

375. Πολυνείκη A. L. M. R. S. Ald. Elmsl. &c. Πολυνείκην B. T. V. &c. The former, as more Attic, is justly retained by Br. &c. Numerous instances of similar terminations are here supplied by Elmsley. Just so ἦ is more Attic than ἦν, ᾗδῃ than ᾗδειν &c. Cf. on Ant. 198.

376. ἀποστερίσκει. ἀποστερίζει B. V. Perhaps ἀπεστέρηκε, which would certainly agree better with ἐξέληλακεν.

377. ὁ πληθύων λόγος. 'The common talk.' So Aesch. Ag. 869, ὡς ἐπλήθυνον λόγοι. Below 930, ὁ πληθύων χρόνος. Tr. 54, παισὶ — πληθυεῖς. Fr. 643, κύναρος ἄκανθα πάντα πληθύει (—ύνει;) γυῖν. 930, ὁ πληθύων χρόνος, 'length of days.'

378. Called κοῖλον, for the sake of distinction from other towns of the same name, because situated in an open basin, surrounded with hills, except toward the sea. Cf. 1387. Similarly κοίλη Λακεδαίμων (Hom. Od. iv. 1), κοίλη Συρία &c. Strabo p. 370 C. τῆς τε χώρας κοίλης οὐσης καὶ ποταμοῖς διαρροεμένης (of Argolis). The Schol. cites from the Epigoni,

τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι. Soph. in Thamyris, Ἀργεῖ κοίλῳ. Homer [Od. δ'. 1] οἱ δ' ἔχον κοίλην Λακεδαίμονα.

προσλαμβάνει κῆδος. 'Contracts an alliance.' Eur. Med. 885, σωφρονεῖν τ' ἐμοὶ δοκεῖς | κῆδος τὸδ' ἡμῖν προσλαβών. 700, ἀνδρῶν τυράννων κῆδος λαβεῖν. Plut. Comp. Arist. et Cat. vi. γάμον ἔδει λαβεῖν γενναῖον. V. Num. ἔλαβε γάμον Τατίας.

378—9. Cf. Phoen. 710, ἡκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν, | κῆδε τ' Ἀδράστον καὶ στρατῷ πεποιστότα.

379. καινόν. 'Imparting additional strength,' καινὸς being here used almost pleonastically, as elsewhere ἄλλος ('besides'). Schneid. compares Stat. Theb. ii. 108, 'Jamque ille novis, scit fama, superbit | Connubiis viresque parat, queis regna capessat.' Elmsley (here and in Mus. Crit. ii. 273) conjectures κλεινόν. The words κλεινὸς and καινὸς are constantly interchanged, as observed by Elmsl. ad Herc. F. 38.

380. Schol: ὡς αὐτίκα καὶ τὸ Ἄργος πρὸς οὐρανὸν βιβῶν, καὶ τὸ Καδμείων πέδον τιμωρία ὑποτάξων. — ὑπέρβατον οὖν ἔστι: ὡς αὐτίκα ἢ πρὸς οὐρανὸν τὸ Ἄργος οἴσων — ἢ τὸ Καδμείων πέδον τιμῇ καθέξων. Which explanation is absurd. Translate: 'With the avowed intention that Argos should either subjugate with honour (gain honour by the subjugation of) the plain (city) of the Cadmeans, or raise it to heaven' (in case the latter should be victorious). I. e. that either the Argives should conquer the Thebans, or be conquered by them. Cf. 1305 f. So in Aesch. Sept. 45, the seven chiefs swear, ἢ πόλει κατασκαφὰς | θέντες λαπάξιν ἄστν Καδμείων βίᾳ, | ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ. Quoted by Schneid. On ὡς thus used v. Matth. § 568. 3. Ἄργος is the accusative absolute, on which cf. on Oed. R. 101. For ἢ Brunck gives δῆ (ὡς δῆ, 'tanquam scilicet'), Bergk οἱ, 'ipsi.'

αἰχμητὶ καθέξον, ἣ πρὸς οὐρανὸν βιβᾶν.  
ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,  
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ  
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ' ὥς ἐμοῦ θεοὺς

385

ᾧραν τιν' ἔξειν," ὥστε σωθῆναί ποτε;

ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.

Καδμείων. καδμεῖον A. K. R. Br. Cf. on 736. Oed. R. 29. 35. So Ant. 15, Ἀργείων στρατός. Ant. 15. 741, Καδμείων λεώς. Eur. Her. 501, ἐχθρὸν Ἀργείων δόρυ. But ibid. 840, ἐτρεψάμεσθ' Ἀργεῖον εἰς φυγὴν δόρυ (because of the metre).

381. τιμῇ καθέξον vulg. For κατέχειν ('to put or keep down, to subdue'), cf. Ant. 605. In τιμῇ I think some error lurks. We require some such word as νίκη, or else μάχη, δόρει, ἄρει, or αἰχμη. For καθέξον perhaps κρατήσον. καθέξον A. Br. καθέξων the rest and Ald. πρὸς οὐρανὸν βιβᾶν. A frequent hyperbole. So Od. ix. 21, καὶ μεν κλέος οὐρανὸν ἵκει. xv. 328. Il. κ'. 212, ὑπουράνιον κλέος. Eur. Bacch. 970, ὥστ' οὐρανῶ στηρίζον εὐρήσεις κλέος. Arist. Nub. 459, κλέος οὐρανόμηκες ἔξεις. Theocr. v. 144, ἀνυσάμαν τὰν ἀμνόν' ἐς οὐρανὸν ὕμνιν ἀλεῦμαι. Luke Evang. x. 15, καὶ σὺ Καφarnaούμ, ἣ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως τοῦ ᾄδου καταβιβασθήσῃ. Cic. pro Mil. 35. Schol: ὑψώσαν τῇ εὐκλείᾳ, ὥς πορθησόντων Ἀργείων τὰς Θήβας καὶ κατὰ τοῦτο ἐνδόξων γεννησομένων. καὶ for ἡ Br. βιβᾶν contr. from βιβάσων (βιβάον).

382. ἀριθμὸς — λόγων. 'Mere idle words, mere talk.' Eur. Tro. 475, ἐγεγάμην τέκνα, | οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Her. 997, εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως | ἄνδρ' ὄντα τὸν σὸν παῖδα. Where see Elmsl. Arist. Nub. 1205, ἀριθμὸς, πρόβατ' ἄλλως (gl. μάταιον πλῆθος). Hor. Ep. i. 2. 27, 'Nos numerus sumus, et fruges consumere nati.'

383. ὅποι (sc. προελθόντας). 'At what point, when they have reached what point.' Cf. 476, τὸ δ' ἐνθεν ποῖ τελευτήσαι με δεῖ; 1734, ποῖ δῆτα — αἰῶνα τλάμον' ἔξω; El. 958, ποῖ γὰρ μενεῖς ῥάθυμος; Eur. Hec. 419, ποῖ τελευτήσω βίον; Med. 1271, ποῖ φύγω μητρὸς χέρας; Bacch. 184, ποῦ (ποῖ;) δεῖ

χορεύειν; ποῖ καθιστάναι πόδα; Herc. 74, ὦ μῆτερ, αὐδᾶ, ποῖ πατὴρ ἔπεστι γῆς; Hel. 744, οἱ τ' ἐσμέν τύχης. Her. 46, ζητοῦσ' ὅποι (so Elmsl. ad l.) γῆς πύργον οἰκιοῦμεθα. Arist. Lys. 526, ποῖ γὰρ καὶ χρῆν ἀναμείναι; ὅποι. ὅπη V. ὅπου Elmsl. Hart.

384. ὅποι — κατοικτιοῦσιν Purgold.

385. ὥς — ἔξειν. 'That the gods would ever care for me.' The two constructions, it would seem, combined, ὥς ἔξουσι θεοὶ and ἔξειν θεοὺς. Cf. Aj. 378. Aesch. Eum. 788, αὐτὸς ἦν ὁ μαρτυρῶν, | ὥς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν. Matth. § 539. n. 1. Elmsley considers ὥς as redundant, and cites Xen. Hell. vi. 5. 42, ἐλπίζειν δὲ χρή, ὥς ἄνδρας ἀγαθοὺς μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι. Cyr. i. 6. 25, λέγεις σὺ — ὥς καὶ καρτερώτερον δεῖν πρὸς πάντα τὸν ἄρχοντα τῶν ἀρχομένων μᾶλλον εἶναι. i. 6. 8. Such passages however appear rather suspicious, and should be carefully sifted. A somewhat similar construction occurs Tr. 1238, ἄνῃρ ὅδ', ὥς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν, if indeed the passage be genuine. Notwithstanding Reisig's assertion, "Exemplorum hujus generis copia undique suppeditat (suppetit?)," I still am at a loss for a really parallel passage. Qu. ἐλπίδας θεοὺς ἐμοῦ | ᾧραν τιν' ἔξειν (or τιν' ἂν σχεῖν); or at least, ἐλπίδ' ὥς ἐμοῦ θεοὶ | ᾧραν τιν' ἔξουσ' —. Hart: ἐλπίδ' ὧδ' —.

386. ᾧραν. ᾧραν probably all the mss. Gl. L: φροντίδα. Tr. 57, εἰ πατρὸς | νέμοι τιν' ᾧραν ὥστε σωθῆναί ποτε.

387. τοῖς νῦν γ' (γ' om. K. M. T.) —. τοῖς (or τοῖσί) γ' B. V. The particle γε repeated, as in Arist. Ach. 93, ἐκκόψειέ γε | κόραξ πατάξας τὸν γε σὸν τοῦ πρέσβεως. Ismene alludes to the recent oracle brought from Delphi (413), in distinction from the older one on the same subject mentioned 87—95. Cf. also 452—3.



- ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τεκνον' ;  
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ  
 θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390  
 ΟΙ. τί δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειέ τις ;\*  
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ' γίγνεσθαι κράτη.  
 ΟΙ. ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ ;  
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.  
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον, ὅς νέος πέσῃ. 395  
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν  
 ἥξοντα βαιοῦ κοῦχὶ μυρίου χρόνου.

388. Qu. τί δὲ τεθέσπισται νέον ;

389. τοῖς ἐκεῖ. Bythe Thebans. So κείνων  
 392. κείνοις 402. See the note of Schol.

390. θανόντα is put first, because it was chiefly after his decease that he would benefit the state. εὐνοίας the mss. εὐσοίας is given by the Schol. as a reading found in the better copies (ἐν τοῖς ἀναγκαιοτέροις τῶν ἀντιγράφων). And he explains εὐσοίαν by εὐθένειαν, quoting a passage from our poet's Amphitryo, ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν | εὐσοίαν ἀρκεῖ (Fr. 124). This reading is also followed by Suid. v. εὐσοία, and is written above the line in T. 'For the sake of the prosperity you will afford them.' Hesych. εὐσοία. εὐθηνία, σωτηρία. Cf. 392. The common reading (explained by Schol. ἵνα εὐνοῆς αὐτοῖς) would ill accord with θανόντα.

391. τίς (τί A. pr. m.) δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς vulg. ὑπ' om. K. L. M. R. S. τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς Herm. Dind. Schn. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς Wund. (who conjectures: τίς δ' ἂν τοιοῦδέ γ' ἀνδρὸς —). εἰ πράσσειν τινὸς, says Schneid., as in Oed. R. 1006, ὅπως | σοῦ πρὸς δόμους ἐλθόντος εἰ πράξαιμ' τι. But the genitive there is placed absolutely. We might correct with greater probability, τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς ἀπολαύσειεν ἄν; or — τοῦδ' ὑπ' ἀνδρὸς εἰ πράξειεν ἄν; But I have no doubt the real reading is, τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εἰ πράξειέ τις (for vulg. τι); We can readily perceive how easily ὑπ' might have fallen out after τοιοῦδ'. Hence the disturbance. I find Hartung has given this very reading. Cf. Arist. Nub. 840, τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστὸν τις ἄν;

392. ἐν σοὶ —. Cf. 247. 422. For φασὶ Bergk conjectures φησί. κράτη. 'Rule.' Cf. Oed. R. 586. Aj. 1016.

393. Qu. ὅτ' οὐδὲν εἰμι (Ph. 1030) which would contrast better with εἴμ' ἀνὴρ.

ἀνὴρ. 'A man, somebody,' with emphasis, κατ' ἐξοχήν. So Arist. Eq. 1254, μέμνησ', ὅτι | ἀνὴρ γεγέννησαι δι' ἐμέ. 179. 391. Soph. Aj. 520. 1238. Eur. El. 693, πρὸς τὰδ' ἀνδραγίγνεσθαι σε χρή. Similarly 'vir' with the Latins. Wunder compares Cic. Phil. ii. 14, 'Quod non fecisti, ignosco; virum res illa quarebat.' Cf. Serv. ad Virg. Aen. vi. 553.

394. ὀρθοῦσι. 'Lift up, raise up.' Ant. 1158, τύχη γὰρ ὀρθοῖ — τὸν εὐτυχοῦντα. 163. Oed. R. 39. Archiloch. Fr. xv. τοῖς θεοῖς τίθει τὰ πάντα. πολλάκις μὲν ἐκ κακῶν | ἄνδρας ὀρθοῦσιν μελαίνῃ κειμένους ἐπὶ χθονί, | πολλάκις δ' ἀνατρέπουσι καὶ μάλ' εἰ βεβηκότας | ὑπτίους κλίνουσι. πρόσθε δ'. 'Though formerly.' ὤλλυσαν. 'Were for destroying me.' Cf. Oed. R. 1454.

395. γέροντα δ' ὀρθοῦν φλαῦρον. 'But to raise up in his old age, one who has fallen young, is a poor useless affair, a paltry favour.' So Brunck explains φλαῦρον by εὐτελές, 'vile, futile.' Cf. Blomf. Gl. Pers. 222. The Schol. interprets by ἀδύνατον, χαλεπόν. Perhaps Sophocles wrote γέροντ' ἀνορθοῦν (Oed. R. 46. 51), φλαῦρον —. Or rather thus: ὀρθοῦν γέροντ' οὐ φαῦλον ('it is no light matter'). Eur. El. 755, οὗ τοι βασιλέα φαῦλον κτανεῖν. ὅς — πέσῃ. ὅς πέσοι Turn. So El. 770, οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκη προσγίγνεται. Cf. on Oed. R. 1231. Aesch. Sept. 259, μοχθηρὸν ὥσπερ ἄνδρας, ὧν ἄλφ πόλις. V. Matth. § 527. n. 2.

397. βαιοῦ — χρόνον. 'After (within) a short' time. V. Matth. § 377. 2. a. Cf. 821, οὐ μακροῦ χρόνου. Phil. 821, τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου | ἐξεῖν. Arist. Ach. 782, πέντ'

- ΟΙ. ὅπως τί δράσῃ, θύγατερ ; ἐρμήνευέ μοι.  
 ΙΣ. ὥς σ' ἄγχι γῆς στήσωσί" Καδμείας, ὅπως  
 κρατῶσι μὲν σου," γῆς δὲ μὴ ἔμβαίνῃς ὄρων." 400  
 ΟΙ. ἡ δ' ὠφέλησις τίς θύρασι κειμένου ;  
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν" ὁ σὸς βαρύς.  
 ΟΙ. κἄνεν θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.

ἐτῶν. Cf. on Oed. R. 58. Musgrave cites Herod. iii. 124, ταῦτα ὀλίγον χρόνου ἔσται τελεύμενα. Eur. Or. 1217, ἥξει τίνος χρόνου ; βαιοῦ κοῦχι μυρίου. Cf. 1653, βαιὸν οὐδὲ σὺν χρόνῳ. Cf. on Oed. R. 58, γνωτὰ κοῦκ ἄγνωτα. μυρίον χρόνον. 'Endless (long) time.' So 617, ὁ μυρίος χρόνος. Phil. 1168, μυρίον ἄχθος. Fr. 377, μυρία μίᾱ νύξ ἐστίν. Eur. Bacch. 810, μυρίον χρυσοῦ σταθμόν. 1107, μυρίαν χέρα. Cycl. 198, μυρίον ὄχλον. Ph. 444, μυρίαν λόγχην. Alc. 547, σὸι μυρίαν ἔξω χάριν. Hipp. 1179, μυρία φίλων — δηγήυρις. Tro. 1163, μυρίας χερός. Rhes. 276, ἀλκῆς μυρίας. 936, ἡ μυρία γερούσια. Herod. vi. 67, ἡ μυρίης κακότητος ἡ μυρίης εὐδαιμονίης. Plat. p. 804 D. μυρίαν μὲν τινα καὶ φοβεράν ἐρημίαν.

399. στήσωσι. Schol: κατοικίσωσι. 'May place you,' fix your abode. Said of course of the living Oedipus, as Ismene has no idea that his end is so near. Qu. ὥς ἄγχι γῆς στήσῃ σε Καδμείας, ὅπως | κρατῶν μὲν ἦ σου —. Which, as applicable to Creon, will agree better with the preceding ὅπως τί δράσῃ. As however Creon represents the Thebans, it is quite possible the plural may refer to them, or to Creon's attendants.

399 f. The tenor of the oracle was that Oedipus, especially when dead, should some day render good service to the country in which he was buried. Schol. ad 389 : ὅτι ἔσται αὐτοῖς μεγάλων κακῶν αἴτιος (ὁ Οἰδῖπους), ἐὰν μὴ θάψωσιν αὐτὸν ἐπὶ τῆς χώρας. The Thebans therefore, as Seidler rightly explains, unwilling to lose this advantage, and yet being unable to keep him as a parricide in their own territory, adopted a middle course, and interpreted the oracle as signifying that this advantage would accrue not so much to those in whose territory, as to those in whose power he should be ; and therefore were anxious to have his body near them, rather than at a distance in the heart of another country. Cf. 784—5.

400. κρατῶσι μὲν σου. 'May keep possession of you.' γῆς δὲ μὴ ἔμβαίνῃς ὄρων. Cf. 924, σῆς ἐπεμβαίνων χθονός. 689,

πεδίων ἐπινίσσεται. Oed. R. 825, ἐμβατεύειν πατρίδος. Eur. El. 1250, οὐ γὰρ ἔστι σοι πόλιν | τήνδ' (πόλεως τῇσδ' ? but cf. 1281) ἐμβατεύειν &c.

401. θύρασι Elmsl. θύραισι, as usual, the mss. V. Elmsl. ad Med. 466. Matth. Gr. § 258. So we find ὥραισι for ὥρασι. θύρασι (Lat. 'foris') occurs besides Eur. El. 1074. Arist. Vesp. 886. Pac. 941. 1023. Lys. 353. Th. 75. 799. Eccl. 985. The true reading is occasionally preserved in the mss. κειμένου. Schol: οἰκοῦντος. Sub. ἐμοῦ. So El. 1344, τελουμένων εἴποιμ' ἄν. Oed. R. 838, πεφασμένου δὲ —. Ismene, as her answer shows, understands it of his lying in his grave. The word may mean either.

402. 'Why thus much, that your sepulchre, if neglected (deprived of the accustomed rites, in your being buried far from your own home in a strange country), would prove a bane to them.' I. e. your manes would take vengeance on them, which by the course proposed to be adopted they hope to avoid. Cf. 405—7. Schol: ἀντὶ τοῦ, ἐπὶ ξένης σοῦ θαπτομένου δυστυχήσουσιν ἐκεῖνοι. Which explanation Dind. prefers, since the question at issue is the place of his interment. Elmsley explains δυστυχῶν by 'justis honoribus carens.' The ancients attached the greatest importance to a proper observance of all funereal rites. So in Aj. 1126 Menelaus asks if it is right that Ajax should enjoy these advantages (εὐτυχεῖν). For δυστυχῶν f. ἐνθάδ' ὦν, or ἐκτὸς ὦν. Hart: δυστυχεῖν. Brunck gives as a possible reading: κείνοις ὁ τύμβος ἀποτυχοῦσι σὸς (for ὁ σὸς ?) βαρύς. Qu. τύμβος γ' ἂν εἴῃ δυστυχῶν —.

βαρύς. 'Burdensome.' Tr. 1204, μενῶ σ' ἐγῶ — ἀραῖος εἰς αἰὲ βαρύς. Fr. 90, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὦν βαρύς. Oed. R. 546. Aesch. Eum. 719, λέγεις (γελᾷς Burg.) ἐγῶ δὲ, μὴ τυχοῦσα τῆς δίκης, | βαρεῖα χώρα τῇδ' ὁμιλήσω πάλιν. 714, βαρεῖαν τήνδ' ὁμιλίαν χθονός. 721, ἐχθροῖσιν βαρύν. Suppl. 410, βαρὺν ξύνοικον θησόμεσθ' ἀλάστορα. Eur. Hec. 107, δαίμων — ὅστις ἐστὶ σοι βαρύς.

403. 'This at least one might know



- ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας  
 χώρας" θέλουσι, μηδ' ἴν' ἂν σαυτοῦ κρατοῖς.\* 405
- ΟΙ. ἦ καὶ κατασκιῶσι Θηβαία κόνει;
- ΙΣ. ἀλλ' οὐκ ἔᾱ τοῦμφυλον αἰμά σ'", ὦ πάτερ."
- ΟΙ. οὐ τάρ' ἔ' μοῦ γέ' μὴ κρατήσωσιν ποτε.
- ΙΣ. ἔσται ποτ' ἄρα" τοῦτο Καδμείοις βάρος.

of one's own self, even without the declaration of the god' (or 'a god'). Viz. that, if thus neglected, his spirit would be angry and baneful. Schol: οἷον πῶς ἂν τις ταῦτα δύναιτο μαθεῖν ἄνθρωπος ὦν, θέλας δυνάμεως χωρὶς; Who might seem to have read, καὶ πῶς θεοῦ τις τοῦτό γ' ἂν γνῶναι δίχα; γνῶμη. 'By his own natural judgment or sense.' Cf. Oed. R. 398, γνῶμη κυρήσας.

404. προσθέσθαι. 'To place near themselves,' with the accessory notion of deriving a benefit (προσθήκη) therefrom. So παρίστασθαι Thuc. i. 29.

405. χώρας. 'Their land,' i. e. Thebes. Qu. Θήβης. Or προσθέσθαι πλ τῆς | χώρας (v. Schol. 389). μηδ' —. Supply ἔασαι from προσθέσθαι. Schol: μηδὲ ἔαν σε ὅπου ἂν σαυτοῦ ἐξουσιάζῃ (—σαις?). ἴν' here means the same as ὅπου. Perhaps we should read, μηδ' ἔαν σαυτοῦ κρατεῖν.

κρατῆς the mss. Herm. Dind. Wund. Schn. Hart. Bgk. κρατοῖς Br. Matth. Which correction is absolutely necessary: and indeed these two moods are constantly interchanged by the copyists. For the sense is, 'and not (to leave you) where you may be master of yourself.' Cf. 190, ἴν' ἂν εὖσεβας ἐπιβαίνοντες — εἴπομεν (vulg. εἴωμεν) &c. So Eur. Hel. 146, ὅπη νεὸς στείλαιμ' ἂν οὐριον πτερόν. Cycl. 468, ὅπως ἂν κἀγὼ λαβοίμην τοῦ τυφλοῦντος &c. Arist. Eq. 81, ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα. Ismene here has a view to her father as alive, not as dead; unless indeed in the mention of Oedipus be implied his new friends, the citizens of Attica.

406. ἦ καὶ —. 'Will they also (besides having me near them in my life time) —?' Qu. ἦ καὶ μ' (or καὶ μ') ἐπισκιῶσι. κατασκιῶσι. Attic for κατασκιάσουσι. Schol: οἷον ἐν Θήβαις με χάσουσι, ἡγουν θάψουσιν. Cf. the 'injecto ter pulvere' of Horace.

407. ἀλλ' οὐκ ἔᾱ τοῦμφυλον αἰμά σ', ὦ πάτερ vulg. Sub. κατασκιάζεσθαι. For αἰμά σ' I would substitute αἰμά γ', for the pronoun here is evidently not required.

So Ant. 538, ἀλλ' οὐκ ἔδσει τοῦτό γ' ἡ δίκη σ' (sc. ποιεῖν), ἐπεὶ &c. Qu. ἀλλ' οὐκ ἔδσει τοῦτό γ' αἰμ' ἐμφύλιον. Or rather, ἀλλ' οὐκ ἔᾱ τοῦμφυλίον γ' αἰμ', ὦ πάτερ. Cf. Oed. R. 1406, αἰμ' ἐμφύλιον. Ant. 1264, ἐμφυλίου. Oed. C. 1385, γῆς ἐμφυλίου. Aesch. Eum. 825, Ἄρη ἐμφύλιον. The Scholiast also reads τοῦμφυλίον here. Or ἀλλ' οὐκ ἔᾱ τοῦθ' αἰμά γ' ἐμφυλον, πάτερ. τοῦμφυλον (τοῦμφύλιον Schol. σύμφυλον B. V.) αἶμα. 'The murder of those of kin to you (your father).' Schol: ὁ πατρῶος φόνος. Cf. Oed. R. 101. Eur. Suppl. 148, Τυδεὺς μὲν αἶμα συγγενὲς φεύγων χθονός. Or. 36, τὸ μητρὸς δ' αἰμά νιν τροχληταεῖ. 89, αἶμα γενέθλιον κατήνυσεν. Oen. Fr. i. For the fact cf. 600.

408. οὐκ ἄρ'. Read οὐ τάρ' or οὐτάρ' (οὔτοι ἄρα). 'Never then shall they' &c. Which Elmsley also proposes, whom see ad Eur. Her. 269. οὐκ ἄρ' (i. οὐ τάρ') ἐς Ἄργος ῥαδίως ἔπει πάλιν. Cf. Tr. 322, οὐ τᾶρα — διοίσει γλῶσσαν &c. Aj. 1368, σὺν τᾶρα τοῦργον, οὐκ ἐμὸν κεκλήσεται. Arist. Vesp. 299, μὰ Δι' οὐ τᾶρα προπέψω σε τὸ λοιπόν. Av. 1308, οὐ τᾶρα μὰ Δι' ἡμῖν ἔτ' ἔργον ἐστάναι. 1542. Nub. 121, οὐ τᾶρα — τῶν γ' ἐμῶν ἔδει. Pl. 921. Eur. Ph. 1669, νῦν τάρ' ἐκείνη Δαναῖδων μ' ἔξει μίαν. Hel. 84. Hipp. 441. 1086. El. 374. Aesch. Cho. 110. 219. γέ om. A. R. Ald. Hence perhaps οὐ τᾶρα τοῦδε μὴ &c. (cf. 450).

κρατήσωσιν (ou supr. in T.) Ald and the mss. Brunck's note is amusing τοῖς εἰδόσι: "Soloece vulgo κρατήσωσιν, quod ne codicum quidem omnium auctoritas tutari posset." Who of course reads κρατήσουσιν. Cf. 450, ἀλλ' οὔτι μὴ τύχωσι τοῦδε συμμάχου. And on Phil. 381. The particles οὐ and μὴ in such passages are often found disconnected by one or more words, as in El. 1029, ἀλλ' οὔποτ' ἔξ ἐμοῦ γέ μὴ μάθης τόδε. Aesch. Sept. 732, οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.

409. ἔσται ποτ' ἄρα. Perhaps ἔσται ποτ', ἔσται (or ἴσθι). Or ἔσται, σάφ'

- ΟΙ. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς ; 410  
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν' τάφοις.  
 ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον ;  
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.  
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν' Φοῖβος εἰρηκῶς κυρεῖ ;  
 ΙΣ. ὥς φασιν' οἱ μολόντες ἐς Θήβης' πέδον. 415  
 ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε ;  
 ΙΣ. ἄμφω γ' ὁμοίως, καῖεπιστασθον καλῶς.  
 ΟΙ. καῖθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος

ἴσθι. Or ἔσται ποτ' αὐτὸ τοῦτο —. Or  
 ὦ τῆρα —.

409 f. In accordance with this supposed prediction is a tradition recorded in the Schol. ad Aristid. de Quatuorv. 172, 1, στρατευσάντων ποτὲ Θηβαίων κατὰ Ἀθηναίων ἐπιφαίνεται Οἰδίπους Ἀθηναίους, κελεύων αὐτοὺς ἀντιπαρατάξασθαι Θηβαίοις θαρρούντως· καὶ συμβαλόντες ἐνίκησαν αὐτούς. Perhaps a poetic prolepsis, such as we have in 700 f. An invasion of Attica by the Boeotians is announced in an oracle preserved by Schol. on 57: Βοιωτοὶ δ' ἵπποιο (f. ἵππηα) ποτιστείχουσι Κολωνόν, | ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός. "History," as Schneid. (p. xxxi) remarks, "tells of more than one occasion, on which the appearing of a local hero decides the victory, as that of Theseus at Marathon, of the Aeacidæ at Salamis, of the Dioscuri at lake Regillus, &c." τοῦτο. Their not having possession of your person. βάρος. 'A

burden,' a trouble or calamity. Cf. 402. "Ismene," says Schneid., "emphatically repeats the ἀρα, which Oedipus had used to enforce the consequence, 'then verily.'"

410. ξυναλλαγῆς. 'Occurrence.' Cf. on Oed. R. 34.

411. σοῖς ὅταν στῶσιν τάφοις. 'When they shall stand on thy tomb.' σοῖς τάφοις the dative of place. In allusion to the future invasion of Attica by the Thebans, when victory is prognosticated, according to the mind of the poet, in favour of the Athenians. The expression, as Schneid. observes, is designedly vague, in order that it may be left undetermined what kind of a 'standing near the grave' is meant, whether a peaceable or a hostile one. Schaefer conjectures σοῖς ὅτ' ἐνστῶσιν τάφοις, 'quando arma intulerint terrae, ubi tu sepultus jacebis.' Which reading is found in K. Qu. σοῖς ἐπιστάσιν (sc. Καθμέλοις, 409) τάφοις. Or σοῖς παρα-

στάσιν τ. Or σοῖσι προσστάσιν τάφοις. Cf. Ant. 1215, παραστάντες τάφῳ. Eur. Hipp. 575, ταῖσδ' ἐπιστάσαι πύλαις.

412. κλύουσα τοῦ. 'Having heard it from whom?' Cf. 452. 551. Oed. R. 305, εἴ τι μὴ κλύεις τῶν ἀγγέλων. 6, παρ' ἀγγέλων ἄλλων ἀκούειν.

413. Δελφικῆς ἀφ' ἐστίας. 'Who had returned from the Delphian shrine.' Oed. R. 965, τὴν Πυθόμαντιν ἐστίαν.

414. ἐφ' ἡμῖν. Not 'against us' (as in Aesch. Pr. 96, τοιόνδ' — ἐξεῦρ' ἐπ' ἐμοὶ δεσμὸν αἰεκέη), but 'concerning us' (me). An unusual signification, for which Wunder refers to Phil. 1384. Matth. § 586. e. But I prefer the meaning, 'as depending upon me, in my power.' Schol: ἀντὶ τοῦ, δι' ἐμέ (!). Qu. ἐφ' ἡμῶν, 'concerning us' (so V. and Steph. for v. r. ἐφ' ὑμῶν Turn.). Or καὶ ταῦτ' ἀληθῶς (or ἔμ' ὄντως). Or ταῦτ' ὄντ' ἐφ' ἡμῖν. Or perhaps καὶ (or ἢ) τήνδε φήμην.

415. ὥς φασιν —. Rather, ὥς φασὶ γ' —. 'Yes, as they report who have come (returned from Delphi, 413) to Thebes.'

οἱ μολόντες (μολοῦντες K. L. S.). 'Those who have returned' from Delphi. Cf. 413. Perhaps οἱ μολόντες (or ἀνελθόντες) ἐς Θήβας πάλιν, or οἱ μολόντες ἐς Πυθοῦς πέδον.

417. ἄμφω γ' B. T. V. Br. ἄμφω θ' A. Ald.

418. τούτων for τῶνδ' B. V. Qu. ταῦτ'. Cf. 416, ἤκουσε — τάδε. On the other hand cf. 485, τούτων ἀκοῦσαι (ταῦτ' εἰσακοῦσαι?) βούλομαι. πάρος — προῦθεντο. A pleonasm not uncommon with the tragedians, for which see Lob. ad Aj. 741. Elmsl. ad Heracl. 141. Cf. Eur. Her. 201, ἡ γὰρ αἰσχρὴν πάρος | τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. Ion. 448, τὰς ἡδονὰς γὰρ τῆς προμηθίας πάρος | σπεύδοντες ἀδικεῖν. 485. 924, ὃ θυμὸς ἦν πρὸ δίκας βίαιος. Thuc. iii. 39, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεΐναι.



τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα ;

ΙΣ. ἀλγῶ κλύουσα'' ταῦτ' ἐγὼ, φέρω'' δ' ὅμως. 420

ΟΙ. ἀλλ' οἱ θεοί σφί'' μήτι\* τὴν πεπρωμένην  
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος  
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,  
ἧς νῦν ἔχονται ἀπαναίρονται δόρυ.  
ὥς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425  
μείνειεν, οὔτ' ἂν οὔξεληλυθὼς πάλιν''  
ἔλθοι ποτ' αὖθις· οἷ γε τὸν φύσαντ' ἐμὲ  
οὕτως ἀτίμως πατρίδος ἐξωθούμενον  
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος

419. τοῦμοῦ πόθου. 'Their affection for me.' So Oed. R. 969, τῶμῳ πόθῳ κατέφθιτο. Oed. C. 332, σῆ — προμηθία. 1413, τῆς ἐμῆς ὑπουργίας ('your service rendered to me'). El. 343, τὰμὰ νουθετήματα (your 'admonitions to me'). 348, τὸ τούτων μῖσος. 364, τῆς σῆς — τιμῆς. 1097, τῇ Ζηνὸς εὐσεβείᾳ. Aesch. Sept. 270, πολεμίων φόβον ('fear of the enemy'). 863, θρήνον ἀδελφοῖν. 1061, δαῖμα πολιτῶν. Pers. 699, ἐμὴν αἰδῶ ('your awe of me'). Prom. 388, θρήνος οὔμους ('lamentation for me'). Eur. Andr. 62, οἴκτω τῷ σῷ ('miseratione tui'). Hipp. 965, δυσμενείᾳ σῇ. El. 1323, οἴκτοι θνητῶν. Arist. Pac. 583, σῷ γὰρ ἐδάμην πόθῳ. Ter. Phorm. v. 8. 27.

420. κλύουσα. Qu. λέγουσα or φέρουσα, and perhaps also φράζω for φέρω. Or inversely ἀλγῶ φέρουσα — κλύω δ' ὅμως ('but still it is what I have heard').

φέρω δ' ὅμως. 'But such as they are I report them to you.' Cf. 360. Aj. 789. Ant. 1172. So the Latins use 'fero.'

421. ἀλλ' —. 'Well then,' &c. σφι. σφε B. M. T. V. Elmsley (ad Med. 393) prefers σφιν, this form being in many passages (e. g. 444) necessary to the metre, σφι never. μήτε vulg. Bothe proposes μήτι. Which I have received. τὴν πεπρωμένην. τὴν πεπραγμένην K. τῶν πεπραγμένων A. M. and (supr. η bis) L. R. γρ. τὴν πεπρωμένην in A.

422. ἐν δ' ἐμοὶ —. 'And upon me may the issue to them depend of this strife.' Cf. 247. 392. ἐν δ'. ἔν τ' Elmsl. Wunder for μήτε — δὲ refers to Matth. § 609. Cf. on Trach. 143, μήτ' ἐκμάθοις παθοῦσα, νῦν δ' (τ') ἀπειρος εἶ. Oed. R. 696. Above 367.

423. αὐτοῖν. αὐτῶν B. K. L. S. T. αὐτῶ V. Cf. on 344.

424. ἧς — ἔχονται. 'Which they now cling to,' are engaged in. Cf. Thuc. i. 18. ἀπαναίρονται Herm. Dind. Wund. Schn. Hart. ἀπαναιρούνται the mss. 'And lift up against each other the spear.' Such being the force of the middle voice, as in Arist. Nub. 1375, ἔπος πρὸς ἔπος ἡρειδόμεσθ'. Schol: κατ' ἀλλήλων ἐπαιρούσιν (ἐπαίρουσιν). Cf. Eur. Ph. 444, ἀκουσίως | τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρυ. Her. 314, ἐχθρὸν αἵρεσθαι δόρυ. ἀπαναίρονται loosely added, as καὶ κατέστειψας πέδον 467.

425. ὥς. 'Since.' ὥδ' Hart. σκῆπτρα καὶ θρόνους. Joined also below 448. 1354. So κράτη καὶ θρόνους Ant. 173. Oed. R. 237.

426. μείνειεν. Perhaps μείνει' ἂν, the particle ἂν being constantly repeated in negative sentences. οὔτ' ἐξεληλυθὼς K. L. S. οὔτ' ἂν ἐξελ. M. πάλιν. πόλιν A. R. Ald. Vict. Turn. 'Εξεληλυθὼς may perhaps seem to require either πόλιν or πόλεως: which must otherwise be understood. The reading πόλιν Elmsley thinks confirmed by Eur. Suppl. 1193, ἦν δ' ὄρκον ἐκκλιπόντες ἔλθωσιν πόλιν &c. 1207, φόβον γὰρ αὐτοῖς, ἦν ποτ' ἔλθωσιν πόλιν, | δειχθεῖσα θήσει, καὶ κακὸν νόστον πάλιν. And he accordingly adopts it in Corrig. Cf. 432. 440.

428. ἐξωθούμενον οὐκ ἔσχον. Cf. 888, βουθυτοῦντά μ' — ἔσχετ'.

429. οὐκ ἔσχον. I. e. οὐκ ἐκώλυσαν, 'did not prevent.' The commas, usually placed after ἐμὲ and ἐξωθούμενον, were removed by Schaef. Cf. 888. ἤμυνον A. S. Ald. ἀνάστατος — ἐπέμψην. V. 93.

αὐτοῖν ἐπέμφθην καῖζεκηρύχθην φυγὰς. 430  
 εἵποισ ἄν ὡς θέλονται τοῦτ' ἐμοὶ τότε  
 πόλις τὸ δῶρον εἰκότως κατήνυσεν."  
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,  
 ὀπηνίκ' ἔξει θυμὸς, ἥδιστον δέ μοι  
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435  
 οὐδεὶς ἔρωτος τοῦδ' ἔφαινετ' ὠφελῶν  
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,

430. αὐτοῖν (αὐτοῖς V.). 'By them,' or 'thanks to them.' Cf. 444, σφιν. Aj. 970, θεοῖς τέθνηκεν, οὐ κείνοισιν, οὐ (i. e. 'it is by the will of the gods, not theirs, that he is dead'). 1128, θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι. Phil. 1030, ὅς οὐδὲν εἰμὶ καὶ τέθνηχ' ὑμῖν πάλαι. El. 1152, τέθνηκ' ἐγὼ σοι (but v. note). Oed. R. 596, νῦν πᾶσι χαίρω. Virg. Aen. v. 797, 'liceat dare tuta per undas | vela tibi.' Matth. § 388.

431. θέλονται —. In allusion to what is said Oed. R. 1340 f. 1436 f. Cf. also below 765 f. τοῦτ' — τὸ δῶρον. Viz. to be expelled. τότε. 'At that time,' when I was banished. Cf. Ant. 135. Aj. 650.

432. κατήνυσεν A. Ald. κατήνυσεν L. κατ' ἤνυσεν M. κατήνεσεν B. T. V. Br. We should probably write κατήνυσεν, according to Phrynichus. Cf. on El. 1451. I almost think κατήνεσεν (i. e. 'granted, allowed') should be recalled. Cf. 1637, ὁ δ' — κατήνεσεν τὰδ' ὄρκιος δράσειν ξένφ. Eur. Hipp. 1319, ἔδωχ' ὅσονπερ χρῆν, ἔπειπερ ἤνεσεν.

433. τὴν αὐτίχ' ἡμέραν. 'The self-same day,' when he was discovered to be the murderer of Laius.

434. ἔξει (ἔζη A. R. Ald.). 'Was boiling,' was at its height. A common metaphor. Eur. Hec. 1055, θυμῷ ζέοντι Ὀρηκὶ δυσμαχωτάτφ. Aesch. Sept. 708, νῦν δ' ἔτι ζεῖ (δαίμων). 709, ἐξέζεσεν γὰρ δαιμόνων κατεύγματα. Pr. 370, τοιόνδε τυφῶς ἐξαναζέσει χόλον. Iph. T. 987, δεινὴ τις ὀργὴ δαιμόνων ἐπέζεσε &c. Arist. Thesm. 468, ἐπιζεῖν τὴν χολήν. δέ. τέ Herm. Hart. Bergk.

435. Eur. Iph. A. 1350, σῶμα λευσθῆναι πέτροις. Or. 50, θανεῖν — λευσίμφ πετρώματι. 606, λεύσιμον δοῦναι δίκην. Cf. on Ant. 36.

436. ἔρωτος τοῦδ'. 'In this wish,' to die (Schol.: τοῦ ἀποθανεῖν δέ φησιν), not

to be banished, as Wunder supposes, for this was open to him at the time (Oed. R. 1517 f.). Schol.: οὐδεὶς με τούτου τοῦ ἔρωτος ἐποίει ἀπολαῦσαι. The genitive after ὠφελῶν must be explained either by taking ὠφελῶν as the equivalent of ὠφελήτης, or by understanding it to mean, 'in the matter' or 'furtherance of this desire,' because the leading thought in the poet's mind is συλλαμβάνων or συλλαμβανόμενος, which governs the gen. Cf. on 1496. Eur. Med. 279, ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος. Reisig explains the genitive, as conveying the notion of enjoyment. Schneid. explains ὠφελῶν as equivalent here to ὠφέλημα παρέχων, adducing in support Antiphon. v. 17, ὠφελείσθαι τοῦ νόμου. Cf. on 391. Sophocles is partial to uncommon uses of the genitive, as in Oed. R. 234, φίλου δείσας. 1478, τῇσδε τῆς ὁδοῦ. Oed. C. 662, κεῖ δέιν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς &c. 355, ἃ τοῦδ' ἐχρήσθη σώματος. 1170, πράγματος ποίου; 1775, τίνος, ᾧ παῖδες, χρεῖας ἀνύσαι (προσπίτνετε); Ant. 488, οὐκ ἀλύξετον | μόρου κακίστου. El. 318, τοῦ κασιγνήτου τί φῆς, | ἥξοντος ἢ μέλλοντος; 1451, φίλης γὰρ προζένον κατήνυσαν. 626, θράσους τοῦδ' οὐκ ἀλύξεις. Phil. 1044, τῆς νόσου πεφευγένας. 439, ἀναξίου μὲν ἀνδρός (sc. περὶ) ἐξερήσομαι. Trach. 19, ἄστρων ἐκκλείοιπεν. Aj. 1117, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην. 1236, ποίου κέκραγας ἀνδρός. Cf. also Oed. C. 513. 662. 1165. Oed. R. 48. 233. 1416. Ant. 1172. Tr. 105. 170. 288, and on 307 below. But I would fain get rid of the difficulty in the construction by reading, ἔρωτ' ἐς τόνδ', 'in respect of, in furtherance of, this desire.' ὠφελῶν. ὠφελεῖν A.

437—41. χρόνῳ — χρόνιον. Cf. Phil. 598—600.

437. πέπων. 'Mellowed, softened, mitigated.' Trach. 728, ὀργῇ πέπειρα.



καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι  
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,  
 τὸ τηνικ' ἤδη" τοῦτο μὲν πόλις βία  
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,  
 οἱ τοῦ πατρὸς," τῷ πατρὶ δυνάμενοι, τὸ δρᾶν  
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν  
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ."

440

Eur. Her. 160. Arist. Vesp. 646, τὴν γὰρ ἐμὴν ὀργὴν πεπᾶναι χαλεπὸν. Schol: ὅτε θυμὸς ἦν πέπειρος. Who read therefore, not μόχθος, but θυμός.

438. καμάνθανον —. 'And I was beginning to perceive that my feelings had run loose, had exceeded all reasonable bounds, too severe a chastiser than what my errors deserved.' In reference to his own self-inflicted blindness. Otherwise the Schol: ὅτε ἐκείνοι ἐγνώσαν πέσαντά με τὸν θυμὸν. Burton: 'iram deferbuisse (quasi cursu fatigatam),' i. e. had cooled down.

439. τῶν πρὶν ἡμαρτ. I. e. ἢ κατὰ τὰ ἡμαρτημένα. Cf. Oed. R. 1374, κρείσσον' ἀγχόνῃς εἰργασμένα. Milton Sams. Ag. 690, 'Unseemly falls in human eye, | Too grievous for the trespass or omission.'

440. τοτηνικ' ἤδη vulg. τὸ τηνικ' ἤδη B. K. L. S. τότ' ἡνίκ' ἤδει (sic) M. τόθ' ἡνίκ' ἤδη T. V. Farn. τοτηνικάδ' ἤδη A. R. τὸ τηνικ' (as τὸ δεῦρο &c.) ἤδη Musgr. Elmsl. Dind. Perhaps τὸ τηνικαῦτα. Τηνικαῦτα answers to ὀπηνίκα Phil. 465, to ὅταν 505 &c. But the true reading, which lies curiously concealed in the above, I take to be, τόδ' (or τοῦθ') ἡνίκ' ἤδη, or τόθ' ὡς κατήδη. Which merely repeats what he had just uttered, ὅτ' ἤδη ἐμάνθανον &c. Or, τόθ', ἡνίκ' ἤδη τοῦτο, μὲν ἢ πόλις βία —. Or thus: τόθ', ἡνίκ' ἐγνώκειν (or ἤθελον) μένειν, 'then when I had made up my mind to remain.' Cf. Ph. 702, τότε — ἡνίκα. Oed. C. 770, ἡνίκα — τότε. Tr. 166. Ant. 773. Somewhat similar is the correction of Wakefield (ad Trach. 988), τότ' ἡνίκ' ἤδη τοῦτο μὲν — (sic). Perhaps: — πολλῶ, τότ' ἤδη &c. The common reading certainly is corrupt. We find however τοτηνικαῦτα (i. q. τὸ την. = τηνικαῦτα) in Plato Alc. ii. 150 E. ἀφελόντα τὴν ἀχλὺν — τοτηνικαῦτ' ἤδη προσφέρειν &c. So τὸ τηνικάδε. V. Lob. Phryn. p. 50. τοῦτο μὲν — οἱ

δ'. So Aj. 670, τοῦτο μὲν — ἐξίσταται δὲ —. Cf. on Oed. R. 603. Herod. iii. 108, τοῦτο μὲν — τὸ δὲ —. vi. 125, τοῦτο μὲν — μετὰ δὲ &c.

441. χρόνιον. 'After so long an interval of time.' Although χρόνῳ in the same sense had preceded in the beginning of the sentence, χρόνιον is again added, as being the emphatic word, in consequence of the intervening clause.

442. οἱ τοῦ πατρὸς. 'Offspring as they are of the said father.' Qu. οὐκ (οἱ ἐκ) τοῦ πατρὸς. Or ἄλλων πάρος (or πλέον, 'before others') or καὶ — — (some verb, as συμμαχεῖν). Canter proposed ἐκ τοῦ πάρος. Musgrave οἴτου βάρος [so Eur. Hipp. 878, βάρος κακῶν]. The common reading certainly appears faulty.

ἐπωφελεῖν — τῷ πατρί. Ἐπωφελεῖν governs the accusative El. 578. 1005. Ph. 905. 1371. Eur. Or. 955, &c. But it occurs with a dative also Eur. Andr. 677.

τὸ δρᾶν οὐκ ἠθέλησαν. 'Were unwilling, refused to act.' Cf. Ant. 1106, ἐξίσταμαι τὸ δρᾶν. Phil. 1241, ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν. 881, μηδ' ἐπίσχωμεν τὸ πλεῖν. 620, τὸ σπεύδειν δέ σοι — παραινῶ. 1252. Aj. 1143, ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν. Oed. R. 1417, ἐς δέον πάρεσθ' ὅδε | Κρέων τὸ πράσσειν &c. V. Matth. § 543. n. 2.

443. ἀλλ' ἔπους σμικροῦ. ἀλλ' ἔπους μικροῦ A. M. Ald. ἀλλ' ἐποῦ σμικροῦ V. ἀλλ' ἐπ' οὐ σμικροῦ B. ἀλλὰ που σμικροῦ L. T. 'For (on account of, for want of) one short word' of expostulation and defence. Cf. 620, ἐκ σμικροῦ λόγου. Or ἔπος may mean 'a matter,' as λόγος 1150.

444. σφιν. 'Because of (thanks to) them.' Cf. 430, ἀνάστατος | αὐτοῖν ἐπέμψην. Matth. Gr. § 395. Below 1363, ἐκ σέθεν δ' ἀλώμενος &c. ἐγώ. αἰὲ Vict. Perhaps χθονὸς σφιν ἔξω πτωχὸς ἠλώμην φυγὰς. Eur. Hipp. 973, ἔξερρε γαίης τῇσδ' ὅσον τάχος φυγὰς. 1048, ἐκ πατρώας φυγὰς ἀλητεῶν χθονός.

ἐκ ταῖνδε δ', οὔσαιν παρθένοι, ὅσον φύσις 445  
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου  
 καὶ γῆς" ἄδειαν καὶ γένους ἐπάρκεσιν.  
 τὼ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους  
 καὶ σκῆπτρα, κραίνειν καὶ τυραννεύειν χθονός·  
 ἀλλ' οὐ τί' μὴ τύχωσι τοῦδε συμμαχου, 450  
 οὐδέ" σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ  
 ὄνησις ἦξει" τοῦτ' ἐγῶδα, τῆσδέ τε

445. ἐκ ταῖνδε δ', οὔσαιν παρθένοι. καὶ ταῖνδε (τῶνδε B.) δ' — B. T. V. καὶ ταῖνδε δισσαῖν — Pierson. δισσαῖν also Porson Adv. p. 166. Qu. ἐκ ταῖν δὲ δισσαῖν — Cf. Aj. 57, δισσοὺς Ἀτρείδας. Phil. 264, οἱ δισσοὶ στρατηγοί. Ant. 982, δισσοὶ Φινεΐδαι. Eur. Ph. 1249, δισσοὶ — νεανῖαι. ὅσον φύσις —. 'As far as nature (their sex) allows them.'

446. αὐταῖν. αὐτῶν B. T. V. τροφὰς — βίου. Cf. 338.

447. καὶ γῆς ἄδειαν. 'And a secure abode.' Hardly right. Qu. βλάβης (or ὑβρεως, or βίας) τ' ἄδειαν, 'security from harm,' or κἄτης ἄδειαν. γένους ἐπάρκεσιν. 'The offices of kindred,' that attention which is due from one member of a family to another. ἐπάρκεσις occurs Eur. Hec. 746. The simple ἄρκεσις occurs above 73.

448. ἀντὶ τοῦ φύσαντος. 'Instead of (in preference to) their father.' Cf. 418—9.

449. καὶ σκῆπτρα κραίνειν vulg. Schneid. compares Phil. 140, Διὸς σκῆπτρον ἀνάσσεται παρά τινι. I should prefer καὶ σκῆπτρα, (ὥστε) κραίνειν καὶ τυρ. χθ. Θρόνοι and σκῆπτρα are joined 425. 1354.

450. οὐ τι. οὔτε Elmsl. Wund. Hart. If we retain οὐ τι, we must substitute οὐδέ for οὔτε in the next verse. Elmsley compares Aesch. Sept. 205, οὔτι μὴ φύγη. Cho. 895, οὔτι μὴ προδῶς. Eum. 225, οὔτι μὴ λίπω. Trach. 621, οὔτι μὴ σφαλῶ. But as the mss. give οὔτε in the next clause, which cannot follow either οὔτι or οὔτι μὴ, he here prefers οὔτε. Dind. and Schn. adopt the other alternative. Perhaps however in the next verse we should read μηδέ σφιν — ὄνησις ἔλθῃ. Cf. El. 42, οὐ γὰρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ | γνῶσ', οὐδ' ὑποπτεύουσιν (qu. γνῶ μηδ' ὑποπτεύεισιν τις) ᾧδ' ἡνθισμένον. Cf. Elmsl. on Oed. R. 867. For the constant corruption of such passages as the present see on Phil. 381. λάχῳσι (supr. ου)

L. K. S. λαχούσι M. λάχῳσι the rest. Brunck well remarks that if any ancient copy presented τύχῳσι he would readily adopt it. I have not the smallest doubt that τύχῳσι is the true reading, and am fully prepared to adopt it 'vel invitis libris.' On the contrary in Phil. 509 for οἶα — τύχοι I do not hesitate to substitute λάχοι. These two verbs, as might be expected, are constantly interchanged in the mss. λαγχάνειν never governs a genitive. Cf. on Ant. 699. El. 364. Schol: τοῦδε συμμαχου. ἀντὶ τοῦ ἐμοῦ. Cf. 408. Also 815.

451—2. οὐδέ — ἦξει. Perhaps μηδὲ ἔλθῃ. Cf. on 450 and El. 43. The copyists have everywhere been mischievously active in substituting, wherever they possibly could, the indicative of the future for the subjunctive of the aorist in such passages. In the present instance, I suspect, ἦξει first took the place of ἔλθῃ, and then of necessity οὐδέ was put for μηδέ. Elmsley (Mus. Crit. ii. 298) defends this conjunction of modes by a comparison of El. 42, οὐ γὰρ σε μὴ — γνῶσ', οὐδ' ὑποπτεύουσιν, where ὑποπτεύουσιν (after οὐδέ, instead of μηδέ) would be ungrammatical. But see my note there. οὐδέ Dind. Schn. οὔτε vulg.

452. ὄνησιν ἦξειν B. V. After ἦξει, instead of a full stop, I have placed a colon. Wunder puts only a comma.

τοῦτ' ἐγῶδα. Since he now learns in what sense that old oracle was spoken, that he would be τοῖς πέμψασιν ἄτη 92 f. Schn. Perhaps it might be safer to write in full ἐγὼ οἶδα, as μὴ εἰδέναι &c. A distinction is here made between the older and more recent oracles, as in 387. τῆσδε — ἀκούαν. 'Both from hearing these oracles from this my daughter.' Cf. 412. 551. τῆσδέ τε B. T. V. Br. τῆσδέ γε A. L. Ald. Reisig.



μαντεῖ' ἀκούων, συννοῶν τε τὰξ ἐμοῦ"  
 παλαίφαθ', ἀμοῖ Φοῖβος ἥνυσέν ποτε.  
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455  
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.  
 εἶν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου\*"  
 ξὺν ταῖσδε\* ταῖς σεμναῖσι δημούχοις θεαῖς  
 ἀλκὴν ποιεῖσθαι," τῇδε μὲν† πόλει μέγαν

453. Qu. μαντεῖ' ἐκεῖνα ξυννοῶν τὰ τ' —. Or rather μαντεῖα καὶνὰ (v. 412 f) —. There will thus be a distinction made between the μαντεῖα καὶνὰ, just heard from the mouth of Ismene, and the παλαίφατα.

τὰ τ' ἐξ ἐμοῦ the mss. τε τὰξ ἐμοῦ Heath. Reis. Elmsl. Dind. Bergk. and (though not satisfied with the correction) Wund. τε θέσμια Hart. Bergk conjectures συννοῶν τ' ἐπάργεμα (!). Schneid. connects συννοῶν τε ἐξ ἐμοῦ ('on my part') τὰ παλαίφατα, comparing El. 135. τὸν ἐξ Ἀἰδα πατέρ' ἀνστάσεις &c. A very forced and unnatural construction, altogether improbable. Qu. ξυννοῶν τε θέσφατα (or τὰμψ' ἐμοῦ, Ph. 554. 1354). Or ξυννοῶν τε κεῖν' ἐμοῦ —, 'those oracles about me.' Or ξυννοῶν τ' ἄλλ' ἐξ ἐμοῦ ('others from myself,' from my own store, in opposition to τῇσδε). Or ξυννοῶν θ' ἅμ' ἄλλ' ἐμοῦ (or τε τὰμψ' ἅμα, or τε τὰς ἐμέ). Or ξυννοῶν τ' ἐκεῖνα τὰ —. (Perhaps ἐμοῦ may have crept in here from 455 or 457, or from a marginal gloss on τοῦδε 450, and have displaced the original.)

454. By these παλαίφατα Doederlein understands those imprecations which Oedipus himself had formerly denounced against his sons, when ill-treated by them, and expelled his country, viz. that they should some day fall out and kill one another. Hence these maledictions are spoken of as ἡ σὴ ἐρινὺς 1299. In accordance with this view he explains ἥνυσέν ποτε to mean 'has now at length fulfilled' (ποτε 'tandem aliquando,' as in 805). Cf. Aesch. Sept. 766, τέλειαι γὰρ παλαίφατοι ἀραί. Pind. Ol. ii. 71, ἐν δὲ Πυθῶνι χρησθὲν παλαίφατον τέλεσσεν.

ἀμοῖ Heath. ἅ μοι the mss. Cf. Tr. 158. For the oracle cf. on 387. ἥνυσεν. 'Accomplished unto or against me,' not 'announced.' Cf. Oed. R. 156, ἀμφὶ σοὶ ἀζόμενος, τί μοι — ἐξανύσεις χρέος. Musgrave explains, 'foretold and brought to pass,' coll. Ant. 1178, τοῦπος ὡς ἄρ' ὀρθὸν ἥνυσας. Dind. 'edidit.' He alludes to the two oracles

which had foretold that he should murder his father, and marry his mother; both which had been only too exactly fulfilled.

455. In reference to 396 f.

456. ἐμοῦ μαστήρα. Trach. 733, μαστὴρ πατρός. ἐν πόλει. ἐν δόμοις M. κεῖ τις ἄλλος. Cf. 488.

457 f. For there was an oracle, says the Schol., that declared, provided the Athenians became possessed of Oedipus' sepulchre, he would some day secure to them victory over the Thebans. μου. μοι only M. Bergk. See on next v. Wunder also thinks μοι ought certainly to be written for μου, so that ἀλκὴν μοι ποιεῖσθαι may signify 'to assist me,' since ἀλκὴν μου ποιεῖσθαι can hardly be used in that sense. But we should then expect the active ἀλκὴν ποιῆσαι.

458. πρὸς (supr. σὺν in L.) ταῖσι ταῖς K. L. προστάσι ταῖς M. σὺν ταῖσι ταῖς the rest and Ald. Bergk. σὺν ταῖσδε ταῖς conj. Cant. Musgr. Br. σὺν προστάταις Herm. (defending the masculine form by reference to Lob. ad Aj. p. 273). εἶν — θέληθ' ὁμοῦ | προστάταισι ταῖς σεμναῖσι Dind. (coll. Aj. 767, θεοῖς μὲν κὰν ὁ μηδὲν ὦν ὁμοῦ | κράτος κατακτήσαιοτο). αὐταῖσι ταῖς (i.e. 'together with' &c.) Wund. (coll. Aj. 27, αὐτοῖς ποιμνίων ἐπιστάταις. Arist. Eq. 850, αὐτοῖσι τοῖς πόρπαξιν. Lobeck. ad Phryn. p. 99 f. Matth. § 405. n. 3). πρὸς ταῖσδε ταῖς Schneid. (who considers σὺν as a mere gloss). προστάντες ἐν Hart. Besides the security to be vouchsafed to their suppliant by the Eumenides themselves, the good-will of the inhabitants is also sought as an additional guarantee. Cf. 867. δημούχοις. 'That preside over your people' or rather 'this borough' (demos). Cf. 40. 54. Blomf. Gl. Sept. 69. The Eumenides of course are here meant. The noun δημούχος signifying 'a ruler' occurs below 1087. 1348.

459. ἀλκὴν ποιεῖσθαι. 'To give protection to,' if the Thebans attempt to

σωτῆρ' ἀρείσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

ΧΟ. ἐπάξιός μὲν, Οἰδίπους, κατοικτίσαι,  
αὐτός τε παῖδές θ' αἶδ'. ἐπεὶ δὲ τῆσδε γῆς  
σωτῆρα σαυτὸν τῶδ' ἐπεμβάλλεις λόγῳ,  
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὡς νῦν πᾶν' τελοῦντι προξένει. 465

ΧΟ. τοῦ νυνὶ καθαρμὸν τῶνδε δαιμόνων, ἐφ' ᾗς  
τὸ πρῶτον ἴκου, καὶ κατέστειψας\* πέδον.

ΟΙ. τρόποισι ποίοις ; ὦ ξένοι, διδάσκετε.

carry me away. On ἀλκῇ cf. 1524. τῇδε μὲν πόλει B. T. V. τῇδε μὲν τῇ πόλει K. L. M. S. τῇδε τῇ πόλει A. R. Ald. Br. Dind. &c. Cf. 462, τῆσδε γῆς (without the article, which is often omitted, though as often inserted by the copyists).

460. σωτῆρ' ἀρείσθε. 'Ye will find, (get, obtain) a deliverer.' Cf. on Aj. 75. Oed. R. 1225. The first syllable short, as in φανῶ from φαίνω. Perhaps μέγα | φάος γ' ἀρείσθε.

461. ἐπάξιος. ἐπάξιον (supr. s) L. Elmsley placed the comma before and after Οἰδίπους, thus making it a vocative. For κατοικτίσαι perhaps εἰ ποικτίσαι.

462. αὐτός τε παῖδές θ'. Cf. 559. 952. 1124 f. 1152. Phil. 89. ἐπεὶ δὲ —. 'But since by these words thou impliest (hintest) that thou art the saviour of this land.'

463. σαυτὸν — ἐπεμβάλλεις. 'Throwest in the mention of thyself besides.' So also λόγον ἐμβάλλειν, παρεμβάλλειν &c.

464. παραινέσαι. Gl. ὑποθέσθαι. The Chorus, perceiving the advantages likely to accrue to their country from the presence and friendship of the stranger, begin to conciliate his favour; and, as a preliminary step, in order to be able to have free intercourse with him, advise him to purify himself.

465. ὡς νῦν πᾶν τελοῦντι. Qu. ὡς πᾶν ἂν (or πᾶν μοι) τελοῦντι. Perhaps νῦν was inserted to fill up, when ἂν had slipped out after πᾶν. Cf. Oed. R. 145, ὡς πᾶν ἐμοῦ δράσοντος. προξένει. 'Assist, advise.' 'Schol. λέγε μοι, ὥς φῆς, τὰ χρήσιμα' οὐ γὰρ ἂν ὀκνήσαιμι τελεῖν. ἢ πρόξενος ἐμοὶ καὶ φίλος γενοῦ.

466. τοῦ νυν —. Rather τοῦ νυν —. Translate: 'Make then an expiation to those divinities' &c. 'Propitiate them,' for having entered their grove with profane step (235). Wunder compares

similar usages of θέσθαι. 542, ἔθου φόνον πατρός. 1139, μήκος τῶν λόγων ἔθου. Oed. R. 134, τήνδ' ἔθουσθ' ἐπιστροφῆν. Ant. 150, πολέμων τῶν νῦν θέσθαι λησμοσύναν. Aj. 13, σπουδῇ ἔθου τήνδε. El. 1334, εὐλάβειαν τῶνδε προϋθέμην. Tr. 997, οἶαν ἔθου λῶσαν. 1265, μεγάλην — θέμενοι συγγνωμοσύνην. Add Aj. 536, πρόνοιαν, ἣν ἔθου. ἐφ' ᾗς. ἐφ' αἷς A.

467. τὸ πρῶτον ἴκου. Qu. πρῶτας ἀφίκου. Cf. 85, πρῶτων — ὑμῶν. 99, πρῶταισιν ὑμῖν ἀντέκυσ'. κατέστειψας. κατέστειψας K. L. M. S. κατέστειψας B. V. κατάστειπον and κατέστειψας Suid. v. κατάστειπον. Three readings, κατέστειψας, κατέστειψας, κατάστειπον, are mentioned by the Schol., who writes thus: καὶ κατέστειψας (—στειψας cod.): καθικέτευσας, μετὰ ἱκετηρίων ἀφίκου. ἐὰν δὲ γράφηται κατέστειψας (—στειψας cod.), οἷον κατέβατευσας, ὃ καὶ πιθανώτερον δι' αὐτὸ γὰρ τοῦτο κελεύουσιν αὐτῷ καθαίρεσθαι, ὅτι εἰς ἄβαντον ἐπέβη τόπον τοῦ ἱεροῦ τῶν σεμνῶν. — γρ. κατάστειπον, μετ' ἱκετηρίων ἀφηγοῦ (ἀφικου?). Musgrave inclines to κατάστειπον, comparing Eur. Her. 125, βωμὸν καταστῆψαντες. Iph. A. 905. 1478. Her. 227. Ph. 1626. Wunder also reads κατάστειπον ('sacra fer in solum Furiarum'), referring to his remarks on this passage to his Comment. de Schol. in Soph. trag. auct. p. 7—12, and condemning the reading κατέστειψας, I know not why, as barbarous. He is followed by Hart. On the other hand κατέστειψας is adopted by Br. Reis. Elmsl. Herm. Dind. Schn. Bgk. Schneid. explains κατέστειψας by κατέβατευσας, 'pedibus calcasti,' to denote the heedless treading upon sacred ground. Cf. 125 f. The objection arising from the rare occurrence of this aorist, applying equally to ἐσθῶ 195, is altogether futile. Render: 'Profanely trodest upon, didst violate.'



ΧΟ. πρῶτον μὲν ἱερὰς\* ἐξ ἀειρρύτου\* χοὰς  
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν.

470

ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω ;

ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,  
ῶν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

469. πρῶτον μὲν. Answered by ἔπειτα δὲ 473. ἱερὰς vulg. Suid. v. χοὰς. ἱερὰς B. T. and Schol. Arist. Ach. 960. ἱρὰς Dind. ἱερὰς — χοὰς. I. q. ἀγνάς. Ph. 1216, σὰν — ἱερὰν λιβάδα. Oed. R. 1428, ὕμβρος ἱερός. ἀειρρύτου — κρήνης. Running water being always required for purposes of purification. Cf. on Aj. 654. Below 1598, ἡνώγει ρυτῶν | ὑδάτων ἐνεγκεῖν — χοὰς. Schol: ἐξ ἀεινῶν πηγῆς ὕδωρ ἄρυσαι &c. ἀειρρύτου vulg. ἀειρύτου Liv. a. one ms. of Suid. v. χοὰς. Br. Elmsl. edd. recc. But the reduplication of ρ is quite correct. The poets never, I believe, omit the second ρ in compounds, except when the metre requires it, always of course in the thesis, as in χρυσόρρυτους (χρυσορρ. most mss.) Ant. 950. Cf. Aj. 134, ἀμφιρύτου (anap.). Aesch. Pr. 434, ἀγνωρύτων ποταμῶν. Eur. Hel. 355, λαμορύτου σφαγᾶς. Odys. i. 50, νήσῳ ἐν ἀμφιρύτῃ. Otherwise we find, or ought to find, the ρ repeated. El. 894, νεορρύτους | πηγὰς. 1418, πολύρρυτον γὰρ αἶμ' —. Ant. 251, ἀρρῶξ (ἀρῶξ L.). Fr. 132, αἰμόρρυτον κούρειον. Aesch. Pr. 805, χρυσόρρυτον — νᾶμα. Eur. Iph. A. 420, εὐρυτον (write εὐρρυτον) παρὰ | κρήνην. 1515, βανίσιν αἱματορρύτοις. Eur. Rhes. 288, αὐτόριζον (al. αὐτόρρ.). So κατάρρυτος Eur. Andr. 214. El. 777. Tr. 1067, &c.

470. ἐνέγκαι (supr. ου) V. ἐνέγκον the rest. ἐνεγκοῦ Elmsl. (A similar error is found in ἴκον 741.) ἐνέγκαι conj. Doederl. So χέασθαι 477, προσφέρειν 481, ἐπεύχεσθαι 484. We have ἡνέγκατο Trach. 462. On the other hand ἐνεγκοῦ (or rather the more usual form ἐνεγκαι) may well be defended by ἔρεψον 473. And indeed the middle is more suitable here than the active. Cf. on 473. Translate: 'fetch.' δι' ὁσίων — θιγῶν. 'Drawing it with pure (washen) hands.' For διὰ χειρῶν cf. Ant. 916, καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβών. So Eur. El. 1219, πῶς ἔτλας φόνον δι' ὁμμάτων ἰδεῖν ; Cf. Tibull. ii. 1. 14, 'Et manibus puris sumite fontis aquam.' θιγῶν. Aesch. Sept. 44, θιγγάνοντες χερσὶ ταυρεῖου

φόνου. Pers. 202, ἔψαυσα πηγῆς.

471. This line is continued to the Chorus by Schol. ad Arist. Ach. 960. Suid. Hart. Cf. on 482. Purgold conjectures πόθεν δὲ τοῦτο —. τοῦτο χεῦμ'. χεῦμα τοῦτ' K. T. Schol. Arist. Suid. Hart. Perhaps τοῦτο νᾶμ'.

χεῦμ' ἀκήρατον. I. e. 'pure,' i. q. καθάρων (Hesych.). Hom. Il. xxiv. 303, ταμίην ὥτρυν' ὁ γηραιὸς | χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον. Od. i. 205, ἡδὺν ἀκηράσιον, θεῖον ποτόν. Apoll. Rh. ii. 1276, οἶνον ἀκηράσιον μελισταγέας χέει λοιβὰς. Cf. 690, ἀκηράτῳ ξὺν ὕμβρῳ.

λάβω. βαλὼν (supr. λάβω) L. λάβης Schol. ad Arist. and the best ms. of Suidas, as though these words were continued to the Chorus. So Hart. Cf. 482.

472. κρατῆρες. 'Large bowls,' no doubt of stone, as those in Hom. Od. xiii. 105. "The earthen vessels must be conceived as standing ready for use, under the care of a servant of the temple. Cf. 506." SCHN. Cf. on 159. εὐχειρος. 'Handy, skilful.' Schol: εὐπαλάμου. Gl. εὐτέχων. τέχνη.

'The design or work,' for τέχνημα (Phil. 36), the abstract for the concrete. Phil. 36, ἔκπωμα, φλαουουργοῦ τινος | τεχνήματ' ἀνδρὸς (ἀνδρὸς τέχνημα ?).

473. κρᾶτα is here probably the plural. The Epic form is κράατα. "As 'neck belly, foot,' are said of vessels, so κᾶρα. Eubul. Athen. 471 D. κισσῷ κᾶρα βρύουσα κύλιξ." SCHN. So also 'body, mouth. ears.'

λαβὰς ἀμφιστόμους. 'Double (double-mouthed) handles.' So ἀμφιδεξίσις ἀκμαῖς Oed. R. 1243. ἔρεψον.

ἔρεψον (supr. ε over ου) K. L. S. Perhaps ἐρέψαι is the correct reading (αι and ε are constantly interchanged). Cf. on 470. Compare Theocr. ii. 2, στέψον τὰν κελέβαν φοινικέῳ οἶδς ἁώτῳ. Alexis Athen. 472 A. Xenophanes Coloph. ibid. 462 C. Tibull. ii. 5. 98. Hom. Il. α'. 470, κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο. Virg. Aen. i. 723, 'Crateras magnos statuunt et vina coronant' ('vinoque coronant' conj. Buttm. Lexil. § 50). Perhaps we should read here: ὦν κρᾶτ' ἐπίσπεψον λαβὰς τ' ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἥ κρόκαισιν, ἥ ποίῳ τρόπῳ ;

ΧΟ. οἶδς νεώρει νεοπόκου μαλλῶ λαβών.\*

475

ΟΙ. εἶεν τὸ δ' ἔνθεν ποῖ τελευτήσαι με χρή'' ;

λαβὰς ἀμφιστόμους. 'Both handles.' Schol: τὰ ἄτά φησι τοῦ κρατήρος, ὧν ἔστι λαβέσθαι. ἀμφιστόμους. Schol: τὰς ἐκατέρωθεν ἐστομωμένας. ἡ διὰ τὸ ἐκατέρωθεν τοῦ στόματος ταύτας εἶναι. ἡ τὰς πρόσωπά τινα θηρίων ἐκατέρωθεν ἐχούσας, οἷα ποιεῖν εἴθασιν ἐν τοῖς τοιούτοις. 'Αμφίστομος means properly 'having a double mouth, opening, or front' (Herod. iii. 60. Arist. H. A. ix. 40. 9. Polyb. ii. 28. 6); here it seems to mean little more than ἀμφοτέρας, with an allusion to the στόμα or 'mouth' of the bowl, or of its handles. Cf. on Arist. Ach. 197, κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.

474. κρόκαισιν. 'With woollen thread.' κρόκη is properly 'spun wool,' whether woven or not. Eur. Autol. Fr. i. 12. ἡ ποίῳ τρόπῳ; Sub. ἄλλῳ. Tr. 390, ἡ τί χρή ποιεῖν; Eur. Hec. 1254.

475. νεαρὰς the mss. Wund. γε νεαρὰς Burt. Heath. Doed. Elmsl. Herm. νεογνῆς conj. Valck. ad Phoen. 994. Br. Hart. (So Eur. El. 490, ποίμνης νεογνὸν θρέμμα.) νεωροῦς conj. Musgr. (coll. 763. El. 907. Eur. Thes. Fr. iv. Philetas Stob. cii. νεωρὲς πῆμα) Both. νεωροῦ conj. Vauv. νεωρὰς Ben. νεώρου (formerly) Herm. νεαλοῦς Dind. Schn. νεαίρας Bergk. Though the insertion of γε was Heath's 'panacea' in difficult passages, in the present one at least Elmsley is inclined to agree with Doederlein in thinking that particle not superfluous, and adduces passages, in which γε, in answer to an interrogation, signifies 'yes,' Eur. Andr. 914, κἄκτεινας, ἡ τις ξυμφορὰ σ' ἀφείλετο; | EP. γέρων γε Πηλεὺς &c. Iph. T. 511. Hel. 116. Ion. 1412. Herc. 542. Brunck supposes νεαρὰς to be a gloss, citing Hesych: Νεογιλῆς: νεογνῆς, νεαρὰς, νέας, νεωστὶ γεννηθείσης. Dindorf is of opinion that νεαρὰς has occupied the place of the word of which it was an interpretation. Cf. on 702, and Ant. 156. Qu. νεώρας (cf. on 702). Hesych. and Phot: Νέωρος. νέος. Or νεώρους, or νεογνῆς. Or rather οἶδς νεώρει ('fresh') νεοπόκου —. Cf. El. 901, νεώρη βόστρουχον τετμημένον. Below 730, φόβον νεώρη. A 'fresh, newly clipped' flock of wool seems meant. Νεᾶρδς occurs 702. Ant. 157. Eur. Iph. T. 835, βρέφος — νεαρόν. Hipp. 1343. Iliad. β'. 289, παῖδες νεαροὶ χῆραι τε γυναικες. For the quantity

of the middle syllable in νεαρὸς v. Markl. ad Hippol. 1359. νεοτόκῳ A. R. Ald. οἰοπόκῳ B. T. V. Schol. οἰνεοτόκῳ (supr. οἰοπόκῳ) L. οἰνεοτόκῳ K. S. σὺν νεοτόκῳ M. νεοπόκῳ Cant. Musgr. Br. Elmsl. Wund. Dind. Hart. Bergk. Ben. εὐπόκῳ Valck. Br. Cf. Trach. 675, ἀργῆς (ἀργῆς?) οἶδς εὐέρῳ (non εὐέρου) πόκῳ. Aesch. Ag. 1425, εὐπόκοις νομεύμασιν. Fr. 464, οἶδς μαλλός. λαβών B. K. L. M. S. T. V. Vict. Schol. &c. βαλὼν A. R. Ald. Br. Dind. Supply αὐτὸν, and also ἔρεπον from 473. Cf. 861, τόνδ' ἀπάξομαι λαβών. Oed. R. 607, μή μ' ἀπλῇ κτάνης | ψήφῳ — λαβών. 641, κτεῖναι λαβών. Phil. 481, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων. Ant. 398, τήνδ' αὐτὸς ὥς θέλεις λαβών | καὶ κρίνε &c. 916. Arist. Av. 56, σὺ δ' οὖν λίθῳ κόψον λαβών. Th. 219, ἐμοὶ δ' ὅ τι βούλει χρῶ λαβών. Fr. 2, ἄσπον δὴ μοι σκόλιόν τι λαβών —. And above all Hom. Il. xii. 451, ὥς δ' ὅτε ποιμὴν βεῖα φέρει πόκον ἄρσενος οἶδς | χειρὶ λαβὼν ἑτέρῃ.

476. εἶεν. 'Well!' Cf. 1308. Aj. 101, εἶεν τί γὰρ δὴ —; El. 531. Eur. Hel. 761, εἶεν τὰ μὲν δὴ δεῦρ' αἶε καλῶς ἔχει, | ὅπως δ' ἐσώθῃς —. Εἶεν is an exclamation used, where a subject has just been dropped, and a new one is started. It occurs frequently both in Tragedy and Comedy, and in colloquial writings, such as those of Plato. τὸ δ' ἔνθεν. 'And afterwards.' Elmsley observes that τὸ δ' ἐνθένδε or τοῦνθένδε δὲ would be more usual, as in Eur. Iph. T. 91, τὸ δ' ἐνθένδ' οὐδὲν ἐρήθη πέρα. Cf. on Phil. 895. Perhaps we should read, εἶεν τελευτήσαι δὲ ποῖ τοῦνθένδε χρή; (με having crept in from a gloss.) So τὰνθένδε Oed. R. 1267. El. 1307. τὰντεῦθεν Phil. 817. In Soph. ἐνθεν always means 'whence,' except in Aj. 725, ἐνθεν κἄνθεν, 'on this side and on that.' ποῖ. ποῦ V. (which ms. alone has ὅπου καθέσταμεν 23.) πῇ Hart. 'At what point, where?' Ποῖ is right here, because in τελευτήσαι there is an implied sense of motion. Cf. on 383. Eur. Hec. 419, ποῖ τελευτήσω βίον; Aesch. Pr. 99, πῇ (ποῖ?) ποτε μόχθων | χρή τέρματα τῶνδ' ἐπιτεῖλαι. Elmsley quotes Eur. Tro. 1029, Μενέλα', ἴν' εἰδῆς οἱ τελευτήσω λόγον. χρή. δεῖ V. and (supr. χρή) R. See Pors. ad Orest. 659.



ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε ;

ΧΟ. τρισσάς γε πηγὰς· τὸν τελευταῖον δ' ὄλον.

ΟΙ. τοῦ τόνδε πλήσας θῶ ; δίδασκε καὶ τόδε.

480

ΧΟ. ὕδατος, μελίσσης· μὴ δέτ' προσφέρειν μέθυ.

477. Eur. Or. 472, χοὰς χεόμενος. Hom. Od. x. 518, ἀμφ' αὐτῷ δὲ (τῷ βόθρῳ) χοὴν χεῖσθαι πᾶσιν νεκύεσσι, | πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ, | τὸ τρίτον αὖθ' ὕδατι. χέασθαι στάντα. Sub. χρή σε. στάντα πρὸς πρώτην ἔω. 'Standing with face turned towards the rising dawn' (sun). Schol: πρὸς τὴν ἀνατολήν. Cf. El. 424. For such was the custom, in the performance of many sacred rites and purifications. Cratinus ap. Schol: ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε χερσὶν | σχῖνον μεγάλῃν. Musgrue cites Ovid. Fast. iv. 775, 'Haec tu conversus ad ortus | dic ter.' Senec. Oed. 338, 'primos ad ortus positus' (taurus). Val. Flacc. iii. 437, 'Phoebi surgentes ad orbem | ferre manus.' Lips. ad Tacit. Hist. iii. 24.

478. κρωσσοῖς. 'Pitchers, cruses.' Eur. Cycl. 89, κρωσσοὺς ὕδρηλους (ὕδρη-ροὺς?). οἷς λέγεις. Sc. χεῖαι με δεῖν, or the like. Cf. on Oed. R. 362. This is better than supposing it put by attraction with τοῖσδε for οἷς. χέω τάδε (τόδε B. T. V.); 'Am I to make this libation?' Schol: τὸ ὕδωρ ἐπὶ (ἀπὸ?) τῶν κρατήρων χέω; Of course χέω is the subjunctive. "This question," remarks Schneid., "is not superfluous, as it has not yet been specified that he is to use those κρατήρες or κρωσσοὶ for the libation."

479. τρισσάς γε πηγὰς. 'Yes, three libations from each (Lat. 'ternos latices'), but the last bowl empty entirely.' The number of these bowls it was not necessary to mention, as he would learn it on the spot from the ἔποικος. Or rather he is directed to make one libation of pure water from two of three pitchers, and of mulse (μελίκρατον) from the third, which is to be emptied. Schol: ἀντὶ τοῦ, τὸ ὕδωρ ἀπὸ τριῶν πηγῶν. Three times is mentioned, because the number three in sacred matters was considered sacred. Cf. 483. Ant. 431, ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου | χοαῖσι τρισπύνοισι τὸν νέκυν στέφει. Hom. Od. λ'. 26. Aesch. Ag. 1386, τρίτην ἐπεινδίδωμι. Theocr. Epigr. iv. 10, τρισσὰ θύη τελέσαι. Heliod. Aethiop. vi. p. 301, κρατήρᾳ τε ὀστρακοῦν ἀνελομένη, μέλιτος ἐπέχει τῷ βόθρῳ, καὶ

αὖθις ἐξ ἐτέρου γάλακτος, καὶ οἶνον ἐκ τρίτου ἐπέσπενδεν. Virg. Ecl. viii. 73. Hor. Epist. i. 1. 37. Schneid. conjectures δισσοῖς γέ πηγὰς, τὸν τελευταῖον δ' ἐλὼν — (!). Perhaps δισσάς γε πηγὰς (two libations, one from each pitcher). Cf. on 330. γε. τε A. Ald. Cf. on Oed. R. 1001. 1030. πηγὰς. 'Libations.' Lat. 'latices, libamina.' So El. 895, νεορρύτους | πηγὰς γάλακτος. Eur. Iph. A. 1488, χερνίβων παγαῖσι. Pind. P. i. 40, τὰς ἐκ μυχῶν ἐρεύγονται παγαὶ ἀγνόταται. For πηγὰς we should have rather expected λοιβάς. τὸν τελευταῖον δ' ὄλον. 'And the last one (the third pitcher) entirely,' its entire contents. Cf. Oed. R. 752, πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν | κῆρυξ (i. e. included in the number five).

480. τοῦ τόνδε πλήσας. τοῦτον δὲ πλήσας T. V. Farn. θῶ; δίδασκε. τῷ δίδασκε B. Farn. τῷ (supr. ἐν) δίδασκε T. τοῦ, δίδασκε V. Qu. τοῦτον δὲ τοῦ πλήσω; 'And what am I to fill this one with?' Or τοῦ τόνδε πληρώσω (or τοῦτον ἐκπλήσω); or — πληρώσας (or ἐκπλήσας);

481. ὕδατος —. An anapaest consisting of a single word in the beginning of a line, as 1160, ποδαπόν. Tr. 762, ἑκατὸν —. Such instances in Sophocles are of rare occurrence. ὕδατος, μελίσσης. Schol: ὕδατος καὶ μέλιτος. ἀπὸ γὰρ τοῦ ποιούντος τὸ ποιούμενον. καὶ ἐν Ἑρασταῖς "γλώσσης μελίσσης τῷ κατερρηνηκότι (Fr. 167)." βούλεται δὲ λέγειν τὸ μελίκρατον. λείπει δ' (sc. σύνδεσμος) καί. Μέλισσα here means 'honey,' it would seem. V. Musgr. ad Tr. 709. Lob. ad Phryn. p. 187. Schneid. compares χελώνη, 'tortoise-shell,' σαρδῶν, 'sardonyx,' ἐλέφας, 'ivory,' murex, 'purpura' &c. The asyndeton ὕδατος, μελίσσης, as ἀνδρῶν, γυναικῶν Ant. 1079. Perhaps however we should read ὕδατος μελιχροῦ (as μελιχρὸς οἶνος in Hippocr.), i. e. μελίκρατου. Or ὕδατος μελιρύντου, or something similar. Burges (ad Eum. 108) corrects γλάγους μελίσσης. Why not rather γάνους μελίσσης, as in Eur. Iph. T. 633, ἀνθεμορρύτου γάνος — μελίσσης? Orpheus Arg. 576, μελισσορυτοῖς ἄμα

ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη ;

ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν  
τιθεῖς" ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.

ΟΙ. τούτων ἀκοῦσαι βούλομαι μέγιστα γάρ.

485

ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας," ἐξ εὐμενῶν  
στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον"

νασμοῖς. Hesych: Μελισσόκρας· ἡ γλυκεῖα δέλτος (?) ἢ (ἡ?) μέλιτι κεκραμένη. μῆδ' προσφέρειν μέθυ. Schol: ἄοινοι γὰρ αἱ θεαί. Cf. on 100. So the shade of Clytemnestra in Aesch. Eum. 106, ἡ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε | χοάς τ' ἄοίνους, νηφάλια μειλίγματα. μῆδέ vulg. μῆ δὲ Burges. Rightly, I think. Cf. on 1430.

482. μελάμφυλλος. I. e. 'wooded, thick with foliage.' Pind. P. i. 27, Αἴτνας ἐν μελαμφύλλοις κορυφαῖς (where the Schol. explains μελάμφυλλος by πολὺ-δενδρος). Arist. Th. 997, μελάμφυλλά τ' ὄρη δάσκια. Anacreon ap. Schol. ad Ant. 134, δάφνα μελάμφυλλος (here 'dark-leaved') χλωρά τ' ἐλαία. So Samos, which in Homer Il. xiii. 12, is called ὕληεσσα, is termed μελάμφυλλος in Hesych. ii. 562. Cf. also the 'nigrum nemus' of Virg. G. iii. 333. Hartung continues this line to the Chorus. Cf. on 471. So Oed. R. 628, εἰ δὲ ξυνίης μῆδέν; Οἱ. ἀρκτέον γ' ὅμως.

483—4. 'While placing on it thrice nine twigs of olive with both hands.'

483. τρὶς ἐννέ'. I. e. three times the square of three, to which combination, as three was a sacred number (v. 479), some charm was probably supposed to attach. Ovid. Fast. v. 439, 'Hoc novies dicit, nec respicit.' αὐτῇ. 'Upon it.' The dative of place. Cf. 313. ἐξ ἀμφοῖν χεροῖν. Cf. El. 455. So Phil. 91, ἐξ ἐνὸς ποδός.

484. τιθεῖς. 'Whilst placing.' Perhaps ἐπιθεῖς, 'having laid over them' (the libations), or over the place where they had been made. ἐλαίας. 'Of olive,' because, says Schneid., the soothing oil was used in hilastic offerings, just as oil, besides milk and honey, was presented in offerings to the dead. Il. xxiii. 170. Aesch. Pers. 609.

485. τούτων ἀκοῦσαι. Cf. 418. Qu. ταῦτ' αὐτ' ἀκοῦσαι, or ταῦτ' ἐξακοῦσαι (or εἰς.). μέγιστα γάρ. 'For they are of the utmost consequence,' i. e. it is of the utmost consequence I should hear them. Schol: μέγιστον γὰρ ταύτας μαθεῖν.

486. ὥς σφας. ὥς σφᾶς Elmsley, who considers σφᾶς to be always orthotone. Cf. Oed. R. 1470. 1508. Ant. 128. Aj. 839. See also Elmsl. ad Med. 1345. Burges (ad Arg. Eumen.) proposes, ἄς θεούς. Schol: ὥς καλοῦμεν αὐτὰς Εὐμενίδας, οὕτως αὐτὰς — ἰκέτευσεν αὐτὰς δέχεσθαι σε τὸν ἰκέτην ἐπὶ σωτηρία.

Εὐμενίδας. Reisig. Enarr. Oed. C. xxxv. reads: ὥς σφας καλοῦμεν, εὐμενεῖς ἐξ —, from the Schol: ὥς καλοῦμεν αὐτὰς, Εὐμενίδας δηλονότι, οὕτως αὐτὰς καλῶν — καὶ ἴλεως ποιούμενος ἰκέτευσεν. Cf. on 43. So εὐγενὴς ἀπ' εὐγενῶν Eur. Or. 1692 &c. I would rather read ὥς σφας καλοῦμεν εὐμενεῖς, ἐξ εὐμενῶν —. Cf. 44, ἀλλ' ἴλεω (as here εὐμενεῖς) 'μέ τὸν ἰκέτην δεξαίματο. Cf. also Ant. 1200, αἰτήσαντες ἐνοδίαν θεὸν | Πλούτωνά τ' ὄργας εὐμενεῖς κατασχεθεῖν. Philostr. Epist. 54, ἥδη (καὶ δὴ;) καὶ τὰς Ἐριννῶς Εὐμενίδας καλοῦμεν ὥς τὸ σκυθρωπὸν (cf. 84, δεινώπες) ἀρνούμενας. Cf. on 44. ἐξ εὐμενῶν στέρνων. As ἐκ καρδίας &c. Schneid. cites Aesch. Cho. 157, κλύε ἐξ ἀμαυρᾶς φρενός. Aesch. Suppl. 203, ἴδοιτο δῆτα (Ζεὺς) πρευμανοῦς ἀπ' ὀμματος.

487. σωτήριον. I. e. ὥστε σῶν εἶναι, 'safe, in safety' (Lat. 'sospitem'), in a passive sense, for which Hermann compares Aesch. Ag. 646, σωτηρίων δὲ πραγμάτων εὐάγγελον | ἤκοντα. Cho. 234, δακρυτὸς ἐλπίς σπέρματος σωτηρίου [σωτήριος Schutz]. So El. 68, δέεασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς. Dindorf likewise explains it in a passive sense, as put for σῶν. But, as this passive sense of the noun is very unusual, Bake's emendation σωτηρίους ought probably to be received, as indeed it has been by Hart. Cf. on 284. El. 281, θεοῖσιν — τοῖς σωτηρίοις. Fr. 375, Διὸς σωτηρίου. Aj. 779. Below 796. Aesch. Sept. 183, ἡ ταῦτ' ἄριστα καὶ πόλει σωτήρια —; Eur. Her. 1032, καὶ σοὶ μὲν εὖνους, καὶ πόλει σωτήριος — κείσομαι &c. Or we may perhaps explain σωτήριον (sc. ὄντα) 'bringing prosperity.' Cf. 459 f. Schol: ἐπὶ σωτηρία. Which is ambiguous.



αἰτοῦ σύ τ' αὐτὸς κεί τις ἄλλος ἀντὶ σοῦ,  
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.

ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490  
δράσαντι θαρσῶν ἂν παρασταίην ἐγὼ,  
ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφί σοι.\*

OI. ὦ παῖδε, κλύετον' τῶνδε προσχώρων ξένων;

AN. ἡκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.

OI. ἐμοὶ μὲν οὐχ ὀδωτά' λείπομαι γὰρ ἐν' 495

488. σύ τ' αὐτὸς A. R. Elmsl. &c. σύ γ' αὐτὸς the rest Br. Perhaps σὺ καὶ αὐτός. So 455, καὶ Κρέοντα — κεί τις ἄλλος. Phil. 620, τὸ σπενύδειν δέ σοι | καὶ τῷ παραινῶ, κεί τινος κήδει πέρι. I. e. εἴτε σὺ αὐτὸς εἴτε ἄλλος τις. Schol: οἶον, ἢ σὺ ταῦτα ποιεῖς, ἢ ἄλλος τις ὑπὲρ σοῦ ταῦτα ποιεῖτω. The copulative form, as Schneid. observes, is similarly used 455. Il. viii. 168, διάνδιχα μερμήριξεν, | ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι. Aesch. Sept. 433, θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν | καὶ μὴ θέλοντός φησιν. Ant. 327, ἐὰν ληφθῇ τε καὶ μή. Thuc. ii. 35, καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εἰς τε καὶ χειρόν εἰπόντι. κεί τις. Perhaps σὺ γ' αὐτὸς ἢ εἴ τις.

489. ἄπυστα φωνῶν. 'Speaking in an inaudible tone.' Cf. 131, ἀφώνως, ἀλόγως &c. Ἄπυστα adverbially, as ἄελπτα 1120. Schol: ἀνήκουστα, ἀντὶ τοῦ ἡρέμα καὶ συντόμως. τοῦτο ἀπὸ τῆς δρωμένης θυσίας ταῖς Εὐμενίσιν φησί. μετὰ γὰρ ἡσυχίας τὰ ἱερὰ δρῶσι. Aesch. Pers. 821, ἄφωνα σηματοῦσιν ὅμμασιν βροτῶν. "An especially solemn εὐφημία distinguished the Attic cultus of the Σεμναί, as in fact the priestly family of the Ἡσυχίδαι, especially the women Ἡσυχίδες, were entrusted with it by the state. Cf. Aesch. Eum. 988 f." SCHN. μηδὲ —. As if μὴ πυστὰ φωνῶν had preceded. Cf. on 39. μηκύνων βοήν. 'Raising your voice.' Brunck: 'elata voce.' Cf. the Homeric μακρὸν ἄυσεν. Below 1609, παμμήκεις γόους.

490. ἄστροφος. 'Without turning.' Cf. 130. Aesch. Cho. 96, καθάρμαθ' ὧς τις ἐκπέμφας, πάλιν | δικοῦσα τεύχος, ἀστροφόισιν ὅμμασιν. Theocr. xxiv. 91, ἦρι δὲ συλλέξασα κόνιν — ῥιψάτω εἰς μάλα — ἂψ δὲ νέεσθαι | ἄστρεπτος. Orph. de Lapid. 730 f. Virg. Ecl. viii. 101, 'Fer cineres, Amarylli, foras; rivoque fluenti, | Transque caput jace: ne respexeris.' Ovid. Fast. v. 439, 'Hoc novies dicit, nec respicit.' i. 148.

491. θαρσῶν Brunck. θαρρῶν the mss. Cf. on Oed. R. 1062. παρασταίην B. V. παραστέμην V. παρασταίμην the rest. A similar false reading ὑπηρετοίμην occurs El. 1306. ποιοίμην Arist. Vesp. 347.

492. δέ. δ' ἂν M. δ' αὖ K. L. S. Hence qu. ἄλλως δ' ἂν ἀζόιμην ἂν. ἀμφί σοι. 'For thee.' Cf. 1614. Oed. R. 155, ἀμφί σοι ἀζόμενος. Aj. 333, ἀμφί σοι βοᾷ. Aesch. Pr. 182, δέδια γὰρ ἀμφί σοῖς τύχαις. Eur. Her. 40, ἀμφί τοῖσδε καλχαίνων τέκνοις.

493. ὦ παῖδ' ἐκλύετον L. S. Not badly.

494. This verse is assigned to both Antigone and Ismene. in Append. Turn.

495. ἐμοὶ — ὀδωτά. 'I indeed cannot go.' Verbal of ὀδοῦν, 'to put in the right way, to guide' (Aesch. Pr. 498. 813. Pers. 658. Ag. 176. Eur. Ion. 1050). Perhaps rather ὀδεύτῃ, from ὀδεύειν, 'to travel' (Il. xi. 569, &c.). ὀδωτά. Acc. to Attic usage for ὀδωτόν. Cf. on Ant. 678.

λείπομαι γὰρ ἐν. λείπομαι γὰρ οὖν Both. Elmsl. Elmsley compares Aesch. Ag. 683, Μενέλεων γὰρ οὖν | πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν. Phil. 776, σῶζ' αὐτὰ καὶ φύλασσε· λαμβάνει γὰρ οὖν | ὕπνος μ', ὅταν —. Ant. 96, πείσομαι γὰρ οὐ (οὖν conj. Elmsl.) | τοσοῦτον οὐδὲν —. Eur. Bacch. 920, ἀλλ' ἢ ποτ' ἦσθα θήρ; τεταύρωσαι γὰρ οὖν. Eur. El. 292, οἴμοι, τόδ' οἶον εἶπας· αἰσθησις γὰρ οὖν | κακ τῶν θυραίων πημάτων δάκνει βροτούς. The particles γὰρ οὖν occur also Oed. C. 930. 985. 1199. Ant. 489. 741. 771. 1255. Phil. 298, &c. But cf. Eur. Hipp. 324, οὐ δὴθ' ἐκοῦσά γ' (ἁμαρτάνω), ἐν δὲ σοὶ λελείψομαι. 1106, λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἐργασίαις λεύσσων. Schneid. thinks that the position of ἐν at the end of the verse, of which this is a solitary instance, is rendered more tolerable by the full stop at the close of the hephthemimer, as the verse after this pause starts off with renewed strength. Schol: λείπομαι γὰρ τῆς πρά-

τῷ μὴ δύνασθαι" μῆδ' ὁρᾶν, δυοῖν κακοῖν  
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.  
 ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν  
 ψυχὴν τὰδ' ἐκτίνουσαν," ἦν εὖνους παρῆ.  
 ἀλλ' ἐν τάχει τι πράσσετον" μόνον δέ με 500  
 μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοῦμὸν δέμας  
 ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ δίχα."

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα  
 χρῆσται\* μ' ἐφευρεῖν τοῦτο" βούλομαι μαθεῖν.

ξεως ὑπὸ δύο κακῶν, τοῦ τε μὴ δύνασθαι, καὶ τοῦ μὴ ὁρᾶν. 'For I am unable and unequal to the task by reason of' &c.

496. τῷ μὴ δύνασθαι μῆδ' ὁρᾶν. 'From my having neither strength nor sight.' But δύνασθαι in this absolute sense I do not remember ever to have met with. Qu. τῷ μὴ σθένειν τι (or γε) —. μῆδ' Elmsl. Dind. &c. μήθ' the mss. δυοῖν κακοῖν. Qu. διπλοῦν κακὸν, the accusative loosely added in illustration of the entire sentence. V. on Oed. R. 603.

497. σφῶν Br. σφῶιν vulg. ἀτέρα Elmsl. ἡτέρα the mss. Cf. on Oed. R. 782. Tr. 272.

498 f. With this sentiment Schneid. compares Eurip. εὖ ἴσθ', ὅταν τις εὖσεβῶν θύῃ θεοῖς, | κἀν σμικρὰ θύῃ, τυγχάνει σωτηρίας. Hor. Od. iii. 23. 17.

499. τὰδ' ἐκτίνουσαν the mss. τὰδ' ἐκτίνουσαν Cant. Musgr. Br. &c. But this is not a satisfactory correction. Qu. τὰδ' ἐκτελοῦσαν, or ἃ δεῖ τελοῦσαν (cf. 503, ἀλλ' εἰμ' ἐγὼ τελοῦσα), or διακοινοῦσαν, or ὑπηρετοῦσαν, or τι συμπονοῦσαν.

500. τι. Om. B. V. τοι Liv. a. ἐν τάχει τῷ ('with becoming speed') Schneid. coll. Aj. 840, ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί, and on Oed. R. 80. So also Hart. As the matter in hand is a specific one (497—9), not an undefined one, this correction seems rather probable, though πράσσετον without an object seems objectionable. Wunder connects ἐν τάχει τι, 'etwas schnell' (with some haste), comparing Aj. 854, σὺν τάχει τινί. But in that case we expect ἐν τάχει τῷ. Compare the familiar expression ἀνύσας τι. Qu. τι πρακτέον.

501. τοῦμὸν δέμας. 'My person, me.' So τοῦμὸν σῶμα Oed. R. 643.

502. οὐδ' ὑφηγητοῦ γ' ἄνευ T. V. Br. ᾧδ' ὑφηγητοῦ γ' ἄνευ Herm. ᾧδ' ὑφηγητοῦ γ' ἄνευ Hart. οὐδ' ὑφηγητοῦ δίχα Wund. Schn. οὐδ' ὑφηγητῶν ἄνευ Bergk. Cf. 359 f. and on Oed. R. 1463. Ἄνευ

is probably a mere gloss. Schol: οὐκ ἰσχύω βαδίζειν ἄνευ χειραγωγοῦ.

503. ἀλλ' εἰμ' —. 'Well, I will go to perform this duty.' τὸν τόπον. τοῖς τόποις B. V. Deny.

504. χρῆσται. χρῆ' σται A. T. Ald. Schol. vulg. χρῆσται (or χρήσται) B. χρῆσται L. χρῆ' σται K. χρῆσται Herm. Wund. χρῆ' σται Dind. χρῆσται (χρῆ' ἔσται) Schneid. (just as we find χρῆν for χρῆ ἦν, χρῆναι for χρῆ εἶναι, χρεῶν for χρῆ ὄν or χρεῶ ὄν). χρῆσται Bergk. τὰ χρεῖ' Br. The Schol. explains χρῆσται as a contraction of χρεῖη ἔσται, equivalent to δεήσει, and compares a passage from our poet's Triptolemus, "χρῆσται δέ σ' ἐνθὲνδ' αὐτίς —." The same form, though corrupted, appears to occur in a passage from Pherecrates ap. Suid. v. Χρή: "τὸ δ' ὄνομα μοι κάτειπε, τί σε χρῆσθαι (χρήσται Dind.) καλεῖν," and in another from Aristophanes ibid. "ἡ καρδία τε τίς (ἡ καρδιώττεις Dobr.); ἀλλὰ πῶς χρῆσθαι (χρήσται Dind.) ποιεῖν;" In both which passages Suidas explains χρῆσθαι by δεῖ (not δεήσει). The most probable explanation in my opinion of this rare word, is that it is formed by synaloepha from χρεῶ ἔσται (found in Homer), as χρεῶν from χρεῶ ὄν. Hermann thinks χρῆσται a contraction for χρήσεται, as ἔσται for ἔσεται. Reiske conjectures: ἵνα | χρῆ' σται μ' ὑπουργεῖν τοῦτο. Musgrave would correct: χρῆ (χρή) στάγμ' ἐπιρρεῖν (or ἀφιερῶν) τοῦτο —. Elmsley: χρῆ χεῦμ' ἐφευρεῖν (because of the gloss, ἔνθα τὸ ὕδωρ ἔστιν), or χρῆ στέμμ' ἐφευρεῖν (i. e. the κλῶνας ἐλαίας mentioned 480), τοῦτο — [better at least ἵνα χρῆ — τοῦτο, —]. Hart: κάσται μ' ἐφευρεῖν ταῦτα. Burges (ad Tro. p. 180): — ἵν' & | χρῆ', σται μ' ἐφευρεῖν. Qu. χρήσται μ' ἐφευρεῖν ταῦτα, —. Or perhaps τὸν τόπον δ' ἵν' ὄν | δεῖ χρή μ' ἐφευρεῖν, τοῦτο —. Schol: ἔνθα τὸ ὕδωρ ἔστιν, ἡδέως ἂν



ΧΟ. τοῦκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505  
σπάνιν τιν' ἰσχυρῆς," ἔστ' ἔποικος, ὅς φράσει.

ΙΣ. χωροῖμ' ἂν ἐς τόδ'· " Ἀντιγόνη, σὺ δ' ἐνθάδε  
φύλασσε πατέρα τόνδε τοῖς τεκούσι γὰρ  
οὐδ' εἰ ποιεῖ\* τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν, ὦ ξεῖν',  
ἐπεγείρειν στρ. α'. 510

ὅμως δ' ἔραμαι πυθέσθαι—

ΟΙ. τί τοῦτο ;

εἰδείην. Whence one might conjecture,  
ἵνα | χρῇ νᾶμ' ἐφευρεῖν τοῦτο, —.

505. τοῦκεῖθεν ἄλσους (with the gl.  
κατὰ τὸ ἐκεῖθεν τοῦ ἄλσους) Α. τοῦκεῖ-  
θεν ἄλσος R. τοῦ κεῖθεν (or 'κεῖθεν) the  
rest. Schol: τὸ ἐκεῖθεν τοῦ ἄλσους  
τούτου. Elmsley (whom see also in Ed.  
Rev. xix. 79) considers that τοῦδ' thus  
placed is inadmissible, and reads: τοῦ-  
κεῖθεν ἄλσος, ὦ ξένη, τόδ', comparing  
Oed. R. 1134, τὸν Κιθαιρῶνος τόπον.  
Eur. Hel. 2, Αἰγύπτου πέδον. But ἄλσος  
would then be rather the nominative, as  
Dind. observes. Hart: τοῦ κεῖθεν ἄλσους.  
Translate: 'On the other side of this  
grove.' Eur. Hipp. 1199, ἀκτὴ τίς ἐστι  
τοῦπέκεινα τῆσδε γῆς. Aesch. Sup. 265,  
Πίνδου τε τὰπέκεινα. Thuc. vi. 63, τὰ  
ἐπέκεινα τῆς Σικελίας. The long syllable  
τοῦδ' before the final cretic is excused  
partly by the elision, and partly by the  
pause in the pronunciation.

506. σπάνιν τιν' —. 'Any need' (of  
information). Qu. χρείαν τιν' ἰσχυρῆς (or  
τινὰ σχῆς). ἔποικος. 'A resident  
domestic.' El. 189, ἀπερεῖ τις ἔποικος —.  
Schol: παρά τινος τῶν ἐπιχωρίων τοῦτο  
μαθήσῃ.

507. χωροῖμ' ἂν. 'I will depart.' So  
Oed. R. 95, λέγοιμ' ἂν. 282, ἂν λέγοιμ'.  
Ant. 1108. στείχοιμ' ἂν. El. 637, κλύοις  
ἂν ἤδη. Ph. 671, χωροῖς ἂν εἴσω. Phil.  
1302, οὐκ ἂν μεθείην. Arist. Eq. 1161,  
θέοιτ' ἂν. ἐς τόδ'. 'For this pur-  
pose.' Perhaps εὐθὺς or αὐτίκ'. εἰς τόδ'  
'Ἀντιγόνη Ald. εἰς τόδ'· Ἀντιγόνη, —  
Br. Elmsl. Ἀντιγόνη, σὺ δ' —  
τόνδε. 'And, Antigone, do you' &c.  
Cf. on 332. These words are to be  
taken as parenthetical.

508. τοῖς τεκούσι. 'For one's pa-  
rents' (or parent). Cf. Oed. R. 1176.

509. εἰ ποιεῖ vulg. εἰ ποιεῖ L. S. Schn.  
Hart. Rightly, I think, the sentence  
being a general one. Schol: ὅταν τις  
ὑπὲρ γονέων ποιεῖ, μὴ ἡγείσθω πόνον εἶναι

τὸν κάματον. μνήμην ἔχειν. I. q.  
λόγον ἔχειν, 'to think of, take account  
of.' " Ismene retires and returns in the  
character of Theseus. Below v. 847,  
Antigone is carried off and returns as  
Theseus. It may be observed that in this  
play as in several others it is impossible  
to distribute the parts to the three actors,  
so as to give the whole of each part to  
the same actor." ELMSL. Quart. Rev.  
No. xiv. 449.

510—48. The Chorus, anxious to hear  
from the suppliant himself a more exact  
account of his misfortunes, the report of  
which had spread far and wide, succeeds,  
though with considerable difficulty, and  
by appealing to the good-will shown to  
him, in eliciting a reluctant statement of  
the facts of the case.

510. τὸ πάλαι — ἐπεγείρειν. Calli-  
machus ap. Schol: τί δάκρυον εὐδον  
ἐγείρεις; Tr. 1242, σὺ γάρ μ' ἀπεννασ-  
θέντος (l. κατεννασθέν τόδ') ἐκκινεῖς κακοῦ  
(l. κακόν). 1008. Eur. Suppl. 1154, κακὸν  
τόδ' εὐδῇ. An allusion, says Schneid., to  
the proverb μὴ κινεῖν κακὸν εὖ κείμενον.  
Theogn. 423, πολλὰκι γὰρ τὸ κακὸν κατα-  
κείμενον ἔνδον ἄμεινον. Cf. Oed. R.  
686. πάλαι — ἤδη. More usually  
ἤδη πάλαι, or ἤδη νῦν.

511. ἐπεγείρειν. 'To re-awaken, re-  
suscitate.' Gl. ἀνακινεῖν. Perhaps ἀν-  
εγείρειν, but cf. 1777.

512. Schol: ὅμως δὲ μαθεῖν ἐπιθυμῶ  
τὴν αἰτίαν τῆς πηρώσεως.

513. τί τοῦτο: 'What is this' thou  
wishest to learn? Cf. 543. Phil. 201,  
τί τόδε; τᾶς — ἀλγηδόνος. 'Con-  
cerning the trouble, sad and irremediable,  
as it proved, in which you became in-  
volved.' Schol: περὶ τῆς ἐγκειμένης σοι  
ἀλγηδόνος ἥδεως ἂν πυθοίμην. The geni-  
tive depends upon πυθέσθαι, and we may  
understand περὶ. Cf. 1170, also 355.  
662. 694. El. 35, ὦν πύσει τάχα.  
φανείσας. 'Which occurred.' Cf. 410.

ΧΟ. τὰς δειλαίας ἀπόρου φανείσας  
ἀλγηδόνοσ, ἃ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας" ἀνοίξης  
τὰς σὰς ἃ πέπονθ' ἀναιδῆ.†

515

ΧΟ. τό τοι" πολὺ καὶ μηδαμὰ λήγον  
χρήζω, ξεῖν',\* ὀρθὸν ἄκουσμ' ἀκούσαι.

ΟΙ. ὦμοι."

ΧΟ. στέργω σ', ἱκετεύω.†

ΟΙ. φεῦ φεῦ.

ΧΟ. πείθου· καὶ γὰρ ὅσον σὺ προσχρήζεις.

520

ΟΙ. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον, ἐκὼν δ' οὐ†,  
θεὸς ἴστω· ἄντ. α'.

Or connect *δειλαίας ἀπόρου φανείσας*, as in Phil. 761, *ἰὼ δύστηνε — φανείς ἀπόρου*. 'Irremediable,' that admits of no means or mode of cure. Wunder compares Phil. 854, *ἄπορα πάθη*. El. 140, *ἀμήχανον ἄλγος*. Ant. 363, *νόσων — ἀμηχάνων*.

514. ἃ ξυνέστας. 'In which you became involved.' Cf. 1133, *ᾧ τίς οὐκ ἐνι | κηλὶς κακῶν ξύννοικος*; Phil. 268. Aj. 611.

515. Schol: *μὴ, πρὸς τῆς σῆς ξενίας, ἀναπτύξης μου τὰ ἀναιδῆ ἔργα*. Cf. Phil. 1182, *μὴ πρὸς ἀραίου Διὸς ἔλθης, ἱκετεύω*. Perhaps *μὴ πρὸς ξενίου* (sc. Διὸς) 'ἐανοίξης | τὰδ', ὦ πέπον, ἔργ' ἀναιδῆ. ἀνοίξης. 'Lay open, expose, unfold.' Schol: *ἀναπτύξης*. Aesch. Suppl. 322, *καὶ τοῦδ' ἀνοίγε τοῦνομα*.

516. τὰς σὰς. πέπονθ' — the mss. τὰς σὰς ἃ πέπονθ' ἀναιδῆ Reisig. Schn. τὰς σὰς ἃ πέπονθ' ἀναιδῆ Herm. τὰς σὰς, πέπον, ἔργ' ἀναιδῆ Martin. Both. Dind. Wund. Hart. Cf. 537. Bergk conjectures ἃ πέπονθ' ὀνειδῆ, or (del. πέπονθα, which the Schol. does not seem to have read) ἀιδῆ γὰρ ἔργα. Qu. τῆμ', ὦ πέπον, —. I follow Reisig, though Hermann's and Bergk's conjectural readings are also probable. ἔργ' ἀναιδῆ vulg. Qu. ἄναυδα (Aj. 947, ἄναυδον ἔργον). But cf. Pind. Ol. xi. 125, *ἀναιδέα — πότμον*. Theogn. 207, *θάνατος γὰρ ἀναιδῆς* &c. Il. δ'. 521, *καὶς ἀναιδῆς*. Translate: 'the cruel things I have endured.' I have ejected ἔργ'.

517. τό τοι πολὺ —. Cf. 305, *πολὺ γὰρ τὸ σὺν ὄνομα διήκει πάντας*. Schol: *τὸ ἀδιόλειπτον κακόν, τὸ τῆς πηρώσεως*. 'That report which has spread far (cf. 305), and has by no means ceased, I desire

to hear correctly stated.' Qu. τὸ καὶ —.

*μηδαμὰ* Br. *μηδαμᾶ* or *μηδαμὰ* the mss. and Suid. v. τῶτοι. *μηδαμῶς* (supr. ἃ) T.

518. ξέν' vulg. ξεῖν' Reis. Elmsl. &c. Cf. on 530. ὀρθὸν ἄκουσμ' ἀκούσαι.

'To hear correctly the report.' 'Ἀκουσμα usually means 'a sound,' Xen. Mem. ii. 1. 31. For the metre cf. also 520. 532.

519. ὦμοι Herm. Dind. &c. ἰὼ μοί μοι R. οἴμοι Elmsl.

στέρξον, ἱκετεύω vulg. 'Acquiesce, be willing, yield consent, I pray.' Cf. Phil. 538. Tr. 992. Nearly the same in sense as *τλήθι* and *τόλμησον* (Phil. 481). Erf. conjectures *στέρξον δ', ἱκετεύω*. Bergk gives *στέρξον, σ' ἱκετεύω*. I prefer *στέργω σ', ἱκετεύω* (cf. 1094), or *στέρξαι* (or *στέργειν*) σ' ἱκ. But qu. *στέρξον, ἱκνούμαι*. Cf. on 531. As the line usually stands, the metre is very doubtful.

520. καὶ γὰρ. Sub. *πείθομαι σοι*. Schol: *πείθομαι δηλονότι εἰς ὅσον βούλει*.

*προσχρήζεις*. I. q. *προσαιτεῖς*, 'beg, ask.'

521. ἤνεγκον κακότατ'. 'I have brought calamity on others.' Doederlein aptly compares Hom. Il. xii. 332, *τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες*. Evenus ap. Stob. Flor. xlix. p. 354, *πρὸς σοφία μὲν ἔχειν τόλμαν μάλα σύμφορον ἐστὶ, | χωρὶς δὲ βλαβερῆ κακότητα φέρει*. Κακότης occurs also El. 236. Herod. vi. 67, (τοῦτο) ἔρξειν Λακεδαιμονίοισι ἢ μυρίας κακότητος ἢ μυρίας εὐδαιμονίας. ii. 128, τοῖσι Αἰγυπτίοισι πᾶσαν εἶναι κακότητα. viii. 109. So δηϊότης, 'war.' Compare Eur. Ph. 1044, *ἔφερες, ἔφερες ἄχρα πατρίδι | φόνια. κακότατ'*. κακότητ' B. T. V.

522. ἔκων μὲν the mss. Against the



αὐθαίρετον οὐδὲν αὐτῶν.†"

ΧΟ. ἀλλ' ἐς τί";

ΟΙ. κακᾶ μ' εὐνᾶ" πόλις οὐδὲν ἴδριν  
γάμων" ἐνέδησεν ἄτα.

525

ΧΟ. ἥ ματρόθεν, ὡς ἀκούω,  
δυσώνυμα λέκτρ' ἔτλης — ; ὦ.†

metre. *ἥνεγκ' ἀέκων μὲν* Martin. Schu. (coll. 240. 963. 987.) But *ἥνεγκα* after *ἥνεγκον* in the same sentence is very improbable. *ἄκων μὰν* ('sed invitus') Reisig, who cites Plat. Soph. p. 216 B. καί μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεὸς μήν. ἐκὼν μὲν Both. Herm. Dind. Wund. ἄκραν μὲν Hart. Dindorf explains the passage by a comparison of Eur. Iph. T. 512, οὐχ ἐκὼν ἐκὼν. Hom. Il. δ'. 43, καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀέκοντί γε θυμῷ. Perhaps *ἥνεγκον* ὅμως τῶν, θεὸς ἴστω, | αὐθαίρετον οὐδὲν ἐστίν. Or *ἥνεγκον*, ἀνους δ' ὦν —. Or *ἥνεγκον* ἀνοία —. (Cf. on 547.) Or *ἥνεγκον* ἐλὼν νιν (or ἀποκτὰς) —. Or *ἥνεγκον* ὅμως δ' ἦν (or μοι) — τούτων αὐθ. οὐδέν. But I think I have restored the true reading thus: *ἥνεγκον*, ἐκὼν (or ἴδρις) δ' οὐ, θεὸς ἴστω. That some such disavowal of wilful intention must have been conveyed in these words, is evident from the accompanying adjuration, θεὸς ἴστω. Cf. 964, ἔυφορὰς — ἄς ἐγὼ τάλας | *ἥνεγκον* ἄκων. θεὸς ἴστω. Cf. Ant. 184. Trach. 399.

523. τούτων δ' αὐθαίρετον οὐδὲν vulg. I have given αὐθαίρετον οὐδὲν αὐτῶν (qu. ἔδρων, or ἦν μοι). The corresponding verse in strophe 512 is, ὅμως δ' ἔραμαι πυθέσθαι. Hermann reads: τούτων ἀπλάκητος οὐδέν. Schneid. conjectures τούτων δ' ἀπαναίνουμ' (!) οὐδέν. The corruption here seems to have arisen from that in the prec. v.

524. ἀλλ' ἐς τί; 'Well, in what respect, how so?' Schol: χωρήσει σοι δηλαδὴ τὰ πράγματα; Musgr.: 'qua in re?' Reisig: 'quorsum' or 'quatenus?' Wunder explains: 'To what do you refer?' Schneid: 'In what respect?' or 'how far?' Elmsley would understand ἦλθες, as in 548, ἡἰδρις εἰς τόδ' ἦλθον. Hart: Χο. τί δ' ἐστίν; Οἱ. ἔκοντ' εὐνᾶ πόλις οὐδὲν ἴδριν &c. The reading is doubtless corrupt. Qu. τί φῆς, τί; or τί τοῦτο; or τί δῆτα; The corresponding line is 513, τί τοῦτο;

525—6. The two datives κακᾶ εὐνᾶ and γάμων ἄτα are placed in apposition to one another, each depending on ἐνέδησεν. Unless we read with a slight

change, κακᾶ μ' εὐνᾶς — ἄτα, or rather βαρεῖα μ' ἅ πόλις — ἄτα (as in Hom. Il. iii. 111). Which seems confirmed by the Schol.

525. κακᾶ μὲν εὐνᾶ Ald. vulg. κακᾶ μ' ἐν εὐνᾶ Br. Herm. κακᾶ μ' εὐνᾶ M. Elmsl. Doed. Dind. Wund. Schneid. κοινᾶς μ' εὐνᾶς Reisig. See Schol. 'The state involved me unconscious in an unhappy and accursed marriage.' ἴδρις vulg. ἴδριν is found perhaps in V. (corr.) Mudg. Musgr. Br. &c. ἴδριν seems right. Cf. 548. 983. 'Utterly unconscious.' Schol: οὐδὲν ἴδρις. ἥγουν οὐδὲν εἰδυῖα ὦν ἔπραττεν, ἡ πόλις ἐνέδησέ με τῇ τοῦ γάμου ἄτη.

526. γάμων ἐνέδησεν ἄτα. Cf. Il. iii. 111, Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖη. Aesch. Pr. 586, ἐνέζευξας ἐν πημοναῖς. Oed. R. 826, γάμοις με δεῖ | μητρὸς συγῆναι. Eur. El. 99, ἐν γάμοις ζευχθεῖσαν. Hipp. 159, λύπα — εὐναίᾳ δέδεται (f. 'νδ.) ψυχά. Suppl. 824, δέμας ἐξίγῃ εἰς εὐνὰν ἀνδρός. Herod. iii. 19, ὀρκίοισι μεγάλοισι ἐνδεδέσθαι. γάμων — ἄτα. Cf. Ant. 863, ματρώϊα λέκτρων ἄται. Eur. Ph. 343, γάμων ἐπακτὸν ἔταν. Qu. λέκτρων (as in Ant. l. l.). Cf. v. str. 514.

527. ματρόθεν Elmsl. &c. μητρόθεν the mss. Herod. i. 173, καταλέξει ἐωντὸν μητρόθεν. Elmsley translates: 'Num e materno genere uxorem duxisti?' and cites Eur. Ion. 672, ὡς μοι γένηται μητρόθεν παρρησία. Schneid. connects ματρόθεν δυσώνυμα ('as in regard of thy mother'), to be taken proleptically. Cf. on 1200.

528. ἐπλήσας B. V. Br. ἐπλήσω the rest and Ald. vulg. ἐπλήσαν supr. in T. 'Is it true, as I hear, that thou hast rendered thy bed infamous on thy mother's side by receiving her into it (filling it with her)?' Or, 'by filling her (as thy wife, λέκτρα)' &c. So Milton, Allegro 13, 'Zephyr with Aurora playing | — filled her with thee a daughter fair.' This perhaps is too fanciful. However the meaning of the passage is far from clear, as read in the mss. Perhaps the word ἐπλήσω may here mean 'hast polluted' (as often ἀναπιμπλάναι); or more probably it is a corrupt reading. Bergk considers ἐπλήσω

ΟΙ. ὦμοι, θάνατος μὲν τάδ' ἀκούειν,  
ὦ ξειν', αὐται δὲ δύ' ἐξ ἐμοῦ, φεῦ —\*

530

ΧΟ. πῶς φήσ;

ΟΙ. παῖδες,\* δύο δ' αἵται†—

ΧΟ. ὦ Ζεῦ.

ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

ΧΟ. σαὶ τᾶρ' ἴσ' ἀπόγονοι τε καὶ —\*

στρ. β'.

ΟΙ. κοιναί'' γε πατρὸς ἀδελφεαί.

535

ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων \*ἐπιστροφαὶ κακῶν.

"haud dubie corruptum," and conjectures ἐπλησο (i. e. ἐπλάθης?). Hart: ἐπληντο. Perhaps ἐβήσω for ἐπεβήσω (cf. ἐπεβήσατο). Or ἐπλάθης (with accus.?), or ἐπλαθες (Eur. Rhes. 13, τίνες ἐκ νυκτῶν τὰς ἀμετέρας κοίτας πλάθουσ'); or ἐχρανas, or ἐθήκας. Soph. Oed. R. 1134—6. But I strongly suspect the true reading is ἐτόλμας, or rather ἐτλης — ὦ. 'Is it true that you ventured to bring disgrace upon your mother's bed by —. Oh! fie!' An aposiopesis being supposed, such as we find in a similar case Oed. R. 1289, τὸν μητρὸς —, αὐδῶν ἀνόσι' οὐδὲ ρητά μοι. Cf. Aesch. Sept. 756, πατροκτόνον Οἰδιπόδαν, ὅστε μὴ πρὸς ἀγνὰν σπείρας (σπείρειν?) ἄρουραν, ἣν ἐτράφη, ρίζαν αἱματόεσσαν ἔτλα. Eur. Hipp. 1073, ὅτ' ἐς πατράν ἄλοχον ὑβρίζειν ἔτλης. The corresponding line is 516, τὰς σᾶς ἀπέπονθ' ἀναιδή.

529. θάνατος. 'It is death to me to hear this.' Aj. 215, θανάτῳ γὰρ ἴσον πάθος ἐκπέυσει. Ant. 933, θανάτου τοῦτ' ἐγγυτάτῳ τοῦπος ἀφίκται. So they said ἀγῶνη ταῦτ' ἐστὶ &c.

530 f. But the truth is, these two—daughters, yet two curses withal—sprang from the womb (throes) of a common mother' (common to them and myself). After this I place only a comma.

ἐξ ἐμοῦ. 'By me.' A syllable is wanting to complete the metre. ἐξ ἐμοῦ φεῦ Reisig. ἐξ ἐμεῖο Both. Hart. ἐξ ἐμοῦ μὲν Elmsl. Dind. Wund. Schn. Bgk. But μὲν would here be out of place. Qu. ἐξ ἐμοῖο, or ἐξ ἐμοῦ δῆ. Cf. v. str. 518.

531. παῖδες, δύο δ' αἵτα vulg. I once thought of reading thus: Χο. πῶς φήσ; | παῖδες; Οἱ. δύο γ' αἵται. But this distribution would not agree with that in the strophe, unless we read there too: Οἱ. οἴμοι. | στέρξον (be content). Χο. ἱκετεύω (pray, speak on). Perhaps παῖδε, δί' αἵτα. Cf. on v. str. 519. παῖδες vulg. παῖδε Elmsl. Dind. Hart. δύο δ'

αἵτα A. pr. L. T. Br. Dind. &c. δύο αἵτα (sic) M. δύο δ' αἵται A. sec. B. V. Ald. δύο δ' αἵται Vict. Cf. on Ant. 533, τρέφων δί' αἵτα. αἵται. As sprung from an unholy and accursed union. Cf. 93.

532. ὦ Ζεῦ. Ζεῦ, Ζεῦ Hart.

ματρὸς —. 'Sprang from the womb of a common mother' (of the same as myself).

533. "While in Strophe and Ant. 1. the parts assigned to Oedipus correspond with those assigned to the Chorus, here the correspondency is not inverted, but Oed. answers to Oed., and Chorus to Chorus." SCHN.

534. αὐται γὰρ —; 'What! are these thy daughters?' The Chorus then did not know, at least for certain, that they were such. Hermann supposes they could not have been ignorant, and considers this therefore as a mere exclamation of surprise. αὐται γὰρ Herm.

Dind. Wund. Schn. Hart. σαί τ' ἄρ' εἰσὶν K. L. S. σαί τ' ἄρ' εἴσ' A. R. Ald. αὐτ' ἄρ' εἰσὶν B. αὐτ' ἄρ' εἰσὶν V. αὐτὰρ εἰσὶν T. Farn. Reisig gives: σαί τᾶρ' ἴσ' ἀπόγονοι τε καὶ —. Bergk makes the same conjecture: σαί τᾶρ' ἴσ' (ἴσα, 'equally') ἀπόγονοι τε καὶ —. I have received this, as the most probable correction. τε καὶ — the mss. τεαί;

Herm. Dind. Wund. &c.

535. Οἱ. Usually continued to the Chorus. Corrected by Solger.

κοιναί γε. Cf. Oed. R. 261. Qu. ναί, τοῦ γε (or ναί, ναίχι,) πατρὸς —. Cf. Oed. R. 684. ἀδελφεαί (ἀδελφαί B. T. V.).

The same form occurs Oed. R. 160. Aesch. Sept. 578. Eur. El. 134.

536. Οἱ. ἰώ. Χο. ἰὼ δῆτα. Οἱδ. μυρίων — vulg. Χο. ἰώ. Οἱ. ἰὼ δῆτα μυρίων — Herm. Elmsl. Wund. Dind. Continued to the Chorus in A. T., to Oedipus in B. Qu. Χο. ἰώ. Οἱ. ἰὼ δῆτα. μυρίων (or μυρίων γ') —.

537. Χο. μυρίων γ' —. Οἱ. ἔπαθες L.



ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν."

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην  
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος 540  
ἐκ τᾶσδε πόλεος ὄφελον† ἐξελέσθαι."

ΧΟ. δύστανε, τί γάρ; ἔθου φόνον — ἀντ. β'.

ΟΙ. τί δ' αὖ τόδ' ἔτι θέλεις† μαθεῖν;

ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ  
νόσον.

ΧΟ. ἔκανες — ΟΙ. ἔκανον. ἔχει δέ μοι — 545

ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ  
φράσω.

pr. (Οἱ. — Χο. corr.) μυρίων γ' vulg.

γ' om. A. R. T. Farn. Ald. Br.

ἐπιστροφᾷ. ἐπιστροφὰς Br. Schol: συναθροίσεις, πλήθος. 'Accumulations, gatherings.' Hesychius explains ἐπιστροφᾷ by διατριβαί, δίαται. Cf. 1045. Aesch. Sept. 648, πόλιν | ἔξει πατρώαν δωμάτων τ' ἐπιστροφάς. Eum. 548. Fr. 233. Eur. Hel. 440. Schneid: 'vicissitudines,' 'successions,' in reference to the coming and going of the woes, by which the race of the Labdacidae was visited. Doederlein interprets it 'impetus,' coll. 1045. I. e. 'incursions, invasions.' Mr. Long explains 'visitations.' The Apostle appears to use the word ἐπισύστασις in a very similar sense, 2 Cor. xi. 28, ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν.

538. ἄλαστα. Cf. 1480. 1668. Tr. 380, ἄλαστα πρὸς γε πράξιν. Eur. Tro. 1231, σὼν ἀλάστων κακῶν. Herc. 911, ἄλαστα τὰν δόμοισι. Hipp. 870, βοᾷ δέλτος ἄλαστα. On the addition of ἔχειν cf. 232. Eur. Hipp. 201, βαρὺ μοι κεφαλῆς ἐπικρανὸν ἔχειν. Perhaps the true reading is ἄχη or ἐγὼ, or ἄλαστα δὴ, or ἄλαστα, φεῦ.

539. ἔρεξας —. What the Chorus intended to say, as Hermann remarks, was ἔπαθες ἄλαστα, ἔρεξας ἀνόσια. τί γάρ; 'What then?' The same words occur similarly placed in v. ant. 546. Indeed a studied correspondence may be observed between the two verses. The full expression would be τί γὰρ ἄλλο ἢ ἔρεξας; ἄλλο being understood, as in the formulas τί μήν; τί δαί; Cf. 542. 546. 1679. Ph. 1405.

540. δῶρον. The marriage with Jocasta. Cf. 525 f. Oed. R. 384.

ταλακάρδιος. 'Much enduring, wretched.' An epithet of Hercules, 'patient, enduring.' Hesiod. Scut. 424.

541. ἐπωφέλησα πόλεως ἐξελέσθαι the

mss. Schol: μήποτε ὄφελον ἐγὼ παρὰ τῆς πόλεως ἐξαίρετον λαβεῖν. But it is monstrous to suppose that ἐπωφέλησα can be used in the same sense as ὄφελον, or ὄφελον. For ἐπωφελεῖν can only mean 'to benefit.' Schneidewin's solution of the difficulty is highly improbable, ὃ ἐπωφέλησα τὴν πόλιν (οὕτως, ὥστε) μήποτε αὐτῆς ἐξελέσθαι (τοιοῦτόν τι δῶρον). Qu. ἐκ τῆσδε πόλεος ὄφελον ἐξελέσθαι. Or ἐκ τᾶσδε πόλεως ὄφελον δέχεσθαι (cf. v. ant. 548). Or τότε ὄφελον τᾶς πόλεως ἐξελέσθαι. For ἐξελέσθαι perhaps ἐξαρέσθαι. Tr. 491, κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα. 'Εξελέσθαι would mean 'to select or set apart for oneself,' which does not apply to the case of Oedipus. Tr. 245, ταύτας — ἐξεῖλεθ' αὐτῷ κτήμα καὶ θεοῖς κριτόν. 491. Hart: ὄφελον ἐπωφελῆς πόλεος ἐλέσθαι. πόλεος Herm. &c. πόλεως the mss. Cf. 432.

542. τί γάρ; Sub. ἄλλο. 'For how not?' is it not so? Cf. on 539.

ἔθου φόνον. 'You effected the murder.'

543. τί τοῦτο; τί δ' ἐθέλεις vulg. τί τοῦτο δ' ἐθέλεις V. Hence I have corrected, as in the text. Or thus: τί δ' αὖ τόδ' ἐθέλεις μου μαθεῖν; Cf. 535. Oedipus evades the question, pretending not to understand its import.

544. ἔπαισας. 'Thou hast struck,' as it were a chord. A metaphor from stringed instruments. νόσον. 'Grief, sorrow, wound.' So Arist. Pl. 548, ὑπεκρούσω. Cf. on Oed. R. 60. Ant. 421.

545. ἔχει δέ μοι — πρὸς δίκας τι. 'But there is (or the deed has) for me something'—on the side of right, in justification. Eur. Hipp. 697, ἔχω δὲ καὶ γὰρ πρὸς τὰδ', εἰ δέξει, λέγειν. 988, ἔχει δὲ μοῖραν (Schol. λόγον) καὶ τόδ'.

546. τί γάρ; 'What, pray?' Cf. 539. 542.

καὶ γὰρ ἀπλῶς ᾗ ἐφόνευσα καὶ ὤλεσα."  
νόμῳ δὲ καθαρὸς· αἰδρις ἐς τόδ' ἦλθον.

ΧΟ. καὶ μὴν ἀναξ ὅδ' ἡμῖν Αἰγέως γόνος  
Θησεὺς, κατ' ὁμφὴν σὴν ὅς ἐστάλη,\*" πάρα. 550

## ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ  
τὰς αἵματηρὰς ὁμμάτων διαφθορὰς  
ἐγνωκά σ', ὦ παῖ Λαῖου, τανῦν θ' ὁδοῖς

547. ἄλλους vulg. ἄλλους (supr. ὡς)  
V. ἄλλους K. ἄγνως (ἄ!) Tyrwh.  
Br. ἄνους Porson ap. Kidd. p. 217.  
Elmsl. ἀπλῶς Erf. ad Ant. 856. ἄλους  
Herm. Erf. Wund. Dind. Schn. Hart.  
Bgk. Dindorf considers the sense to be,  
καὶ γὰρ ἄλων μὲν φονεύσας καὶ ὀλέσας,  
νόμῳ δὲ —. So also Wund. But this  
cannot surely be. Schneid. with more  
probability explains ἄλους 'taken by sur-  
prise,' and so compelled to act in self-  
defence. V. Oed. R. 804 f. Compare  
below 764, τί ταῦτα πειρᾷ καμὲ δεύτερον  
θέλεις | ἐλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοῖν  
ἄλους; Ant. 496, ὅταν ἐν κακοῖσι τις  
ἄλους &c. To myself either ἄνους 'un-  
conscious' (975 f. 547), or ἀπλῶς  
'simply' (without any premeditation or  
evil design, so as to render the act guilty,  
Fr. 709, τὴν ἀπλῶς δίκην) appears suf-  
ficiently probable. It is true this is not  
the usual meaning of ἄνους, but then we  
must remember Soph. is fond of ap-  
plying words in an unusual sense. Qu. καὶ  
γὰρ ἄλους γε (or σφε) φονεύσιν ἀπώλεσα.  
Or, οὐ γὰρ ἐκὼν (or ἴδρις γ') ἐφόνευσα —.  
Something seems required in opposition  
to νόμῳ δέ. καὶ ἀπώλεσα (καπώλεσα  
B. T. V.) the mss. καὶ ὤλεσα Both.  
Elmsl. &c. Hermann proposes ἔκανον  
[qu. ἔπεφνον] καὶ ἀπώλεσα. Qu. ἐφόν-  
ευσ' ἀπὸ τ' ὤλεσα (or ὃν ἀπώλεσα). Or  
οὐ γὰρ ~ ~ φονεύς γέ νιν ὤλεσα.

548. νόμῳ — καθαρὸς. Because, ac-  
cording to the ancient law of Rhadaman-  
thus, ὃς ἂν ἀμύνηται τὸν χειρῶν ἀδίκων  
ἄρξαντα ἀθῶος ἔστω. Apoll. ii. 4. 9. Cf.  
229. Schn. Sub. εἰμι or ἐφόνευσα. In  
the eye of the law he was clear or guilt-  
less, inasmuch as he committed the act in  
ignorance (αἰδρις ἐς τόδ' ἦλθον). Fr.  
582, ἄκων δ' ἁμαρτῶν οὗ τις ἀνθρώπων  
κακός. Eur. Hipp. 1334, τὴν δὲ σὴν  
ἁμαρτίαν | τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει  
κάκης. For νόμῳ qu. φόνου. After  
καθαρὸς it will be better to place a  
colon. ἐς τόδ' ἦλθον. 'I came to

do this deed.' Wunder compares the  
similar Latin expression 'huc venire.'  
Cic. ad Attic. ii. 17, 'Numquam huc ve-  
nissent, nisi' &c. Cf. 273, νῦν δ' οὐδὲν  
εἰδὼς ἰκόμην ἴν' ἰκόμην, and on 12.

549. Ant. 526, καὶ μὴν πρὸ πυλῶν ἦδ'  
'Ἰσμήνην &c.

550. κατ' ὁμφὴν σὴν. 'According to  
thy request.' Cf. 102, κατ' ὁμφὰς τὰς  
'Ἀπόλλωνος. 1351. ἀπεστάλη (γὰρ  
supr. in T.) the mss. and Ald. ἀποσταλῆς  
Turn. The whole line is omitted in K.  
Dind. remarks, that the sense requires στα-  
λῆναι rather than ἀποσταλῆναι, and cor-  
rects ἐφ' ἀστάλη (concisely put for ἐπὶ  
ταῦτα ἐφ' ἃ ἐστάλη. Cf. 274, ὑφ' ὧν δ'  
ἔπασχον εἰδῶτων ἀπωλλύμην), comparing  
Eur. Bacch. 454, ἐφ' ὅπερ ἐς Θήβας πάρει.  
The facility with which ἐφ' ἀστάλη might  
have passed into ἀπεστάλη is obvious.  
His correction is adopted by Wund. Schn.  
Bergk. Hermann corrects: ὃς ἐστάλη.  
Hart: κατ' ὁμφὴν, ἣν ἀπεστάλη, πάρα.  
Qu. ἐπισταλῆς, 'being bidden.' Oed. R.  
106. Or σταλῆς μολεῖν (Ph. 60. Ant.  
165) πάρα, or πάρεστ' ἐσταλμένος. Or  
πάρα, κατ' ὁμφὴν σὴν ὃς ἐστάλη μολεῖν.  
For Θησεὺς may have crept in from a  
marginal gloss on Αἰγέως γόνος. Oed. R.  
860 &c. 'Ἀποσταλῆς might mean, 'hav-  
ing set out to come.' Cf. 735, ἀπεστάλην  
(al. ἐπεστ.) πείσαν &c. Oed. R. 115,  
πρὸς οἶκον οὐκ ἔθ' ἔκειθ', ὥς ἀπεστάλη.

551. πολλῶν ἀκούων. 'Hearing from  
many.' Cf. 412 f.

552. A very similar line occurs Eur.  
Phoen. 870, αἶ θ' αἵματωποι (—τηραὶ?)  
δεργμάτων διαφθοραί. Which two pas-  
sages so closely resemble one another,  
that it is impossible to doubt that one  
was copied from the other. Cf. 790.  
1254. Ant. 681. Oed. R. 1524. El. 1415.

553. ἐγνωκά σ'. 'I recognize thee.'  
Schneid. wrongly explains thus: 'I at  
once (upon the announcement of the σκο-  
πὸς) knew who thou wast.' τανῦν.  
τὰ νῦν Elmsley here and throughout.



ἐν ταῖσδε λεύσσωνί μᾶλλον ἐξεπίσταμαι  
 σκευή τε γάρ σε καὶ τὸ δύστηνον κᾶρα 555  
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἴ'· καὶ σ' οἰκτίσας  
 θέλω 'περέσθαι, δύσμορ' Οἰδίπους, τίνα  
 πόλεως ἐπέστης προστροπήν ἐμοῦ τ' ἔχων,  
 αὐτός τε χῆ σὴ δύσμορος παραστάτις.  
 δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560  
 λέξας ὁποίας ἐξαφισταίμην ἐγώ.  
 ὥς\* οἶδά γ' αὐτὸς ὥς ἐπαιδεύθην ξένος,  
 ὥσπερ σὺ, χῶς εἷς† πλεῖστ' ἀνὴρ ἐπὶ ξένης'

ὁδοῖς ἐν ταῖσδ'. 'By this journey, by my coming hither.' Cf. 1397. El. 68, δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς. Ant. 226. 1274. Does Soph. use the plural of this noun in order to be singular?

554. ἐν ταῖσδ' ἀκούων vulg. Qu. ἐν ταῖσδε λεύσσων, or ἐν ταῖσδ' ὄρων σε. Before he had heard of him from others (551), now he sees him himself.

555. σκευή. 'Dress.' Gl. A: στολή. τὸ δύστηνον κᾶρα. As deprived of the eye-balls and sense of vision. Cf. 285.

556. ὄνθ' ὅς εἴ. 'To be the person you are.' Qu. ὅστις εἴ.

557. θέλω τι ἐρεσθαι the older mss. and Ald. θέλω σ' ἐρεσθαι B. T. V. Br. θέλω 'περέσθαι Elmsl. Reis. edd. recc. Eur. Erechth. Fr. ii. 1, ὀρθῶς μ' ἐπήρου —. Arist. Lys. 98, ἐπερήσομαι. Pl. 32, ἐπερησόμενος. 'Επερέσθαι is the aorist, as Elmsley shows from Oed. C. 209, μή μ' ἀνέρη. Phil. 576. Arist. Ran. 438. Cf. also Oed. R. 1304, ἀνερέσθαι. El. 563, ἐροῦ. Οἰδίπους Reis. Elmsl. Dind. Οἰδίπου the mss. Reisig observes that the vocative Οἰδίπους is found in Sophocles twelve times (Oed. R. 14. 646. 739. 1073. 1422. Oed. C. 14. 633. 731. 747. 1034. 1151. 1619); Οἰδίπου only thrice (Oed. R. 405. Oed. C. 557. 1346), and once in Euripides (Ph. 1601). Cf. on Oed. R. 405. Oed. C. 1346.

558. ἐπέστης. 'Thou hast come hither.' Tr. 339. El. 192. 1401. Oed. R. 777. προστροπήν. 'Supplication.' Aesch. Cho. 21, γυναικῶν — προστροπή. The genitives πόλεως and ἐμοῦ depend of course on προστροπήν ἔχων. Eur. Iph. T. 618, θεᾶς τῇσδε προστροπήν ἔχω. Below 1309.

559. αὐτός τε χῆ σὴ —. Cf. on 462.

560. 'For it would be a heavy task

indeed you would mention, that I should shrink from (for me to shrink from it).'

561. ὁποίας. ὁποῖας' (corr. ὁποίας σ') L. ὁποίας (supr. ασ') T.

562 f. Virgil probably had his eye on this passage, when he penned those lines Aen. i. 628, 'Me quoque per multos similis fortuna labores | Jactatam hac demum voluit consistere terra. | Non ignara mali miseris succurrere disco.'

ὥς οἶδά γ' αὐτὸς vulg. Reis. Vauv. Br. Elmsl. (Cf. on 45.) ὥς οἶδα καὶ τὸς Doed. Wund. Bgk. Dobr. ὅς οἶδα καὶ τὸς Dind. Schn. Hart. ὥς οἶδ' ἐγὼ αὐτὸς Herm. "The connexion with ὅς," says Schn., "as in 863. 1321. 1335. 1349." But cf. 566, ἐπεὶ | ἔξοιδ' ἀνὴρ ὢν. 'Ως is certainly right, and I also prefer καὶ τὸς. So 996, τοιαῦτα μέντοι καὶ τὸς —. 1747, σύμφημι καὶ τὸς. Ant. 1095, ἐγνώκα καὶ τὸς —. Phil. 96, καὶ τὸς ὢν νέος ποτὲ &c. 319, ἐγὼ δὲ καὶ τὸς &c. 670, εὐεργετῶν γὰρ καὶ τὸς αὐτ' ἐκτησάμην. For οἶδα Musgrave would prefer οἶσθα. But cf. 567.

ἐπαιδεύθην ξένος. Theseus was brought up with Pittheus in Troezen.

563. ὥσπερ σύ. 'As thou art now.' Cf. 565.

χ' ὥς τις Ald. χῶστις Br. χῶς τις Reisig. χ' ὥτι Vauv. χᾶτι Elmsl. χ' ὅς πλεῖσθ' εἷς ἀνὴρ, or χ' ὅς γ' εἷς πλεῖσθ' —, or καὶ πλεῖσθ' εἷς — Dobr. χ' ὥς εἷς πλεῖσθ' ἀνὴρ Matth. and Blomf. Gl. Pers. 333. Rightly. So Oed. R. 1380, κάλλιστ' ἀνὴρ εἷς — τραφεῖς. Phil. 1344, Ἑλλήνων ἓνα | κριθέντ' ἄριστον. Aj. 1340, ἐν' ἀνδρ' ἰδεῖν ἄριστον Ἑλλήνων. Tr. 460, οὐχὶ χᾶτέρας | πλείστας ἀνὴρ εἷς Ἑρακλῆς ἐγῆμε δῆ; Aesch. Pers. 333, εἷς ἀνὴρ πλείστον πόνον | ἐχθροῖς παρασχών. Eur. Or. 741, ποῦ 'στιν ἡ | πλείστους Ἀχαιῶν ὤλεσεν γυνὴ μία. Her. 7, πόνων | πλείστων μετέσχον εἷς ἀνὴρ Ἑρακλεί. Rhés.

ἤθλησα κινδυνεύματ' ἐν τῶμῳ κάρα.

ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565

ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ

ἔξοιδ' ἀνὴρ ὢν χῶτι τῆς ἐς αὔριον

οὐδέν πλέον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ

παρήκεν ὥστε βραχέα μοι δεῖσθαι" φράσαι 570

σὺ γάρ μ' ὅς εἰμι, καὶ φ' ὅτου πατρὸς γεγώς

καὶ" γῆς ὁποίας" ἦλθον, εἰρηκῶς κυρεῖς.

ὥστ' ἐστὶ μοι τὸ" λοιπὸν οὐδέν ἄλλο πλὴν

945, καὶ πλεῖστον ἄνδρ' ἔνα | ἐλθόντα. Herod. vi. 127, ὅς ἐπὶ πλεῖστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο. Thuc. iii. 39, ἀποφαίνω Μιτυληναῖους μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς. Plutarch Them. i. 422, ἄνδρ' ἔνα λῶστον. Virg. Aen. ii. 246, 'Justissimus unus | qui fuit in Teucris.' Matth. Gr. § 461. Perhaps however χῶτι might be defended: for occasionally, as Elmsley observes, the tragedians would seem to dispense with the εἰς, as in Eur. Hec. 310, θανὼν ὑπὲρ γῆς Ἑλλάδος κάλιστ' ἀνὴρ. Rhes. 500, καὶ (χεῖς or εἰς;) πλεῖστα χῶραν τήνδ' ἀνὴρ καθυβρίσας. Schneid. fancies ὡς before ἐπαίδευσθην belongs also to ἤθλησα, comparing the expression ὡς τις καὶ ἄλλος (Xen. An. i. 3. 15, &c.). ἐπὶ ξένης. Especially on his journey from Troezen into Attica, when he distinguished himself in putting down the robbers that infested the district. Plutarch. V. Thes. c. 7. The exploits of this Athenian hero, as Schneid. remarks, were hardly less celebrated than those of the Boeotian and Argive Herakles. I would gladly transpose thus: ξένος | ἐπὶ ξένης ὥσπερ σὺ, χῶς εἰς πλεῖστ' ἀνὴρ —. So 184, ξείνος ἐπὶ ξείνης, Ph. 135, ἐν ξένα ξένον.

564. Plat. Lach. 187 B. μὴ οὐκ ἐν τῷ Καρὶ ὁ κίνδυνος κινδυνεύεται, ἀλλ' ἐν τοῖς υἱέσιν. SCHN. τῶμῳ for τῷ μῳ Elmsl.

565. γ' ἂν Vauv. Br. Reis. &c. γὰρ vulg. γε A. pr. οὐδέν' A. R. Ald. οὐδέν most others. ὥσπερ σὺ νῦν. 'As thou now art.' Cf. 563. Arist. Ran. 303, ἔξεστι θ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν &c.

566. ὑπεκτραποίμην —. 'Turn aside stealthily, so as not to assist in saving.' The ὑπὸ in composition serves to express any underhand or unhandsome mode of action. μὴ οὐ. μ' οὐ B. S. and (supr. μὴ οὐ) L. R. συνεκσώζειν (συνεκ-

σώζειν L.) σ' B. K. L. S. T. V. σ' om. A. M. R.

567. ἀνὴρ. 'A man,' used as ἄνθρωπος, as in Aj. 77. Ant. 768. Eur. Med. 658, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Ter. Heaut. i. 1. 25, 'Homo sum, humani nihil a me alienum puto.' ἐς αὔριον. ἐσαύριον some mss. εἰς αὔριον V. Elmsl. ἐπαύριον S.

568. σοῦ. I. e. ἡ σοί. Ant. 75. For the sentiment cf. Trach. 943 f.

569. τὸ σὸν γενναῖον —. 'Thy noble conduct has allowed it to be necessary for me to speak but shortly in few words.'

570. παρήκεν. 'Has permitted, allowed.' Cf. El. 1482, ἀλλά μοι πάρες | κἂν σμικρὸν εἰπέιν. For ὥστε cf. Phil. 901. ὥστε βραχέα μοι δεῖσθαι φράσαι. I. e. ὥστε δεῖσθαι μοι βραχέα φράσαι. For which construction they compare Paus. iv. 29. 1, ἐδεῖτο γάρ οἱ πάντως γενέσθαι χρήματα. And δεῖται for δεῖ is noticed in Bekk. Anecd. p. 88, 21. But, as Dobree with reason asks, did the Greeks say ἐμοὶ δεῖσθαι as well as ἐμὲ δεῖν. Qu. ὥστε βραχέα μοῦξαρκεῖν (μοὶ ἐξ.) φράσαι, or — μ' ἐξαρκεῖν φράσαι. Or ὥστε βραχέα σοὶ με δεῖν (or δεῖν μέ σοι, or δεῖν μόνον) φράσαι. After παρήκεν I would omit the comma usually placed. βραχέα μοι Br. βραχέ' ἐμοὶ the mss. βραχέ' ἐμοῦ Hart.

571. ὅς εἰμι. Cf. 556. Aj. 1259, οὐ μαθὼν δς εἰ φύσιν &c. καὶ φ' ὅτου B. T. καὶ πό του A. Ald. καὶ πό τοῦ R. καὶ ὅτου Br. He had above addressed him as the son of Laius 553.

571—2. Observe the conjunction of δς | ὅτου — ὁποίας.

572. καὶ γῆς ὁποίας. Sc. ξένης. Cf. on 204. Perhaps καὶ γῆς —. For ὁποίας one might conjecture, if necessary, ὅτου (or ἀφ' ἧς) δεῖν.

573. Qu. ὥστ' ἐστὶν ἔτι μοι λοιπὸν —.



εἶπεῖν ἂν χρήζω, χῶ λόγος διοίχεται.\*

ΘΗ. τοῦτ' αὐτό νυν\* δίδασχ', ὅπως ἂν ἐκμάθω. 575

ΟΙ. δώσων ἱκάνω τοῦμὸν ἄθλιον δέμας  
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ  
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.

ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἤκειν φέρων ;

ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι πον." 580

ΘΗ. ποίῳ γὰρ ἢ σὴ προσφορά δηλώσεται ;

ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὺς γένη.

ΘΗ. τὰ λοῖσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ  
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γάρ μοι" κεῖνα συγκομίζεται." 585

574. διοίχεται. 'Is ended, is done.' Lat. 'absolvitur.' So A. supr. M. R. Ald. marg. Turn. Musgr. Elmsl. Reis. Herm. Wund. Hart. διέρχεται A. B. L. T. V. Vict. Br. Dind. Schn. Cf. Eur. Suppl. 546, χῆ δίκη διοίχεται, 'vindicta finita est.'

575. αὐτὸ νῦν vulg. αὐτό νυν T. Br. Rightly.

577. σπουδαῖον. I. e. σπουδῆς ἄξιον. 'Worthy of notice, desirable.' Gl: περι-σπουδαστόν. Pind. P. iv. 235. Herod. iv. 23. v. 48. εἰς ὄψιν. Perh. εἰσορᾶν.

578. κρείσσον' (κρείσσον B. M. T.) ἢ μορφὴ καλή. 'Are of more value than a handsome appearance would be.' Doederlein unnecessarily explains it to mean, μᾶλλον ἀγαθὰ ἐστὶν ἢ καλὴ ἢ μορφή. Schneid. compares Simonid. Epigr. 132, 3, κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφᾶς.

579. ἀξιοῖς. 'Dost thou boast, or pretend.'

580. 'You will learn in time, though perhaps not just now.' πον. πω conj. Schaefer. Cf. 1549, πρόσθε πού ποτ' ἦσθ' ἐμὸν. Perhaps νῦν. El. 1293, τῷ παρόντι νῦν χρόνῳ. Tr. 1169, χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν. Similarly Eurys-theus (Eur. Her. 1029) offers to bestow upon Athens the gift of an ancient oracle of Apollo, ὃς ὠφελήσει μείζον ἢ δοκεῖν χρόνῳ.

581. ποίῳ. Sub. χρόνῳ. 'At what time, when?' Cf. Aesch. Ag. 269, ποῖον χρόνου δὲ καὶ πεπόρθηται πόλις; Eur. Iph. A. 815, ποῖον χρόνον | ἔτ' ἐκμετρήσαι χρὴ πρὸς Ἴλιον στόλον; But Arist. Av. 920, ἀπὸ πόσου χρόνου; ἢ σὴ προσφορά. 'This acquisition or advantage of

thine.' Schol: προσθήκη, πρόσδοσις. Observe the passive use of the middle form future δηλώσεται. Cf. on Phil. 48.

583. τὰ λοῖσθ' ἄρ' (ἀρ ms.) αἰτεῖ v. l. ap. Schol. Doed. Reisig. Elmsl. τὰ λοῖσθι' ἄρ' αἰτῇ K. τὰ λοῖσθ' αἰτῇ A. τὰ λοῖσθι' αἰτῇ (or αἰτῇ) the rest. So we find θέσμι' for θέσμ' in many of the mss. Eur. Med. 481. The form λοῖσθος occurs in Fr. 626, ἀλλ' ἔσθ' ὁ θάνατος λοῖσθος ἱατρὸς νόσων. Eur. Hel. 1613, οὐκ οὖν ὁ μὲν τις λοῖσθον ἀρεῖται δόρυ. Il. ψ'. 536.

τὰ λοῖσθι' — τοῦ βίου. 'The last offices of life,' that I should see you interred. The accusative τὰ δ' ἐν μέσῳ may either be taken as an 'accusativus pendens' ('but as for the intervening events'), or be referred, which is preferable, to ποιεῖ. Schol: τοῦ ζῆν ἢ ἐπι-λέλῃσαι, ἢ οὐ φροντίσεις. Schaefer compares 223, δέος ἴσχετε μηδὲν, ὅσ' αὐδῶ. But the construction of that passage is different.

584. λῆστιν ἴσχεις. I. q. λανθάνει. So ἴσχειν μνήστιν Aj. 520. 1269, πρόνοιαν ἴσχειν Ant. 283. λῆστιν. λῆσιν B. T. V. δι' οὐδενὸς ποιεῖ. For the more usual παρ' οὐδὲν ποιεῖ.

585. 'Yes, for therein (in your having a care to bury me) those other things (τὰ ἐν μέσῳ) are comprised' (or 'obtained at the same time'). But this passive use of συγκομίζομαι (κομίζομαι usually signifying 'to obtain,' not κομίζω) is suspicious. I propose to read ἐνταῦθα γὰρ τοι (or δὴ, or πον, or καὶ) κεῖνα συγκομίζομαι. Oed. R. 582, ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος. 598. Fr. 98, ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ, | κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά. When once τοι

ΘΗ. ἀλλ' ἐν βραχεῖ' δὴ τήνδε μ' ἐξαιτεῖ χάριν.

ΟΙ. ὄρα γε μὴν· οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε.

ΘΗ. πότερα τὰ τῶν σῶν ἐγγενῶν,\* ἢ 'μοῦ λέγεις;

ΟΙ. κείνοι κομίζειν κείσ' ἀναγκάσουσί με.

ΘΗ. ἀλλ' εἰ θέλοιέν γ',\*\* οὐδὲ σοὶ φεύγειν καλόν.

590

had passed into μοι, the other corruption would follow as a matter of course. Schol: διὰ τοῦ τέλους καὶ τὰ μέσα τοῦ βίου εὐτυχῆσει· προσδοκῶν γὰρ σὺ ὠφεληθήσεσθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβοσκήσεις. Cf. Oed. R. 598, τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.

γάρ μοι. γάρ μου Schol. Perhaps γάρ που.

586. ἀλλ' ἐν βραχεῖ δὴ —. 'Well this is a small (lit. in a small compass) favour indeed you ask.' Schol: βραχὺ δῶρόν με αἰτεῖς, τὸ ἐν Ἀθήναις θάψαι σε. Hermann conjectures, ἀλλ' οὖν βραχεῖαν —. Perhaps ἀλλ' εὐτελεῇ δὴ. But cf. 1581. Ant. 1097, ἐν δεινῷ. Cf. Phil. 26. δὴ om V.

587. ὄρα γε μὴν. 'See to it however, consider for all that.' El. 1242, ὄρα γε μὲν δὴ (μέντοι?), κὰν γυναιξὶν ὡς Ἀρης | ἐνεστιν. Eur. Alc. 1130, ὄρα γε μὴ τι (μὴν μὴ?) φάσμα νερτέρων τόδ' ἦ.

οὐ σμικρὸς, οὐκ. On this emphatic repetition of the negative particle cf. Aj. 970, θεοῖς τέθνηκεν οἷτος, οὐ κείνοισιν, οὐ. Fr. 726, οὐ κόσμος, οὐκ, ὦ τλήμων, ἀλλ' ἀκοσμία —. Arist. Ach. 421, τὰ τοῦ τυφλοῦ φοίνικος; — Οὐ φοίνικος, οὐ, | ἀλλ' —. Od. γ'. 28. οὐ. οὐ (supr. ω) L. ὡς M. οὐκ A. M. R. Ald. οὖν K. L. (the last letter erased by a corr.). S. Elmsl. γὰρ B. T. ἐστ' V. Turn. ἀγών. ἄγων Elmsl. ὅδε. He says this, as foreseeing the struggle on his behalf about to take place. Cf. Oed. R. 108.

588. τὰ τῶν σῶν ἐκγόνων — vulg. 'Meanest thou the impediments that may arise from your own children, or from me?' Cf. 531, τὰ τῆς διαίτης. 649, τὸ τοῦδ' γ' ἀνδρός. El. 261, τὰ μητρός. Observe ἢ 'μοῦ for ἢ τὰμοῦ, as in 606, τὰμὰ κἀκείνων. Theseus wishes to know whether the difficulties of the contemplated struggle will be on the part of (experienced by) himself or Oedipus' two daughters. Schneid., conceiving the vulgate to be contrary to the sense of the passage, as of any breach between Oedipus and his sons Theseus can at present have no knowledge (cf. 599 f.), nor indeed Oedipus himself of the attempt about to be made by the exiled Polynices to win his favour,

reads from conjecture τὰ τῶν σῶν ἐννοῶν κἀμοῦ [cf. 606, τὰμὰ κἀκείνων], 'the relations betwixt thy people (the Thebans) and me,' as if he said, 'Meanest thou that I shall have to undergo a contest with Thebes?' I have adopted Hartung's correction, τὰ τῶν σῶν ἐγγενῶν (i. e. 'relations'). For πότερα in a simple question, without the alternative ἢ in answer, he refers to 334. Phil. 1219.

τὰ M. δὲ B. T. V. Hart.

ἢ 'μοῦ. I. e. ἢ τὰ ἐμοῦ. Cf. 606.

589. κείνοι. 'They,' the Thebans.

ἀναγκάζουσι vulg. ἀναγκάσουσι B. T. V. Vauv. Elmsl. Dind. Hermann defends the present, and translates, 'illi me reducere illuc jubent.' And Wunder considers ἀναγκάζουσι to be equivalent to κελεύουσι, coll. 898. Eur. Hel. 427. Bacch. 469. Schneid. construes and explains, κείνοι ἀναγκάζουσί με (ᾧστε) κομίζειν (με) κείσε, since it never could be expected that the Athenians (οἱ ἔχοντες) would be required to convey Oedipus themselves out of the country. Translate, 'They will compel you to convey me thither' (to Thebes). The correction ἀναγκάσουσι appears to me necessary. Cf. 396. με. σε Hart.

590. θέλοντά γ' M. Elmsl. θέλοντ' ἂν γ' A. L. Ald. θέλοντ' ἂν B. T. θέλοιεν ἂν V. θέλοιεν Turn. θέλοιέν γ' Br. θέλοντάς γ' Reisig. Doed. Herm. Dind. Wund. ἀλλ' ἂν θέλοντάς γ' Hart. ἀλλ' ἂν θελόντων (!) Schn. Hermann, with whom Wunder agrees, explains the passage thus: 'Quid autem, si, quum te volunt recipere, ne tibi quidem decorum est exsulem esse?' Elmsley thinks that the general sense of the passage is, ἀλλ' ἐθέλω κομίζειν σε ἐκείσε, and as the nearest approach to that sense, reads (with M.) ἀλλ' εἰ θέλοντά γ', comparing Aesch. Suppl. 519, οὔτοι πτερωτῶν ἀρπαγαῖς ἐκδώσομεν. | XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίσιν; i. e. 'but what if —?' For the latter clause he cites Eur. Iph. T. 927, ἔα τὰ μητρός. οὐδὲ σοὶ κλύειν καλόν. Cf. below 1179, ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει | μὴ —. Qu. ἀλλ' οὖν θέλω γωγ'. The exact meaning of the passage is not very clear.



- ΟΙ. ἀλλ' οὐδ' ὅτ' αὐτὸς ἤθελον παρίεσαν.  
 ΘΗ. ὦ μῶρε, θυμὸς\* ἐν κακοῖς οὐ ξύμφορον.  
 ΟΙ. ὅταν μάθης μου, νουθέτει," ταινὺν δ' ἔα.  
 ΘΗ. δίδασκ'· ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν."  
 ΟΙ. πέποιθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά· 595  
 ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἑρείς ;  
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' 'Ελλήνων θροεῖ.  
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἄνθρωπον νοσεῖς ;  
 ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην  
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600  
 πάλιν κατελθεῖν μὴ ποθ', ὥς πατροκτόνω.  
 ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα ;

φεύγειν. 'To refuse, draw back.' Lat. 'detrectare.' Ant. 263.

591. ἤθελον. To remain in Thebes. παρίεσαν. παρήεσαν (or παρή—) K. L. S. παρίεσαν (supr. η) T. 'Did they permit me,' Lat. 'permittebant.' Cf. 765 f. El. 1482, ἀλλὰ μοι πάρες | κἄν σμικρὸν εἰπεῖν. Phil. 661.

592. θυμὸς δ'. δ' om. M. and Stob. Flor. 20, 27. Br. Qu. θυμός γ', or simply θυμός. Cf. however on Oed. R. 379. Phil. 1387, ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς. ξύμφορον. σύμφορος Stob. Brunck compares Aj. 580, κάρτα τοι φιλοῖκτιστον γυνή.

593. μάθης μου, νουθέτει. μάθης, με νουθέτει M. Perhaps rightly.

594. ἄνευ γνώμης. 'Without a knowledge' of the circumstances of the case. For λέγειν Bergk would prefer ψέγειν.

596. τὴν παλαιὰν — γένους. The murder of his father and the incestuous marriage with his mother are meant. Hence we must suppose Theseus to have been made acquainted with those family misfortunes, which having been already treated of above, needed not to be repeated again, as Schneid. observes.

ἐρείς; 'Are you about to mention?' do you mean? So elsewhere τί λέξεις; τί δράσεις;

598. τί γὰρ τὸ μείζον —; 'For what is this thing too great for mortal man to bear that afflicts thee?' Eur. Med. 658, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Matth. § 449. For the addition of the article cf. Eur. Bacch. 492, τί με τὸ δεινὸν ἐργάσει; 875, τί τὸ σοφὸν —; Med. 733, τί σοι τὸ δυσχερές; Herc. F. 151, τί δὴ τὸ σεμνὸν σῶ κατείργασται πόσει;

Arist. Lys. 366, τί μ' ἐργάσει τὸ δεινόν; ἤ. ἡ ὕ (i. e. ἡ οὐ) V.

600. πρὸς — σπερμάτων. Inasmuch as they did not interfere to prevent, as they easily might have done, their father's banishment. Cf. 440 f. For σπερμάτων cf. 1275. Aesch. Suppl. 282, 'Αργεῖαι — σπέρματ' εὐτέκνου βοός. ἔστιν δέ μοι —. 'And it is fated for me never to return again,' &c. Cf. 789, ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς | χθονὸς λαχεῖν &c. The position of the negative is rather observable.

601. κατελθεῖν. 'To return' (from exile to my own land). For such, as is well known, is the signification of this compound verb, as also of κάτειμι and κατάγειν (Aesch. Ag. 1294. 1638). V. Valck. ad Phoen. 430. Pors. ad Med. 1011. Cf. Ant. 200, φυγὰς κατελθών. Lycurg. 168, κατέρχονται οἱ φεύγοντες. Aesch. Ag. 1254. 1637. Sept. 644. Eur. Med. 1011. Plat. Apol. 21 A. An exact explanation of the word is put in the mouth of the cavilling Aeschylus in Arist. Ran. 1165, ἐλθεῖν μὲν ἐς γῆν ἔσθ' ὅτφ μετῇ πάτρας | χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν | φεύγων δ' ἄνῃρ ἤκει τε καὶ κατέρχεται. μὴ ποθ'. Better μὴ ποθ', as in 1522. Cf. on 1365. Or perhaps μηκέθ'.

602. πῶς — δίχα; 'How then will they send for you, with the intention that you shall dwell aloof' (beyond the boundaries of their land? Schol: πῶς δῆτα οὖν μεταπέμψαιντο ἄν σε, εἰ μὴ ἔστι δυνατὸν κατελθεῖν, διὰ τὸ πατροκτόνόν εἶναι; For this sense of ὥστε Wunder refers to Thuc. iv. 37, ἐκήρυξάν τε, εἰ βούλοιντο τὰ ὅπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθη-

- ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει\* στόμα.  
 ΘΗ. ποῖον πάθος δείσαντας' ἐκ χρηστηρίων ;  
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 605  
 ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κἀκείνων πικρά ;  
 ΟΙ. ᾧ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται  
 θεοῖσι γῆρας οὐδὲ κατθανεῖν' ποτε,  
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὃ παγκρατὴς χρόνος.  
 φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος, 610  
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,  
 καὶ πνεῦμα ταυτὸν οὐ ποτ' οὐτ' ἐν ἀνδράσιν'  
 φίλοις βέβηκεν' οὔτε πρὸς πόλιν πόλει.  
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ  
 τὰ τερπνὰ πικρὰ γίγνεται καὶ θις φίλα. 615

ναίσις, ὥστε βουλευσαί τι ἂν ἐκείνοις  
 δοκῇ. Xen. An. v. 6. 26. πεμψαίανθ'.  
 I. q. μεταπεμψαίανθ', 'send for.' So Eur.  
 Hec. 971, τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ  
 δόμων πόδα; Oed. C. 297. 1461. Oed.  
 R. 556. 434. Musgrave proposes, πῶς  
 μέτα σ' ἂν οὖν πεμψ. I should prefer to  
 this, πῶς σ' οὖν μετ' ἂν πεμψαίανθ' —.

603. ἐξαναγκάζει B. L. M. T. V. Dind.  
 Wund. ἐξαναγκάζει A. R. Ald. Which  
 is rightly preferred by Heath. and Vauv.,  
 'quia jam datum oraculum urgebat The-  
 banos.' So also Hart.

604. δείσαντας. δείσαντες B. K. T. V.  
 Which must be referred to πεμψαίαντο.

605. τῇδε πληγῇναι χθονί. 'To be  
 defeated by this land.' Schol. ὑπὸ ταύτης  
 τῆς χθονὸς πληγῇναι. Why not 'in this  
 land?' Cf. 411. Plutarch Mor. p. 217,  
 πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων.

606. τὰμὰ κἀκείνων. Put concisely  
 for τὰ ἐμὰ καὶ τὰ ἐκείνων. Cf. 588.  
 Eur. Ph. 474, τοῦμόν τε καὶ τοῦδε. By  
 ἐκείνων understand the Thebans.

607. Compare with Schneid. the Ho-  
 meric, ἀγήρω τ' ἀθάνατοί τε, ἀθάνατοι καὶ  
 ἀγήρω. Also Ant. 608, ἀγήρω δὲ χρόνῳ  
 δυνάστας κατέχεις (ᾧ Ζεῦ) Ὀλύμπου  
 μαρμαρόεσσαν αἴγλαν.

608. θεοῖσι A. R. Ald. θεοῖς L. S.  
 and (supr. σι) K. θεοῖς τε M. θεοῖς τὸ  
 B. T. V. Perhaps τοῖς θεοῖσι γῆρας.  
 οὐδὲ κατθανεῖν. οὐδὲ μὴν θανεῖν Philostr.  
 V. Ap. vii. 7. Br. Hart.

609. Cf. Aj. 646 f.

610. For ἰσχυρὸς γῆς Coray (ap. Schaef.  
 Melet. p. 46) reads ἰς ψυχῆς, which cor-  
 rection, if not very probable, is at least  
 ingenious. Hart: ἰσχυρὸς νοῦ. Incert. in

Poet. Gnom. ἅπαντ' (?) ἀφανίζει γῆρας  
 ἰσχυρὸν σώματος.

611. Arist. Lys. 406, τοιαῦτ' ἀπ' αὐτῶν  
 βλαστάνει βουλευμάτα.

612. πνεῦμα. 'Spirit,' mind, disposi-  
 tion. The sense it frequently bears in the  
 N. T. "Cf. Aj. 678 f. Aesch. Suppl.  
 27, Ζεὺς δέξαιτο τὸν στόλον αἰδοίω πνεύ-  
 ματι χώρας." SCHN. Shakespeare, Coriol.  
 iv. 4, 'O world, thy slipp'ry turns!  
 Friends now fast sworn, Whose double  
 bosoms seem to wear one heart; — shall  
 within this hour On the dissension of a  
 doit break out To bitt'rest enmity. So  
 fellest foes—by some chance, Some trick  
 not worth an egg (ἐκ μικροῦ λόγου),  
 shall grow dear friends, And interjoin  
 their issues.' ἀνδράσιν K. ἀνδράσι  
 the rest. After ἐν ἀνδράσιν supply πρὸς  
 ἄνδρας, to correspond with πρὸς πόλιν  
 πόλει. Qu. οὐτ' οὖν (—?) ἀνδράσιν. Or,  
 οὐ ποτ' ἀνδράσιν μένει | φίλιος βέβαιον.  
 There is no preposition before πόλει.

613. βέβηκεν. This can hardly be  
 correct. Qu. πέφυκεν, or πέφηεν (so  
 Wakef. ad Eur. Ion. 829), or ἐμεινεν, or  
 καθέστηκε' (or φίλοισιν ἔστηκε'), or rather  
 βέβαιον. Cf. on 612.

614. This and the following verse have  
 been by some suspected as an interpola-  
 tion, betraying the style of Euripides:  
 from which opinion Schneid. with reason  
 dissents. τοῖς δ' ἐν. Perhaps τοῖσι  
 δ' —. So Arist. Ran. 705, ὑστέρω χρόνῳ  
 ποτ' αἰθις εἰς φρονεῖν οὐ δόξομεν. But  
 Trach. 18, χρόνῳ δ' ἐν ὑστέρω. The poet  
 here perhaps has an eye to his own times,  
 as in 580.

615. 'The sweets of friendship become



καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ  
καλῶς τὰ'' πρὸς σέ, μυρίας ὁ μυρίος  
χρόνος τεκνοῦται'' νύκτας ἡμέρας τ' ἰὼν,"  
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα  
δῶρει διασκεδῶσιν ἐκ σμικροῦ λόγου.  
ἴν' οὐμὸς εὖδων καὶ κέκρυμμένος νέκυσ

620

embittered (606), and again ' what was bitter becomes ' friendly.' In other words, ' friendships are dissolved and again cemented.' Cf. Aj. 1359, ἡ κάρτα πολλοὶ νῦν φίλοι καθ' ἑς πικροί. Eur. Hipp. 253, χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνατοὺς ἀνακίρνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχᾶς, | εὖλυτα δ' εἶναι στέργηθρα φρενῶν.

616. Hart: εἰ τανῦν (τὰ νῦν ?) εὐήμερα | καὶ λῶστα πρὸς σέ. Schneid: — τὰ λῶστα (' in most wished for sort,' as τὰ μάλιστα, τὰ κράτιστα &c.). Qu. εἰ τὰ νῦν εὐημερεῖ κάλλιστα &c. Cf. Herod. τοῖσι Κορινθίοις φίλα (' friendly relations ') ἦν πρὸς τοὺς Κερκυραίους.

617. τὰ ed. Lond. i. Musgr. &c. τε (τε ' in rasura ' in L., accord. to Cobet) the mss. τε (subscr. α) πρὸς σε K. τὰ πρὸς σε. ' Its relations with you.' ὁ μυρίος χρόνος. Cf. on 397. Aesch. Pr. 94, τὸν μυριετῇ χρόνον.

617 f. El. 1365, πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, | αἱ ταυτά σοι δειξουσιν, Ἥλέκτρα, σαφῆ.

618. τεκνοῦται. Perhaps τεκνώσει Trach. 94, αἰόλα νῦν ἐναριζομένα τίκτει κατευνάζει τε φλογιζόμενον Ἄλιον. Eur. Sup. 788, χρόνος παλαιὸς πατὴρ ἡμερῶν. SCHN. ἰὼν. ' As it proceeds.' Ant. 1064 f. Cf. Eur. Ph. 1637, καὶ παρθε- νεύου τὴν ἰοῦσαν ἡμέραν | μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει. But there it must mean in a future sense ' the coming ' or ' approaching day.' However ἰέναι is often found in a present sense, as Oed. R. 324. 460. 603. 732, &c. For ἡμέρας τ' ἰὼν qu. ἡμέρας τ' ἴσας, as in the passage from the Electra just quoted.

619. ἐν αἷς. ' In the course of which, when.' Ant. 1066. El. 1365 f. τὰ — δεξ. ' The present harmonious friendship.'

620. δὀρι the older mss. δουρι M. ἐν δὀρι the Triclin. mss. Br. (tacitly). δῶρει Herm. coll. Choerob. ap. Bekk. Anecd. p. 1364. Cf. below 1314. 1386. Δῶρει is an anomalous form, as if from a nominative δῶρος. In the other places where this dative occurs in our author, being at

the end of a trimeter (Oed. C. 1304. Aj. 515. 764. 1056. 1270. Ant. 195. Tr. 240. 478), it is impossible to say which form the poet used: but from Aj. 1056 (where the Schol. gives the v. l. ἐλοιδῶρει, i. e. ἔλοι δῶρει), it is highly probable, as Wunder remarks, that δῶρει was originally found in all. Elmsley hesitates, but thinks ἐν δὀρι may be defended from Eur. Suppl. 593, στρατηλατήσω κλεινὸς ἐν κλεινῷ δὀρι. Hel. 1132, ἐν δὀρι (δῶρει) καὶ πετρίναις | ῥιπαῖσιν ἐκπνεύσαντες. Aesch. Pr. 424, βρέμων ἐν αἰχμαῖς. In Add. however he approves of δῶρει. Cf. Fr. 374 B, Ἄρης δ' ὁ ληστής σὺν δῶρει σὺν ἀσπίδι. Eur. El. 476, ἐν δὲ δῶρει (δὀρι vulg.) φονίῳ &c. Bergk conjectures δῶρη (!). Hart. reads ἄρι (!). Δῶρος has been properly restored for δῶρος τ' below 1525. Hesych: δῶρη καὶ δῶρων, ἀντὶ δόρατα καὶ δοράτων. διασκεδῶσιν. Future. Aesch. Pr. 25, σκεδᾷ. 925. Cf. 1341. Ant. 287. ἐκ σμικροῦ λόγου. ἐκ μακροῦ χρόνου B. T. V. ἐκ σμικροῦ χρόνου (supr. λόγου) A. ' For some trifling reason ' or cause. Cf. 443, ἔπους σμικροῦ χάριν. 1116. 1152. 1163. Phil. 730, τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς λόγου σιωπᾶς; Aj. 1268, οὐδ' ἐπὶ σμικρῷ λόγῳ. Arist. Eccl. 740, οὐδὲν πρὸς ἔπος, ' without any cause.'

621 f. It seems rather unaccountable how from the ambiguous and obscure statement of Ismene v. 411, τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις, Oedipus should be led to deliver such a clear and decided prediction of future hostilities; for in the passage referred to, if correct, there is no positive intimation of such.

ἴνα, ' when, whereupon,' is here a particle of time (χρονικόν) not of place (τοπικόν). Cf. 411. Wunder with Heath explains it of place, ' where.' οὐμὸς — νέκυσ. Ant. 26, τὸν ἀθλίως θανόντα Πολυνείκους νέκυν. Eur. Ph. 1628, τόνδε δ' — Πολυνείκους νέκυν. Aesch. Sept. 1013. Herod. iv. 71, κομίζουσιν ἐν ἀμάξῃ τὸν νέκυν τοῦ βασιλέως. Elmsley without necessity puts a comma after νέκυσ. κέκρυμμένος. ' Buried.' Cf. 1546.

ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,  
εἰ Ζεὺς ἔτι Ζεὺς" χῶ Διὸς Φοῖβος σαφής.

ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺν τὰκίνητ' ἔπη,

ἔα μ' ἐν οἴσιν ἡρξάμην, τὸ σὸν μόνον 625

πιστὸν φυλάσσων, κοῦ ποτ' Οἰδίπουν ἐρεῖς

ἀχρεῖον οἰκητῆρα δέξασθαι τόπων

τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύδουσινί με.

ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη

γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλαι

τοιούδ', ὅτῳ πρῶτον μὲν ἢ δορύξενος

κοινὴ παρ' ἡμῖν αἰὲν ἔστιν ἔστία ;

ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος

Ant. 196, τάφῳ κρύψαι. 25. 285. 1039. Aj. 1040, &c.

622. Aesch. Sept. 736, ἐπειδὴν — αὐτοδάϊκτοι θάνωσι, | καὶ χθονία κόνις πῆρ μελαμπαγὲς αἷμα φοίνιον. 822, βασιλείου δ' ὁμοσπόρου | πέπωκεν αἷμα γαῖ. Similarly Ant. 88, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις. The allusion is to 411.

623. σαφής. 'Clear, true.' I. q. ἀληθής. Hom. Il. iv. 404, ἐπιστάμενος σάφα εἰπεῖν. Quoted by the Schol. Eur. Hipp. 890, εἴπερ ἡμῖν ὥπασας σαφεῖς ἀράς. Hel. 21, εἰ λόγος σαφής. Cf. 793. Qu. εἰ Ζεὺς ἔτ' ἔστι —.

624. For ἡδὺν perhaps ἔστι or οἶδα. τὰκίνητ'. Schol: τὰ ἄρρητα. 'Not to be uttered.' Ant. 1060, ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. Below 1526, ἃ δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ.

625. ἔα μ' —. 'Leave me where I began.' Suffice it for me to have said thus much, that I wish to be harboured in the land, and after death interred. V. 576 f. τὸ σὸν — πιστόν. 'Thy good faith.' Perhaps the construction may be φυλάσσων πιστὸν τὸ σὸν, 'acting thy part faithfully.'

626. Οἰδῖπουν emphatic. Cf. 3. 109.

628. ψεύσουσί με vulg. ψεύδουσίνι με L. Rightly, I think.

629. πάλαι καὶ ταῦτα. Perhaps πάλαι δὴ ταῦτα. Cf. 287. 456 f.

630. ὅδ' ἀνὴρ Ald. ἀνὴρ ὅδ' Br. ὅδ' ἀνὴρ Elmsl. Cf. Tr. 391. Aj. 1268. Eur. Bacch. 449. Hel. 1222. El. 49. Ph. 1650. Several of which passages would not admit of transposition. ὡς τελῶν ἐφ.

Wunder compares Aj. 326, καὶ δῆλός ἐστιν ὥς τι δρασεῖων κακόν. Ant. 242, δηλοῖς δ' ὥς τι σημανῶν νέον. Xen. An. i. 5. 9, δῆλος ἦν Κῦρος ὡς σπεύδων. Lysias p. 441 R, δῆλοι ἔσεσθε ὡς ὀργιζόμενοι τοῖς πεπραγμένοις. Matth. § 569.

631. τίς for τίς Elmsl. εὐμένειαν ἐκβάλαι. 'Lose (forfeit) the good will.' Cf. 636, ἐκβαλῶ χάριν. Phil. 13. Ant. 649.

632. ὅτῳ —. 'To whom in the first place the common hearth of hospitality with us is ever open.' Theseus in these words implies that there existed between himself and Oedipus a close friendly compact, whether contracted in his own day or in the time of their respective ancestors, in virtue of which either party was entitled to a hospitable reception (κοινὴ ἔστία). ὅτῳ Suid. v. δορύξενος. Vauv. Br. &c. ὅτου the mss.

δορύξενος. φιλόξενος L. supr. M. Strictly speaking those were called δορύξενοι, who contracted friendship on the battle-field (Poll. iii. 60), as Glaucus and Diomedes in Homer. See also Alberti ad Hesych. i. 1025. But the word is occasionally used in the Tragedians as meaning no more than the simple ξένος, as here, and El. 45, ὃ γὰρ μέγιστος τυγχάνει δορυξένων. Eur. Med. 670, καὶ μοι γε πάντων φίλτατος δορυξένων. Aesch. Cho. 901, εἰς δόμους δορυξένους (as here δορύξενος ἔστία). 555, ξένος τε καὶ δορύξενος δόμων. Ag. 854. Musgrave (with Kust. ad Suid. l. c.) would read ἢ δορυξένοισι κοινῇ.

634. δαιμόνων. The Eumenides.



γῆ τῇδε κάμοι δασμόν οὐ σμικρόν τίνει.  
 ἀγὼ σεβισθεὶς" οὐποτ' ἐκβαλῶ χάριν  
 τὴν τοῦδε, χώρα δ' ἔμπολιν κατοικιῶ.  
 εἴτ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν  
 τάξω φυλάσσειν· εἴτ' ἐμοῦ στείχειν μέτα  
 τόδ' ἡδὺ—τούτων," Οἰδίπους, δίδωμί σοι  
 κρίναντι χρῆσθαι· τῇδε γὰρ ξυνοίσομαι.

635

640

ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εἶ.

635. γῆ τῇδε. τῇ γῇ τε B. T. V. γῇ τῇ (subscr. α) δὲ K. σμικρόν. μικρόν T. V. and A. pr.

636. ἀγὼ Ald. ἀγὼ Br. Elmsl. σεβισθεὶς. σεβασθεὶς B. T. V. Farn. Qu. ἀγὼ σεβίζων (or σεβόμενος) or ἄγωγε σεβίσας (Ant. 943) or — σεφθεὶς (Fr. 175). ἐκβαλῶ χάριν. Eur. Phil. Fr. ii. μόχθων τῶν πρὶν ἐκχέαι χάριν. Cf. 631.

637. ἔμπολιν Musgr. Both. Reis. Dind. Schn. Wund. Hart. ἔμπαλιν the mss. Elmsley prefers the old reading. Perhaps ἔμπεδον, 'firmly settled.' ἔμπολιν κατοικιῶ, 'will establish him as a citizen.' The word ἔμπολις occurs below 1156. For κατοικιῶ perhaps νιν οἰκιῶ.

638—9. εἰ δ' — εἰ δ'. Read εἴτ' — εἴτ', 'whether — or.' Cf. on 639.

638. ἐνθάδ'. 'Here' at Colonus. τῷ ξένῳ. τὸν ξένον B. V. and T. pr. μίμνειν. This form is used equally with μένειν by the Tragedians, even where the metre does not require it, as Tr. 391. Aesch. Pers. 807. Eur. Iph. T. 1210. So that, as Elmsley remarks, it is not to be classed in this respect with such Ionic forms as μῶνος, ξείνος, πλέων, χέρες &c. σέ. Addressed to the citizens who constitute the Chorus. Cf. 653. Schneid. compares the like words of Pellasgus, Aesch. Suppl. 932 f.

639. εἰ δ'. εἴτ' B. K. L. T. Schol. Rightly. Cf. on 638. ἐμοῦ στείχειν μέτα. To Athens. Schol.: εἰς τὸ ἄστυ. μέτα τόδ'. μέτα. τὸ δ'. B. L. T. &c. Elmsley and others place a comma after μέτα.

640. τόδ' ἡδὺ. For τόδε thus put cf. Trach. 458, τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν. Oed. R. 407. δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως — λύσομεν, τόδε σκοπεῖν. Hor. Sat. i. l. 78, 'An vigilare metu exanimem — hoc juvat?' Schneid. refers to 504. Which however is a dubious example. Bergk conjectures τῷ δ'.

Doed. and Reisig give τόδ' ἡδὺ —, (or —) τούτων &c. Rightly, it would seem. There appears to be a similar aposiopesis Oed. R. 227, εἰ δ' αὖ φοβεῖται τοῦπικλήμ' ὑπεξελεῖν | αὐτὸς καθ' αὐτοῦ —, πείσεται γὰρ &c. After ἡδὺ one expected στείχε, but the construction is suddenly changed by the addition of an apodosis common to both alternatives. Cf. Oed. R. 227. Qu. τόδ' ἡδὺ μᾶλλον. Or ἡδὺν ἐστίν (or ἄστυδ'). Or thus: τό γ' ἡδὺ τούτων (or τούτοις) — χρῆσθαι (sub. αὐτῷ). τούτων —. Qu. τούτοις. 'Of these two courses I permit you to adopt the one you prefer.' Or perhaps τούτῳ γ'.

Οἰδίπους. Οἰδίπου K. L. M. S. 641. κρίναντι. 'Having chosen.' Cf. Oed. R. 640. Κρίνειν here, as elsewhere, means to 'judge preferable, prefer, select.' Cf. on Arist. Eccl. 1155—7. τῇδε γὰρ ξυνοίσομαι. Sub. σοι. 'For I will agree with you therein.' Schol.: συμπράξομαι, ὡς σὺ βούλει. Explained by οὐ γὰρ ἀντιστήσομαι 645. Cf. El. 1465, συμφέρειν τοῖς κρείσσοσιν. Eur. Med. 13, πάντα συμφέρουσ' Ἰάσονι. The middle form of this verb is rare, but occurs Eur. El. 527, ἔπειτα χαλῆς πῶς ξυνοίσεται πλόκος; Her. 919, ξυμφέρεται τὰ πολλὰ πολλοῖς. Arist. Nub. 594. Elmsley (ad Med. 13) doubtfully proposes ξυνοίσομεν.

642. διδοίης — εἶ. Cf. 1435, σφῶν δ' εἶ διδοίη Ζεύς. Oed. R. 1081, τῆς τύχης — τῆς εἶ διδοῦσης. Eur. Iph. A. 390, θεοῦ σοι τὴν τύχην διδόντος εἶ. Pflugk ad Eur. Andr. 751. For the position of εἶ at the end of the line cf. Ant. 904, καίτοι σ' ἐγὼ (σέ γ' εἶ Arndt) τίμησα τοῖς φρονούσιν εἶ. διδοίης. σὺ δοίης conj. Blomf. Ed. Rev. xxxviii. p. 488. coll. Eur. Alc. 1004. Hel. 1421, El. 269. The present tense seems used here, rather than the aorist δοίης, because a continuance of the act is contemplated.

ΘΗ. τί δῆτα χρήζεις ; ἡ δόμους στείχειν ἐμούς ;

ΟΙ. εἴ μοι θέμις γ' ἦν'' ἀλλ' ὁ χῶρός ἐσθ' ὅδε—

ΘΗ. ἐν ᾧ τί πράξεις ; οὐ γὰρ ἀντιστήσομαι.

645

ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.

ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.

ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι."

ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.

ΟΙ. οὗτοι σ' ὑφ' ὅρκου γ' ὥς κακὸν πιστώσομαι.

650

ΘΗ. οὐ τὰν† πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

ΟΙ. πῶς οὖν ποιήσεις ; ΘΗ. τοῦ μάλιστ' ὅκνος σ' ἔχει ;

ΟΙ. ἤξουσιν ἄνδρες—ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.

643. ἡ δόμους K. ἡ δόμους A. Ald. Hart. ἐς δόμους B. T. V. Perhaps ἡ 's δόμους.

644. εἴ μοι θέμις γ' ἦν. 'Yes, if it were lawful.' Sub. ἔστειχον ἂν. Wunder, Em. Trach. p. 61, proposes εἴ μοι θεμίστ' ἦν. Cf. on Phil. 812. Qu. εἰ γὰρ θέμις γ' ἦν. Perhaps μοι crept into the text from the margin, and displaced γάρ. The latter word however is far more necessary than the former. For εἰ γὰρ, 'utinam,' v. Oed. R. 80. El. 1416 &c. ὁ χῶρός ἐσθ' ὅδε —. Colonus. Cf. 52 f. We must not however

suppose him to speak with too nice particularity; for, as Musgrave observes, the place of his interment is at some distance from where he is now seated.

646. κρατήσω. When dead, inasmuch as my remains will insure to you the victory over your enemies (the Thebans). Theseus, not comprehending the real meaning of his words, supposes him to allude to the attempt about to be made to carry him off. But in this attack Oedipus did not feel the same confidence, for he feared they would succeed. From Schneid. After ἐκβεβληκότων a comma should be placed if the sentence is continued 648.

647. I. e. μέγα ἂν εἴη τὸ δῶρημα τῆς συνουσίας, ὃ λέγεις. Perhaps μέγα γε λέγεις. For δῶρημα cf. Phil. 117. The Schol. explains τῆς συνουσίας by τῆς ἐνταῦθα διατριβῆς. Cf. 63.

648. Schol: εἰ ἐμμενεῖ σοι τὰ ἐπαγγελθέντα. The gift will be forthcoming 'if only you stand to the performance of what you promise.' Literally, 'if only those things, which thou promisest, will continue with you fulfilling (them) to

me.' The participle τελοῦντι (ὥστε τελεῖν) is put in the same manner as in Oed. R. 863, εἴ μοι ξυνείη φέροντι μοῖρα &c. 317. I do not however take τελοῦντι to be the future, with Reisig. Schneid. compares Oed. R. 317. 863. Aesch. Pr. 534, ἀλλὰ μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη. Perhaps εἴπερ γ', ἄπερ φῆς, ἐμμενεῖς τελουμένοις (sub. τοῖς), or — τελεῖν ἐμοί. Or εἴ σοί γ' ἄπερ φῆς ἐμμενεῖ τελεῖν ἐμοί. ἐμμενεῖ. ἐμμενεῖ B. T. V. ἐμμένοι (whence?) Steph. Cant.

649. 'Be assured as far as depends on me: never will I betray you.' τὸ τοῦδέ γ' ἀνδρός. 'As far at least as depends on me.' I. q. τό γ' ἐπ' ἐμέ. Perhaps τὸ τοῦδε τὰνδρός. προδῶ L. Farn. προδῶ Ald. Turn. προδῶ is right, τοῦδε ἀνδρός being equivalent to ἐμοῦ. Cf. 1329. In L. and Farn. the stop is put after θάρσει, not after ἀνδρός.

650. 'In any case I will not bind you, as a base man, by an oath.' The force of the middle is obvious. πιστώσομαι. 'Will pledge, bind.' ὑφ' ὅρκου the same as ὅρκῳ. Cf. Phil. 811, οὐ μὴν σ' ἔνορκόν γ' ἄξιῳ θέσθαι, τέκνον. 72. Oed. R. 369. Whence one might wish to substitute here ἔνορκον for ὑφ' ὅρκου.

651. Schol: οὐκ ἂν πλεόν λάβοις ὀρκίσας με ἢ λόγῳ πιστεύσας. 'You certainly would not gain any thing more (if you did so bind me) than by my mere word.' οὐκ οὖν. I would read οὐκ ἂν or rather οὐ τὰν. Burges (ad Eum. 421) proposes ὅρκῳ. Qu. ὅρκῳ πλεόν τὰν οὐδὲν ἢ λόγῳ φέροις.

652. Bergk conj: πῶς οὖν ; ποιήσεις ;

653. ἄνδρες. ἄνδρες the mas. Which would also be good. The Thebans are



ΟΙ. ὄρα με λείπων—ΘΗ. μὴ δίδασχ' ἅ χρή με δρᾶν.

ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοῦμόν οὐκ ὀκνεῖ κέαρ. 655

ΟΙ. οὐκ οἶσθ' ἀπειλὰς—ΘΗ. οἶδ' ἐγὼ σε μὴ τινα

ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.

πολλαὶ δ' ἀπειλαὶ πολλὰ δὲ μάτην ἔπη"

θυμῷ κατηπείλησαν ἄλλ', ὁ νοῦς ὅταν

meant, who he expects will come to carry him off to Thebes. τοῖσδ'. The Chorus. ἔσται μέλον. 'It will be (and continue to be) an object of care,' stronger than μελήσει. (Cf. on Oed. R. 577, γήμας ἔχει.) So 1433, ἔσται μέλουσα. Pind. Fr. 127, εὐθυμία τε μέλων εἶην.

654. ὄρα με λείπων —. 'See, if you leave me —.' Supply, 'lest you cause me to be carried off.' Or we may translate, 'See to it that thou leavest me.' Bothe supplies, μὴ ἐκείνοι ἀπάξουσιν.

655. ὀκνοῦντ' ἀνάγκη. Schol: οὐ νεμεσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω τὸν φοβούμενον γὰρ ἀνάγκη ταῦτα λέγειν. Gl. A: διδάσκειν δηλονότι. Translate, 'He that fears must do so,' be importunate in advising &c. 'But my heart,' replies the chivalrous monarch, 'knows no fear.'

656. οὐκ οἶσθ' ἀπειλὰς. οὐκ οἶσθ' ἀπειλὰς; Elmsl.

657. πρὸς βίαν ἐμοῦ. 'In spite of me.' Aj. 1327, πρὸς βίαν θάψειν ἐμοῦ.

658. πολλὰ δ' ἀπειλαὶ Ald. and the mss. 'For many threats (i.e. many threatening persons) ere this have from anger threatened rashly many things.' Which expression however is very harsh and unnatural. Schol: πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ, πέψαντες τὸν θυμὸν καὶ τὸν καθεστηκότα νοῦν ἀναλαβόντες ἐπαύσαντο τῶν ἀπειλῶν. Who seems to have read θυμῷ. Musgrave conjectures: πολλὰς δ' ἀπειλὰς, πολλὰ δὲ μάτην ἔπη | θυμῷ κατηπείλησαν (coll. Plutarch. Coriol. init. θυμοῖς τε αὐτὸ πάλιν χρώμενος ἀκράτοις). Vaun: πολλὰς δ' (γ'?) ἀπειλαί, πολλὰ δὲ μάτην ἔπη | θυμῷ κατηπείλησαν &c. (Cf. Ant. 1252, ἡ μάτην πολλὴ βοή.) Brunck: πολλὰς δ' ἀπειλὰς, πολλὰ δὲ μάτην ἔπη | θυμὸς κατηπείλησεν. Toup ii. 32: πολλοὶ δ' ἀπειλὰς — θυμῷ κατηπείλησαν. Elmsley conjectures: πολλὰς δ' ἀπειλαί (εἰσίν), πολλὰ δὲ μάτην ἔπη | θυμῷ κατηπείλησαν (οἱ Θηβαῖοι). Trollope: πολλοὶ δ' ἀπειλὰς — (with Suid. and coll. Schol.).

Hart: πολλοὶ δ' ἀπειλῶν πολλὰ δὲ —. Dind. with the Schol. explains πολλὰς ἀπειλαί in the sense of πολλοὶ ἀπειλοῦντες, the threats being put by a poetic license for the person who utters them, as Aeschylus says of Capaneus Sept. 425, κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ. Similarly Ant. 1350, μεγάλοι δὲ λόγοι | μεγάλας πληγὰς τῶν ὑπεραύχων | ἀποτίσαντες | γῆρα τὸ φρονεῖν ἐδίδαξαν. But, as Schneid. justly remarks, to predicate κατ' ἀπειλεῖν of ἀπειλαί seems hardly worthy of Sophocles. I therefore feel rather disposed to accept his ingenious emendation, πολλοὶ δὲ πολλοῖς πολλὰ δὲ —, by which we have a parechesis restored specially well suited to the sarcastic tone of the speaker: "for," as he observes, "it is not without a meaning in reference to his own times that Sophocles puts these ironical words into the mouth of Theseus." For the repetition of the same word he refers to Eur. Bacch. 893, ἐτέρᾳ δ' ἕτερος ἕτερον ὄλβῳ παρήλθεν. Gorg. Helen. 95 R. ὅσοι ὅσους περὶ ὄσων πείθουσιν. 100, πολλὰ πολλοῖς πολλῶν ἔρωτα ἐργάζεται. Dem. p. 800, 13, ἅπαντες ἅπασιν πάντα τὰγαθὰ εὐχονται. Qu. πολλοὶ δ' ἀπειλαῖς —. Or πολλοὶ γὰρ ἤδη —. Or perhaps thus: ΟΙ. πολλὰς δ' ἀπειλαί. ΘΗ. πολλὰ δὲ πολλοὶ μάτην | θυμῷ κατηπείλησαν. And so, I suspect, read the Schol., who explains: πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ — ἐπαύσαντο τῶν ἀπειλῶν. The gloss ἔπη (on πολλὰ) had usurped the place of πολλοί. We should then translate: 'but their threats are many.' &c.

659. θυμὸς κατηπείλησεν Br. But cf. on v. prec. Perhaps θυμῷ δ' ἐπηπείλησαν. θυμῷ. 'In or from anger.' Cf. 1625. ὁ νοῦς — γένηται. 'When their mind becomes itself again,' when their senses return. Arist. Vesp. 642, σκορδιῶνται κάστιν οὐκ ἐν (ἔθ'?) αὐτοῦ. Phil. 950, ἀλλὰ νῦν ἔτ' (ποτ'?) ἐν σαυτῷ γενοῦ. Elmsley quotes Eur. Ph. 363, λόγοισι χαίρει, τὸν δὲ νοῦν ἐκέει' ἔχει. 1427, τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκέισε δέ.

αὐτοῦ γένηται, φροῦδα τὰπειλήματα. 660  
 κείνοις δ' ἴσως κεί δειν' ἐπερρώσθη" λέγειν  
 τῆς σῆς ἀγωγῆς," οἶδ' ἐγὼ, φανήσεται  
 μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.  
 θαρσεῖν μὲν οὖν ἐγὼ σε† κᾶνευ τῆς ἐμῆς"  
 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε" σε 665  
 ὅμως δὲ κᾶμοῦ μὴ παρόντος οἶδ' ὅτι  
 τοῦμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας στρ. α'.

660. αὐτοῦ. αὐτοῦ Elmsl. αὐτοῖς Troll.

661. κείνοις δ'. κείνων δ' B. κείνοισι Schol. Qu. κείνω (κείνωι, Creon), which will agree better with ἐπερρώσθη. Hermann refers κείνοις (i.e. the Thebans) equally to ἐπερρώσθη and φανήσεται, and renders: "Si illis eo crevit fiducia ut gravia de te reducendo minarentur." Wunder likewise refers κείνοις both to ἐπερρώσθη and to φανήσεται, and explains κείνοις ἐπερρώσθη λέγειν as equivalent to κείνοι ἐπερρώσθησαν ὥστε λέγειν (?), coll. Matth. Gr. 297. n. 2. Elmsley writes: κείνοις δ' ἴσως, κεί δειν' — ἀγωγῆς, &c. Schneid. explains the passage κείνοις δ' ἴσως, καὶ εἰ ἐπερρώσθησαν ('ventured') ὥστε δεινὰ λέγειν &c. ἴσως. 'Perhaps,' said ironically. Cf. Arist. Nub. 1322, ἴσως δ' ἴσως βουλήσεται | κᾶφνον αὐτὸν εἶναι. ἐπερρώσθη. ἐπερρώθη K. Elmsley explains ἐπερρώσθη by ῥώμην ἔλαβεν (sc. ὥστε δεινὰ λέγειν), 'took courage.' Qu. ἐπερρωσθεν, as κατένασθεν in Arist. Vesp. 662. Or ἔτη ῥώμη ('confidence').

662. τῆς σῆς ἀγωγῆς. 'Concerning your abduction.' I see no great difficulty, as Wunder does, in the genitive thus used. Schol: λείπει ἡ περί. Cf. 355, ἃ τοῦδ' ἐχρήσθη σώματος. 513. 694. Tr. 1122. 928, and on 307. 436 below. Schneid. suggests σὴν εἰς (why not then εἰς σὴν?) ἀγωγὴν, coll. 758. Aj. 128.

663. πέλαγος. 'Sea' of trouble and difficulty. A proverbial expression, for which Bothe compares Athen. i. 13, εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων. Trach. 118. Aesch. Prom. 748. So κακῶν πέλαγος Eur. Hipp. 817. Suppl. 826. Add below 1746. πλώσιμον. 'Navigable.' I. q. πλώϊμον (Thuc. i. 7). Schol: εὐδιάβατον. Aesch. Suppl. 479, ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον ('easy to pass through'). Eur. Hipp. 820 f.

664. μὲν οὖν ἔγωγε vulg. Qu. μὲν οὖν σ' ἔγωγε (or ἐγὼ σε). κᾶνευ τῆς ἐμῆς γνώμης. 'Even without my opinion being given.' El. 547, δοκῶ γὰρ, εἰ καὶ σῆς δίχα γνώμης λέγω. Below 816, κᾶνευ τοῦδε λυπηθεὶς ἔσει. Porson, Praef. Hec. p. xl, considers this verse requires some correction, because of the long syllable before the final cretic. But I do not think the verse really offends his canon, inasmuch as ἄνευ is as closely connected with τῆς, as τῆς with ἐμῆς. In fact the whole κᾶνευ τῆς ἐμῆς γνώμης is pronounced together without any pause whatever. V. Elmsl. ad Ach. 798. Herm. El. D. M. p. 113 f. Porson himself (ap. Kidd. p. 194) conjectured — κᾶνευγε τῆς ἐμῆς ἐγὼ &c. Burney: ἔγωγ' ἄνευθε τῆς ἐμῆς | γνώμης (coll. Aesch. Pers. 607). Dobree: κᾶν ἄνευ γ' ἐμῆς. We might read, καὶ γνώμης ἄνευ (or ἄτερ or δίχα) | ἐμῆς, or καὶ γνώμης ἄνευ | ἐμῆς, or θαρσεῖν μὲν οὖν κᾶνευθε (κᾶτερθε) τῆς ἐμῆς σ' ἐγὼ | γνώμης.

665. γνώμης. Perhaps ῥώμης, 'support.' γνώμης ἐπαινῶ. Qu. γνώμης σ' ἐπαινῶ, as the pronoun is required. Cf. on 664. ἐπαινῶ. 'I advise.' I. q. παραινῶ. El. 1322, σιγᾶν ἐπήνεσα. Ant. 1102. Eur. Andr. 552, ἀνηβητηρίαν | ῥώμην ἐπαινῶ λαμβάνειν, εἴπερ ποτέ. Bekk. Anecd. p. 358, 28: Αἰνῶ παραιτοῦμαι. Σοφοκλῆς καὶ ἐπαινῶ (Σοφοκλῆς καὶ ἐπαινῶ Reisig). Which perhaps refers to this place. Φοῖβος — σε. Cf. 86 f. Theseus either infers this from 623, or we must suppose a report to this effect to have reached his ears. προὔπεμψε.

προὔτρεψε T. Farn. Schol. for v. r. Neue compares 1667. El. 1155. 1158. Ant. 1288. Phil. 105. 1205.

666. ὅμως δὲ —. 'And albeit I am not present.' Cf. on Aj. 15.

668—719. In this beautiful ode the poet skilfully by the mouth of the Chorus



ἴκου τὰ κράτιστα γᾶς" ἔπανλα,  
 τόνδ'† ἀργῆτα" Κολωνόν, ἐνθ'  
 ἂ λίγεια μινύρεται  
 θαμίζουσα μάλιστ' ἀηδών  
 χλωραῖς ὑπὸ βάσσαις,  
 τὸν οἰνώπα νέμουσα" κισσὸν

670

gives a glowing description of his own Colonus, and incidentally is led to expatiate on the glories of Attica in general.

668. Schol. on 711: περὶ τὰ τρία ταῦτα κεφάλαια μάλιστα διατρίβουσι τοῦ ἐγκωμίου, ὅτι εὐφορος ἡ χώρα, καὶ ὅτι ἱππικοὶ οἱ Ἀθηναῖοι, καὶ ὅτι ναυτικοί. Sophocles, when tried by his sons on the charge of imbecility from old age, as incapable of managing his private affairs, is reported to have recited to his judges this ode, which he had recently composed, and to have asked if they thought it seemed like the production of a man of infirm intellect. Upon hearing it they were satisfied that the charge was a mere calumny, and at once acquitted him. V. Plut. Mor. p. 785 a. Cicer. Caton. 7. Lucian. Macrob. 24. Appul. Apol. ii. 479, ed. Oud. Val. Max. viii. 7. 12. The fabricator of this narrative seems to have been Satyrus the peripatetic, a writer of little credit. V. Script. Vit. Soph. and Schol. Arist. Ran. 73. εὐίππου. Cf. 711.

669. Connect closely τὰ κράτιστα γᾶς ἔπανλα, 'the choicest abode in the land,' to which is joined a second genitive, χώρας. "γᾶς ἔπανλα," says Schneid., "together form one notion, 'abiding places,' as τάφων χώματα γαίας Eur. Suppl. 54, κελαινὸς Αἴδος μυχὸς χθονὸς Aesch. Pr. 432. Dependent on this τᾶσδε γᾶς (of Attica)." So 1661, τὸ νερότερον — γῆς — βάθρον. Phil. 489, τὰ Χαλκιδόντος Εὐβοίας σταθμά. For κράτιστα γᾶς Hartung with much probability gives κράτιστ' ἐμᾶς. ἔπανλα. 'Abodes.' Cf. Oed. R. 1138.

670. τὸν vulg. τὸν γὰρ T. τόνδ' Liv. a. Which latter is probably right. ἀργῆτα. 'White, chalky.' Schol: λευκόγειον. Euphorion Fr. 52, γήλοφον εἰς ἀργῆτα (of this same Colonus). So in Homer Il. ii. 647, ἀργινόντα Λύκαστον &c. And ἀργινόντα Κάμειρον. Schneid. adds Pind. P. iv. 8, ἐν ἀργινόντι μαστῶ (of Cyrene). Fr. 111, ἀργεῖλοφος κολῶνα (of Locri Epizephyrii). The soil of Attica in general was of a light and thin quality, λεπτόγειος, as Thucydides describes it i. 2.

And as a light, and in particular a chalky soil, is favourable to the production of the olive (Theophr. de C. Pl. ii. 5, ἡ σπιλάς, καὶ ἔτι μᾶλλον ἢ λευκόγειος ἐλαιοφόρος. Colum. v. 8), hence it was that the region of Attica was so renowned for the productiveness of that tree. For ἀργῆτα qu. ἀργῆντα (ἀργῆντα). Cf. on Trach. 675.

671. ἐνθ' ἂ Porson &c. ἐνθα the mss. and Plutarch l. l. μινύρεται. The ὦ long. Cf. Aesch. Ag. 16, ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ. Arist. Eccl. 875, μινυρομένη τι πρὸς ἐμαντὴν μέλος. Thesm. 106. But μινύριζειν Arist. Vesp. 219. Av. 1414. Cf. Il. xix. 5, κλαίοντα λιγέως.

672. θαμίζουσα. 'Frequenting.' ἀηδών. Cf. 17.

673. χλωραῖς ὑπὸ βάσσαις. 'Beneath the verdant glens.' Ant. 1133, χλωρά τ' ἄκτὰ πολυστάφυλος. Aj. 198, ἐν εὐανέμοις βάσσαις. Ovid. Fast. iv. 427, 'Valle sub umbrosa locus est' &c. βάσσαις, βήσσαις Suid. v. μινύρεται.

674. οἰνώπ' ἀνέχουσα T. Farn. Br. οἶνωπ' (οἶνον' M.) ἀνέχουσα most mss. οἰνώπαν ἔχουσα B. V. οἰνώπην ἔχουσα Erf. Hart. οἰνώπα νέμουσα Dind. Wund. Bergk conjectures οἰνώπ' ἀλέγουσα (coll. Pind. Ol. x. 15). The Schol. absurdly explains οἰνώπ' ἀνέχουσα by ἄνω ἔχουσα or ὑπὲρ ἑαυτὴν ἔχουσα, quoting in confirmation a passage from the Lycurgus of Aeschylus, ἄκουε δ' ἂν οὐδ' ἔχων, where however ἀνέχων means rather 'arrigens.' Ἀνέχειν is certainly used occasionally in the sense 'to uphold, to honour' (Aj. 212, ἐπεὶ σε λέχος δουριάλατον | στέρξας ἀνέχει θούριος Αἴας. Eur. Hec. 123, τῆς μαντιπόλου βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων. Pind. P. ii. 48, ὅς (θεὸς) ἀνέχει ποτὲ μὲν τὰ κείνων &c.), but here that signification seems hardly suitable. Schneid. however explains it so: 'upholding, seeking by preference, loving.' Perhaps τὸν οἰνώπα ναίοντα (αἰ) —. Which however is rather too prosaic. The true reading, I doubt not, is that restored by Dind., οἰνώπα νέμουσα (i. e. νέμουσα, 'occupying,' frequenting. Oed. R. 579,

καὶ τὰν ἄβατον θεοῦ  
 φυλλάδα μυριόκαρπον ἀνήλιον"  
 ἀνήνεμόν" τε πάντων  
 χειμώνων· ἔν' ὁ βακχιώτας  
 αἰεὶ Διόνυσος ἐμβατεύει  
 θείαις\* ἀμφιπολῶν" τιθήναις·  
 θάλλει δ' οὐρανίας ὑπ' ἄχνας  
 ὁ καλλίβοτρυς κατ' ἡμαρ" αἰεὶ  
 νάρκισσος, μέγалаιν θεαῖν

675

680

ἀντ. α'.

Herod. iv. 191. Thuc. v. 42. Pl. xx. 8, &c.). Cf. Eur. Tro. 1088, οὐράνια νέμονται (οὐράνι' ἀνέχοντα Pors.). οἰνώπα. I. q. οἰνωπόν. V. Pors. ad Med. 1363. 'Of the colour of wine, dark red, purple.' Lat. 'crocceum.' For of such a colour are the flower and berries. V. Heyne ad Virg. Ecl. iii. 36. Pliny xvi. 34 mentions three kinds of ivy, "candidam hederam, nigram et helicem."

675. ἄβατον. 'Untrodden.' Eur. Ph. 1765, Βρόμιος ἵνα γε σηκὸς ἄβατος ὕρεσι Μαινάδων. θεοῦ. Of Bacchus. "In like manner," observes Schn., "Poseidon is first merely hinted at in the expression μέγας δαίμων (709), before he is named."

676. φυλλάδα μυρ. 'Grove rich in fruit.' Cf. 16 f. Elmsley understands this of the bay-tree, mention of which is made above (17) as abounding in this quarter, and which is called πάγκαρπος Oed. R. 83. Hermann and Wunder with greater probability explain it in general of any kind of trees or shrubs usually planted in sacred groves. Cf. Trach. 754, ἐνθα πατρώφ Διὶ | βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα. Phil. 33. Eur. Suppl. 258. ἀνήλιον (ἀνάλιον T. pr.). 'Shut out from the sun, shaded.' Borrowed, as noticed by Eust. p. 1547, from Hom. Od. ε'. 478, τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάει μένος ὑγρὸν ἀέντων, | οὐδέ ποτ' ἡέλιος φαέθων ἀκτίσιν ἔβαλλεν. Cf. Tr. 147 f.

677. ἀνήνεμον — χειμώνων. So 786, κακῶν ἄνατος. Cf. on Oed. R. 190. Qu. ἀνάνεμον (as εὐάνεμος Aj. 198. Fr. 341. δυσάμενος Ant. 591).

678. βακχιώτας M. Elmsl. βακχειώτας (—εἰώτας K. —εἰώπας V.) the rest. Cf. Oed. R. 1105, and on Ant. 154.

679. ἐμβατεύει. 'Treads,' haunts, frequents. Cf. Aesch. Pers. 448, Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι. (Blomf. Gl. 455.) Eur. Rhes. 225, Λυκίας νῆδον ἐμ-

βατεύων Ἀπολλων. Hesych: Ἐμβατεύσαι. τὸ κατέχειν ἢ καρποῦσθαι χωρίον.

680. θείαις the mss. Schn. θεαῖς Elmsl. Dind. Wund. &c. Cf. on 692. Aj. 881, ἢ τις Ὀλυμπιάδων θεῶν. Said of nymphs.

ἀμφιπολῶν. ἀμφιπόλων A. B. M. V. Ald. ἀμφίπολος Hart. 'In company with,' moving among. Wunder translates it 'peragrans' (?), coll. 1098. Schneid: 'frequenting in the midst of the nymphs.' Qu. θείαις σὺν προπόλοις τ., or σὺν ταῖς (or θεαῖς) ἀμφιπόλοις τ. Eur. Iph. T. 1114, τὰς ἐλαφοκτόνου θεῶς ἀμφίπολον κοῦραν. Ἀμφιπολεῖν usually governs an accus., in the sense of 'to guard, foster.'

τιθήναις. Pl. vi. 132, μαινομένοιο Διωνύσοιο τιθῆναι. Eur. Cycl. 4, ᾧ Βρόμιε — Νύμφας ὀρείας ἐκλιπῶν ὥχου τροφούς.

681. οὐρανίας ὑπ' ἄχνας. I. e. δρόσου. 'By the dew of heaven,' falling on the heights of Colonus; while the plains below (685) are irrigated by the waters of the Cephisus. Tr. 848, δακρύων ἄχναν. Fr. 48, ἄχνην Λυδῆς κερκίδος.

682. ὁ καλλίβοτρυς — νάρκισσος. 'The beautifully clustering (thickly flowering) narcissus.' Lat. 'pulcricomus. V. Salmas. Exerc. Plin. p. 71. Virg. Georg. iv. 122, 'Comantem | narcissum.' Hence Hom. Od. vi. 230, καδδὲ κάρητος | οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας. Hymn. Cer. 8, νάρκισσόν θ' — τοῦ καὶ ἀπὸ ρίζης ἐκατὸν κάρα ἐξεπεφύκει. Sophocles follows the tradition of his native place concerning the rape of Ceres. See Pamphos ap. Paus. ix. 31. 6. κατ' ἡμαρ αἰεῖ.

'Ever day by day.' Eur. Tro. 407, αἰεὶ κατ' ἡμαρ. Phil. 797, αἰεὶ καλούμενος — κατ' ἡμαρ. Herod. ix. 38, αἰεὶ ἀνὰ πᾶσαν ἡμέρην. ἡμαρ. ἡμαρ Reis. Elmsl.

683. μέγалаιν θεαῖν. I. e. Ceres and Proserpine, who are usually thus designated. Paus. viii. 31, τὸ δὲ ἕτερον — θεῶν ἱερὸν τῶν μεγάλων αἰεὶ εἰσιν αἰεὶ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. iv. 14.



ἀρχαῖον στεφάνωμ', ὃ τε  
 χρυσαυγῆς κρόκος· οὐδ' αὔπνοι  
 κρῆναι μινύθουσιν  
 Κηφισοῦ νομάδες" ῥέεθρων,

685

In speaking of the narcissus as forming the favoured chaplet of these two goddesses, the poet had an eye no doubt more particularly to Proserpine, who, as report went, had a special fancy for this flower (as Ceres had for the crocus), and occupied in the gathering of which she is stated to have been carried off by Pluto. See a learned note of the Schol. (who however wrongly proposes to read *μεγαλᾶν θεᾶν*). Pamphos ap. Paus. ix. 31. 6. Hom. Hymn. in Cer. 6. Clem. Alex. Paed. ii. p. 213, ὁ γοῦν Σοφοκλῆς τὸν νάρκισσον ἀρχαῖον μεγάλων θεῶν (sic) στεφάνωμα προσεῖπε, τῶν χθονίων λέγων. Paus. Mesen. p. 281, τὰ ὕργια κομίζων τῶν μεγάλων θεῶν Καύκων ἦλθεν ἐξ Ἑλευσίνος. Quoted by Musgrave. In Euphorion Fr. 52 the Eumenides, who conduct Oedipus to Colonus, are represented as *ναρκίσσου ἐπιστεφέες πλοκαμίδας*. "Our poet," says Schneid., "initiated in the mysteries of Eleusis, greets in passing the Eleusinian goddesses: a transition the more natural, as Dionysos (according to Pind. Isthm. vi. 3, *πάρεδρος Δαμάτερος*) is *μέδων παγκόνοις Ἑλευσινίας Δηοῦς ἐν κόλποις* Ant. 1119. Moreover in the immediate vicinity of the scene of our play was the *ἱερὰ ὁδός*, which led to Eleusis (900 f.); and according to the local tradition it was either near to Eleusis on the Cephissus (Paus. i. 38. 5), or hard by Colonus, that Persephone was carried off by Aïdoneus. See on 1590 f." *θεαῖν*. Qu. *θεοῖν*.

684. ἀρχαῖον στεφ. "Because," says Schneid., "according to the legend, from that time forth the goddesses eschewed wreaths of flowers, and crowned themselves only with ears of corn."

685. ὃ τε χρυσαυγῆς κρόκος. Meleager Epigr. ii. 7, *χρυσάνθης κόμαισι κρόκος*. Elsewhere it is called *ξανθόθριξ*, Lat. 'ruber' or 'luteus.' Reisig. The Schol. informs us that the saffron was Ceres' favourite flower, and adds that Sophocles in his Niobe expressly dedicates this flower to her. *κρόκος*. The saffron or 'crocus sativus.' This flower, together with the hyacinth, narcissus, and others, is mentioned in the Homeric Hymn to Ceres, as gathered by her. Schneid. also reminds us that at the Thesmophoria, the

feast of Ceres and Proserpine, the women wore saffron-coloured gowns (*κροκωτοῦς*), no doubt as a compliment to the goddess.

685 f. οὐδ' —. Construe οὐδὲ αὔπνοι κρῆναι ῥέεθρων Κηφισοῦ νομάδες μινύθουσι, 'nor do the ceaseless springs that supply the rills of the Cephissus fail as they roll on in their course.' Or perhaps we should connect Κηφισοῦ νομάδες (κρῆναι) ῥέεθρων, 'that feed (as tributaries) the streams of the Cephissus.' So νέμειν χόλον El. 176. *νεμομένας* (ἵππους) Herod. viii. 115. So νέμεσθαι πρόσω (of an ulcer) Herod. iii. 133. ἐπινέμεσθαι (of fire) v. 101. Brunck explains νομάδες, 'agrum pererrantes.' Hermann thinks it may mean, 'largely supplied.' From its position in the sentence I should rather feel disposed to connect it with ῥέεθρων Κηφισοῦ. Or is the true reading νομάδος or rather νομάδων? Our poet, when writing this, seems to have had his eye upon Eur. Med. 813—9, τοῦ καλλινάου — *ξυνεργούς*. In either poet, as Elmsley observes, mention is made of Aphrodite, the Muses, and the Cephissus. For other apparent imitations by Soph. cf. on El. 1415. αὔπνοι. 'Sleepless, ceaseless.' Or αἰνῶ, 'everflowing' (i. q. αἰέροντοι). Perhaps, *ἄνυδροι*, 'dry' (constr. with μιν).

686. μινύθουσιν. 'Cease, fail.' Μινύθειν in the sense of 'to waste or pine' occurs also Aesch. Sept. 920. Eum. 375. Hom. Il. ρ'. 738, μινύθουσι δὲ οἴκοι. But actively Il. ο'. 493. Strabo on the contrary asserts, ὁ μὲν Κηφισὸς — *χειμαρῶδης τὸ πλεόν, θέρου δὲ μειοῦται* (as here μινύθουσι) *τελέως*.

687. νομάδες. I. e. *νεμόμεναι*, 'wandering, meandering.' Lat. 'agrum pererrantes,' as Brunck and Dind. explain, the latter referring to Strabo ix. p. 400. Musgrave would read *γονάδες*, adducing Hesych: *γονάδες· μητέρες*. Eur. Hec. 452, *ὕδατων πατέρα* (of the river Apidanus). Ovid. Fast. 572, 'Teque, future parens Tybri potentis aquae.' We might also correct *τοκάδες* (as *ἠκντόκων* 689). With the κρῆναι νομάδες ('oberrantes') Schneid. compares the modern Greek *νομαί*, the term still used by the peasants to denote the channels that are carried from the Cephissus for the purpose of irrigation over the adjoining gardens and meadows, a cus-

ἀλλ' αἰὲν ἐπ' ἡματί'  
 ὠκυτόκος πεδίῳ ἐπινίσσεται  
 ἀκηράτῳ ξὺν ὄμβρῳ  
 στερνούχου χθονός· οὐδὲ Μουσᾶν  
 χοροί νιν ἀπεστύγησαν, οὐδ' οὖν\*  
 ἃ χρυσάνιος Ἀφροδίτα.

690

tom mentioned in Virg. Georg. i. 106, 'Satis fluvium inducit rivosque sequentes.' Both the natural rills leading into, and the artificial channels carried out of the Cephissus, are probably meant. Cf. Oed. R. 1350, πέδας νομάδος. Κηφισοῦ. κηφισοῦ B. T. V. So Διόνυσσος for Διόνυσος is found in some copies (A. T. &c.) 679. That the true reading is Κηφισός is shown by Osann ad Marm. Elgin. p. 66. As a collateral argument, Elmsley observes that if the tragedians had used Κηφισός, we should have found in common parlance Κηφιστός, Κηφιστόδωρος, Κηφιστοφών. The duplication of σ is a common error of the librarians, who are apt to write Διόνυσσος, Κρίσσα, Πίσσα, κνίσσα &c. Probably also Παρνασός, not Παρνασσός, is the true reading. The Cephissus, unlike its sister, the Ilissus, runs deep and ever-flowing: hence its springs are here styled αὔπνοι κρήναι.

688. Schol: ἀλλ' αἰε καθ' ἡμέραν, φησιν, ἐπινίσσεται ὁ Κηφισός, ὠκυτόκα ποιῶν τὰ πεδία καὶ ἔγκαρπα. ἐπ' ἡματί (ἅματι Elmsl.). 'Day by day.' Cf. 682. This is an unusual variation of the phrase κατ' ἡμέραν, which frequently occurs in our poet. 'Ἐπ' ἡμέραν we meet with indeed in Fr. 239, τῇδε βάκχειος βότρυν | ἐπ' ἡμέραν ἔρπει. Eur. Ph. 404, ποτὲ μὲν ἐπ' ἡμέραν εἶχον, εἰτ' οὐκ εἶχον ἄν. Cycl. 335, πινεῖν καὶ φαγεῖν τοῦφ' ἡμέραν. Herod. i. 32, τοῦ ἐπ' ἡμέρην ἔχοντος. But the expression ἐπ' ἡματί, though a very unusual one, I have found in Hesiod Op. 43, ῥηϊδίως γὰρ κεν καὶ ἐπ' ἡματί (f. καί χ' ἐνὶ ἡματί) ἐργάσαιο &c. Or ἅμα ἐπ' ἡματί, 'day after day.' The corresponding line is 675, καὶ τὰν ἄβατον θεοῦ. Perhaps therefore, ἐπ' εὐρέων (πεδίῳ), or αἰνᾶος (Herod. i. 93), or αἰνᾶος (Nic. ap. Athen. 61 A. &c.), or αἰέρνυτος (Oed. C. 469). Or ἐφ' ἡμέραν.

689. Schol. L: ἐπινίσσεται ὁ Κηφισός ὠκυτόκα ποιῶν τὰ πεδία καὶ ἔγκαρπα. ὠκυτόκος, 'fertilizing.' Lat. 'foecundans.' So in Aesch. Suppl. 1008, the streams that water the plains of Argos are called πολύτεκνοι (Schol: πρόξενοι πολυτεκνίας). Others understand it in the sense of

'rapidly feeding or replenishing itself.' Qu. ὠκύπορος, 'swiftly gliding.' πεδίῳ ἐπινίσσεται. 'Wanders, or rolls, over the plains.' ἐπινίσσεται B. T. V. ἐπινίσσεται L. M. S. and (supr. σ) K. ἐπινείσεται A. R. Ald. Νέομαι and νίσσομαι have both a present and future signification. Ant. 129, προσνισσομένους.

690. ἀκηράτῳ. 'Pure, fresh.' Cf. 471, χεῦμ' ἀκήρατον. ὄμβρος is here used in its general signification of 'water,' as in Oed. R. 1428. Cf. Ant. 827.

691. στερνούχου χθονός. 'Of the plain (open, flat) country.' So Hesiod. Theog. 117, calls it γαίαν εὐρύστηρνον. Op. 197, ἀπὸ χθονὸς εὐρυοδείης. Erinna in Br. Anal. i. 59, στέρνα γαίας καὶ πολιᾶς θαλάσσης. Schol: πεδιούχου. μεταφορικῶς γὰρ καὶ στέρνα καὶ νῶτά φασι τῆς γῆς τὰ πεδιώδη καὶ εὐρέα, καθάπερ αὖ πάλιν αὐχένος τὰ στενά. Musgrave wrongly connects ὄμβρῳ χθονός, 'running water,' which Euripides calls γαίας παγὰν Ion. 147. The mention of the Muses and Aphrodite is probably made by the poet in allusion to his own poetic genius and inspiration, as due to them. Elmsley refers to Pausan. i. 30. 2, ἔστι δὲ καὶ Μουσῶν βωμὸς, καὶ ἕτερος Ἑρμοῦ, καὶ ἔνδον (τρίτος;) Ἀθηνᾶς. "Similarly Euripides (Med. 830) represents the nine Muses to have been born in Attica, and says of Cypris, τοῦ καλλιπάρου τ' ἀπὸ Κηφισσοῦ ῥοὰς — ἀφυσσαμέναν | χώρας καταπνεῦσαι μετρίας ἀνέμων | ἡδυπνόους αὔρας." SCHN.

692. νιν. Colonus, and in general the land of Attica. οὐδ' ἃ B. M. V. οὐδ' αὖ L. Elmsl. οὐδ' αὖ ἃ T. Bgk. οὐδὲ A. R. Ald. οὐδέ γ' ἃ Br. οὐδὲ | θεὰ Reisig. οὐδὲ μὰν Hermann (retaining θείας in v. str. 680). Which Dindorf also is inclined to approve of. οὐδὲ σὺν (coll. 712. 1557. Oed. R. 159) Schneid. οὐδ' οὖν ἃ Hart. Rightly, I think. Cf. 679. 'Nor yet.'

693. χρυσάνιος. χρυσήνιος B. T. V. 'Golden-reined.' Aphrodite drives her car, as in Sappho's ode; the reins of it being gilded. Pind. Fr. 12, πότνια θεσμοφόρε χρυσανίου (sic). Qu. χρυσαρμάτου. Aj. 847, χρυσόνωντον ἡνίαν (of the sun).



ἔστιν δ', οἶον ἐγὼ γὰς Ἀσίας οὐκ ὄν ἀκούω,† στρ. β'.  
οὐδ' ἐν τῇ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε  
βλαστὸν, 695

φίτυμ'† ἀχείρωτον\*'' αὐτοποιὸν,†  
ἐγχεῶν φόβημα δαΐων,  
ὃ τᾶδε θάλλει μέγιστα χώρα, 700

694—706. These verses contain an encomium on the sacred olive, for which the commentators refer to the Schol. Herod. v. 82. Paus. i. 30. 2.

694. δ' T. δὲ A. B. L. V. Ald. &c.

695. γὰς Ἀσίας. 'In (of) the land of Asia.' Sub. ὅν. Matth. § 377, l. Eur. Tro. 849. So Aj. 424, οἶον οὐτινα στρατοῦ. Ant. 295, ἄνδρες πόλεως. Schneid. makes γὰς Ἀσίας dependent on οἶον (φύτευμα), coll. 355. El. 900, who translates, 'as no growth of Asia.' "Here," he adds, "Asia and Peloponnese mark the east and the west, the poet having already in his thoughts the Persian and the Dorian invaders, whom he is about to mention 702. Similarly in Aesch. Eum. 673, the Areopagus is extolled as ἔρμα τε χώρας καὶ πόλεως σωτήριον — οἶον οὐ τις ἀνθρώπων ἔχει | οὐτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις." οὐκ ἐπακούω vulg. I prefer οὐκ ὄν ἀκούω, or οὐδ' αὖ ἀκούω.

696. "The island of Pelops (in Tyn-taeus, εὐρεῖα Πέλοπος νῆσος) by a venial anachronism is here called Doric, which in fact it did not become until eighty years after the fall of Troy." SCHN. It was in the eightieth year after the capture of Troy that the Dorians in company with the Heraclidae occupied the Peloponnese, Thuc. i. 12. For μεγάλη cf. Eur. Iph. A. 1357, Ἑλλάς ἡ μέγιστη.

697. For Πέλοπος Hartung reads πρίν. Bergk brackets it. πώποτε. ποτε B. T. V. Liv. a. Br. Cf. on 710.

698. φίτυμ' — ἐλαίας. Paus. i. 30. 2 (on the Academia), says: καὶ φυτὸν ἔστιν ἐλαίας, δεύτερον τοῦτο λεγόμενον φανῆναι. Herod. v. 82, λέγεται δὲ καὶ ὡς ἐλαῖαι ἔσαν ἄλλοθι γῆς οὐδαμοῦ κατ' ἐκείνον τὸν χρόνον ἢ Ἀθήνῃσι. This olive was said to have sprung up at the bidding of Minerva, in her contest with Neptune. V. Plin. H. N. xvi. 44. Cic. Legg. i. 1. 2. Serv. ad Virg. Georg. i. 18. "According to the legend," says Schneid., "Athena, in her strife with Poseidon for the possession of the land, caused the first olive-tree to spring up on the Acropolis, from which tree a second was pro-

pagated in the Academy (Paus. i. 30. 2), the parent of those most sacred trees, the Μόριαι (which were a special charge of the Areopagus) in the plain of the Cephissus, especially in the Academy, Arist. Nub. 1001." φίτυμ' Liv. a. φύτευμ' vulg.

Doed. rightly prefers the form φίτυμ' as more poetic, referring to the Schol. ad Aj. 1296. Aesch. Ag. 1281, μητροκτόνον φίτυμα. Φιτεύειν is often changed into the more common form φυτεύειν, as Monk remarks ad Alc. 305. This form also corresponds better with the metre in v. ant. 711. ἀχείρωτον. ἀχείρητον K. L. S. ἀχύρωτον R. Either, 'that springs (or was planted) without the hand of man,' or else 'invincible.' Pollux ii. 154, ἀχείρωτον δὲ Σοφοκλῆς εἶπε τὸ ἀχειρούρητον. Dindorf is of opinion that ἀχείρωτον can mean only 'insuperable, invictum' [ἄμαχον], and therefore adopts the other reading, ἀχείρητον (!). Schneid. also thinks ἀχείρωτον, 'invictum,' would prematurely forestall the thought about to be expressed in 702, and reads in like manner ἀχείρητον (ἀχειρούρητον), which is explained by αὐτόποιον (αὐτόφυτον, from ποία, i. e. πόα?). But there is no such verb as χειρεῖν, and consequently there can be no such verbal adjective as ἀχείρητος. Perhaps ἀχειρίστον, which I find Hartung has given. Or ἀδήωτον, or ἀδήλητον. The olive is called ἀκήρατος Eur. Ion. 1436, θάλλει δ' ἐλαίας ἐξ ἀκηράτου γεγώς. αὐτόποιον vulg. I prefer αὐτοποιὸν, 'self-producing,' i. q. αὐτοφυὲς (Hes. Theog. 813).

699. ἐγχεῶν — δαΐων. Schol: ὅτι ἀπέσχοντο τῶν μορίων οἱ Λακεδαιμόνιοι καὶ ἄλλοι ἰστοροῦσι καὶ Φιλόχορος &c. 'The terror of hostile spears.' ἐγχεῶν pronounced here as a disyllable. Cf. v. ant. 712. Qu. λογχῶν.

700. μέγιστα T. Farn. Cant. μέγιστα the rest. Cf. Oed. R. 1223. Qu. μάλιστα, as in 672. Unless we take θάλλει μέγιστα to mean, 'attains the greatest size.' In which case we should transpose χώρα μέγιστα.

γλαυκᾶς παιδοτρόφου" φύλλον" ἐλαίας  
 τὰν οὔτε νεαρός τις† οὔτε γήρα  
 συνναίων† ἀλιώσει χερὶ πέρας· ὁ γὰρ αἰὲν ὄρων  
 κύκλος

λεύσσει νιν Μορίου Διὸς

705

701. γλαυκᾶς — ἐλαίας. Pind. Ol. iii. 23, γλαυκόχροα κόσμον ἐλαίας. Eur. Iph. T. 1101, γλαυκᾶς θαλλὸν ἱρὸν ἐλαίας. Tro. 804, γλαυκᾶς ἐλαίας πρῶτον ἔδειξε κλάδον (in Attica). παιδοτρόφου. Musgrave compares Eur. Ion. 1432, στέφανον ἐλαίας ἀμφέθηκά σοι τότε, | ἦν πρῶτ' Ἀθὰνα σκόπελον εἰσηνέγκατο. It was the custom, as Hesych. v. στέφανον ἐκφέρειν, tells us, to place before the house-door an olive garland on the birth of a male child, and a bunch of wool (in allusion to their ordinary domestic occupation) on the birth of a girl. From the epithet παιδοτρόφου we must infer that some superstitious notion was attached to the sacred olive-branch as an amulet or preservative in such cases. Or was olive oil an ingredient in the food of children? Qu. παντοτρόφου (v. ad Aesch. Fr. 178).

φύλλον. θάλλον B. V. θαλλὸν (with v. l. φύλλον) T. I should almost prefer θαλλὸς, were it not that θάλλει (f. φύεται) had just preceded. "Now, at length, after our expectation has been put on the stretch by the long preparation, the ἐλαία itself is named. Cf. 707—11." SCHN. Cf. also on 675.

702. τὸν οὐ νέωρος. A poetic prolepsis. The Chorus is made to forebode this in reference to after events that really took place. Cf. on 614. νέωρος evidently points to Xerxes, who was a young man when he invaded Greece (Aesch. Pers. 779, Ξέρξης δ' ἐμὸς παῖς ὢν νέος νέα φρονεῖ); and the allusion here is to the miraculous reproduction of the sacred olive-tree in the Acropolis, after it had been burnt by his order. For, as Herodotus viii. 55 (v. Valck.) relates, upon the Athenians ascending the following day to sacrifice to Minerva, the olive in question was found to have shot up again to the height of a cubit. Again γήρα σημαίων (?) refers to Archidamus, the Lacedaemonian king, who at the time of his invasion of Attica was advanced in years, as we gather from his own speech in Thuc. i. 80. The Lacedaemonians, under him, διὰ τὰς ἀρὰς ἀπέσχοντο τῶν λεγομένων μορίων, as the Schol. narrates from Androtion. τὸ μὲν τις. τὴν μὲν

τις T. Farn. Corrected no doubt by Triclinius on metrical grounds. But cf. 698. 702. It is plain however the common reading is faulty, for μὲν is clearly not required here. Qu. τὰν, or τὸν (sc. θαλλὸν), or τὸ δ' (φύλλον), omitting μὲν altogether, and transposing τις. The interpolation of μὲν probably arose in consequence of τὰν (ἐλαίαν) having been changed into τὸ (φύλλον), to fill up the hiatus. For τις οὔθ' — οὔτε (so vulg.) cf. 280. οὔτε νεαρός Ald. and vulg. οὐδὲν νεαρός B. V. οὔτε νεός T. Farn. Br. Elmsl. οὐ νεαρός (disyll.) Pors. Opusc. p. 217. Reis. οὔθ' ἄβδς (!) Dind. (coll. Theocr. v. 109.) Schneid. οὐ νέωρος (disyll.) Wund. οὔτ' ἦρος Hart. οὔτ' ἔαρος (juventute!) conj. Bergk. I would read οὔτε νεαρός (or οὐ νέωρος, or οὐ νεώρης, or rather νεάζων) τις.

703. γήρα σημαίων the mss. vulg. What sense can be elicited out of this I know not. Hermann translates: 'senex imperator' (!). Perhaps we should read πημαίων (in connexion with ἀλιώσει, though we have besides πέρας) or at least γήρας σημαίων (betraying, having the marks of, old age upon him). But I suspect the true reading is γήρα συνναίων (or συνοικῶν). Cf. 7, ὁ χρόνος ξυνὸν μακρός. "Archidamos, who invaded Attica in the first, second, and fourth years of the war, and in the second invasion laid the country waste during forty days (Thuc. ii. 57. iii. 26), was moved by fear of Athens to spare the Moriae." SCHN. ἀλιώσει. ἀλιώσει A. R. Ald. I. e. ἀφανίσει, 'will exterminate, destroy.' Trach. 258, κοῦχ ἡλίωσε τοῦπος. Cf. Herod. viii. 55. Pausan. Attic. p. 64. χερὶ Liv. a. Heath. χερὶ vulg.

704. αἰὲν ὄρων Porson Opusc. p. 217. Elmsl. &c. εἰς αἰὲν (or εἰσαίην, or εἰσαιὲν) ὄρων B. L. M. T. V. εἰσορῶν A. R. Ald. κύκλος. 'Orb of the eye, eye.' Cf. Oed. R. 1270. Phil. 1354.

705. λεύσσει. 'Beholds.' Cf. 869. 1370. 1453. El. 175. Μορίου Διὸς. So surnamed from the sacred olives, called μορίαι, on which consult the Schol. (who refers to Philochorus, Androtion, Ister, Aristoteles, Apollodorus), and Schol. ad



χὰ γλαυκῶπις Ἀθάνα.

[ἀντ. β΄.

ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, 707  
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, χθονὸς" αὔχημα  
μέγιστον,

εὐίππον, εὐπωλον, εὐθάλασσον.

711

Arist. Nub. 1001. Etym. M. p. 590, 42. Wordsworth, in his 'Athens and Attica,' p. 137, with probability deduces the word from μείρω, 'to divide' (as if 'oliva partitiva,' coll. v. συμμορία, 'a company, a class'), in allusion to this propagation of them from the original plant. The derivation of the epithet μόριος (as if from μόρος) from the legend about Halirrothius son of Neptune, who is said, in attempting to cut down Minerva's sacred olive, to have missed the tree and killed himself instead with the blow, is a mere fabrication. "As Μόριος stands related to the Μόριαι, so Sophocles ingeniously puts the goddess of the keen bright-glancing eye, γλαυκῶπις, in reference to the γλαυκὴ ἐλαία 701, as if that standing epic epithet involved the notion ἡ τὰς γλαυκὰς λεύσουσα." SCHN. Schol: Μόριον Δία εἶπε τὸν ἐπόπτην τῶν μορίων ἐλαιῶν. καὶ ἔστιν ὁ λεγόμενος Μόριος Ζεὺς, ὡς φησιν Ἀπολλόδωρος. περὶ Ἀκαδημίαν ἔστιν ὃ τε τοῦ Καταιβάτου Διὸς βαμὼς, ὃν καὶ Μόριον καλοῦσι, τῶν ἐκεῖ μορίων παρὰ τὸ τῆς Ἀθηνᾶς ἱερὸν ἰδρυμένων.

707 f. "Here follows an enthusiastic eulogy upon Attica's highest boast, her horses and marine, and upon the giver of both, Poseidon." SCHN. As Athene bestowed the first olive on Attica; so the sea, implying the empire of it, was the gift of Poseidon. Paus. i. 34. 3. Herod. viii. 55.

708. ματροπόλει. I. e. Athens, the mother city of the Athenians: though it is possible there may be a secondary allusion to the birth-place of our poet and his Choreutae, as Schneid. suggests. Cf. on 691. Ant. 1122, μητρόπολιν Θήβαν ναίων. Below 1481, γὰρ ματέρι. The old punctuation was: ματροπόλει τᾷδε, κράτιστον δῶρον —. Corrected by Elmsl. &c.

709. δαίμονος. Neptune.

710. Before αὔχημα Hermann inserts from conjecture χθονὸς, to equalise the metre with that in v. 697. So also Pors. Elmsl. Dind. &c. We might perhaps better supply ὑπερ, or πολὺ, or ἔτι δ', or ἅμα δ'. For αὔχημα Bergk gives σχῆμα.

711. εὐίππον, εὐπωλον —. It is not very clear how these accusatives are to be connected. Brunck supplies ματρό-

πολιν ἔχω εἰπεῖν. Wunder connects them with δῶρον (referring to Matth. § 446. n. 3. c), as also Schneid., who compares Aj. 935, ἀριστόχειρ ἀγών. Perhaps it may be better to connect them with αἶνον. Or we may understand εἶναι αὐτὴν (τὴν μητρόπολιν). εὐίππον. Schol: παρ' ὅσον ὁ Κολωνὸς ἵππεὺς ἐλέγετο (59), καὶ Ποσειδῶν καὶ Ἀθηνᾶ αὐτόθι ἵππιοι. —

ταῦτα ἐπὶ θεραπεία τῆς οἰκείας πόλεως φησὶν ὁ Σοφοκλῆς. But the epithet applies not so much to Colonus as to Attica in general. Cf. 668. The combination of the two epithets εὐίππος, εὐπωλος, though apparently involving a tautology (with which Elmsley compares 131, ἀφώνως, ἀλόγως), is perfectly correct, and occurs indeed elsewhere, in Simmias ap. Hephaest. p. 75 Gaisf. σοὶ μὲν εὐίππος, εὐπωλος, ἐγγέσπαλος δῶκεν αἰχμὰν Ἐνυάλιος εὐσκοπον ἔχειν. So also πῶλοι and ἵπποι in Theocr. ii. 48, τῷδ' ἐπὶ πᾶσαι | καὶ πῶλοι μαίνονται ἂν ὥρεα καὶ θοαὶ ἵπποι. Translate: 'Skilled in horsemanship (in the general management of horses), renowned for its breed of horses' (πῶλοι being generally used in chariots).

"Εὐίππος," says Schneid., "refers to the art of taming and managing the horse; εὐπωλος to the breeding of a noble race of horses, as elsewhere cities are hence called εὐπωλοὶ, κλυτόπωλοι." Cf. Eur. Ph. 17, Θήβαισιν εὐίπποις (Thebes is called εὐάρματοι, 'skilful in charioteering.' Ant. 844, &c.). Hec. 1072, Θρήκης | λογχόφορον, εὐοπλον, εὐίππον — γένος. Pind. Ol. viii. 47, Ἀμαζόνες εὐίππους. iii. 41, εὐίππων Τυνδαριδᾶν. P. iv. 2, εὐίππου Κυράνας. iii. 6. Cf. also above 668. For εὐπωλον, as manifestly superfluous after εὐίππον, Musgrave proposes εὐωλον, adding a gloss of Hesych: εὐωλος (l. εὐωλος)· ἀγαθὸς πολεμιστῆς, εὐοπλος. Wakef. (ad Herc. F. 498) and Burges (ad Tro. p. 127) εὐοπλον. The objection to which correction, though otherwise good ('equite, pedite, navibus'), as Dobree remarks, is that the whole antistrophe is eulogistic of Neptune ἵππιος and θαλάσσιος. Reisig: εὐπλουτον, εὐπωλον. εὐθάλασσον.

'Renowned at sea,' skilled in naval affairs, as εὐίππος, 'in horsemanship.' Pamphos

ὦ παῖ Κρόνου, σὺ γάρ νιν ἐς  
τόδ' εἷσας' αὖχην, ἄναξ Ποσειδάν,  
ἵπποισιν τὸν ἀκεστήρα χαλινὸν  
πρώταισι ταῖσδε κτίσας ἀγνιαῖς  
ἃ δ' εὐήρετμος ἑκπαγλ' ἄλῖα χερσὶν ἔρεσσομένα  
πλάτα  
θρώσκει, τῶν' ἑκατομπόδων'

715

ap. Paus. Achaic. p. 227, Πάμφως, ὃς Ἀθηναίοις τοὺς ἀρχαιοτάτους ὕμνων ἐποίησεν, εἶναί φησι τὸν Ποσειδῶνα ἵππων τε δοτῆρα νεῶν τ' ἰθυοκρηδέμενων. "Paired with the fame of a noble breed of horses we always find the other benefit of Poseidon, navigation. It was so in Thessaly, Boeotia, Corinth, and elsewhere [certainly not least so in England]."

712 f. Schol. αὐτόθι φασὶ Ποσειδῶνα πρῶτον ἵππους ζεῦξαι καὶ χαλινῶσαι. — περὶ τὰ τρία ταῦτα κεφάλαια μάλιστα διατρίβουσι τοῦ ἐγκωμίου, ὅτι εὐφορος ἡ χάρα, καὶ ὅτι ἵππικοι [οἱ] Ἀθηναῖοι, καὶ ὅτι ναυτικοί.

713. ἐς τόδ' εἷσας αὖχην. 'Hast raised her to this glory.' Lit. 'hast placed,' &c. On εἷσας v. Matth. § 235, l. Or should we read ἦρας? εἷσας edd. recc. εἷσας A. R. Ald. εἷσας B. T. V. Farn. εἷσας K. L. M. S. Ποσειδάν. ποσειδῶν B. V. and (supr. ποσειδάν) T.

714. ἵπποισιν —. Since under his instruction Erichthonius first trained and harnessed horses for use. Virg. Georg. iii. 113, 'Primus Erichthonius currus et quattuor ausus | Jungere equos' &c. Aelian. V. H. iii. 38. Plin. H. N. vii. 56. Aristid. Panath. p. 184. Or because Neptune himself first produced the horse. Virg. G. i. 12, 'tuque o, cui prima frementem | Fudit equum magno tellus percussa tridenti, | Neptune.' Pausan. Achaic. 21, ὠνομάσθαι δὲ Ἴππιον τὸν θεὸν πεῖθοιτο μὲν ἂν τις καὶ ἐπ' αἰτίαις ἄλλαις, ἐγὼ δὲ εὐρετὴν ἵππικῆς ὄντα ἀπὸ τοῦτου σχεῖν καὶ τὸ ὄνομα εἰκάζω. For other opinions see Serv. ad Virg. G. i. 12. "Usually," says Schneid., "only the creation of the horse is ascribed to Poseidon; the taming of it to Athene (δαμάσπιτος &c.), or to Poseidon's son Erichthonius." ἀκεστήρα χαλινόν. 'The taming or curbing bit or bridle.' They compare Pind. Ol. xiii. 85, φάρμακον πρᾶν τείναν ἀμφὶ γένυϊ. 97, φίλτρον ἵππειον (also of the bit).

715. ταῖσδε κτίσας T. sec. m. Cant.

&c. ταῖσδ' ἐκτίσας (sic) M. ταῖσδ' ἐκτίσας the rest. ταῖσδ' ἐγκτίσας conj. Doederl. 'Having originated.' Cf. Trach. 898. Blomf. Gl. Pers. 294.

716. For ἃ δ' Musgrave proposes σὰ δ'. But, as Elmsley observes, διὰ σέ, 'tua causa,' can be easily understood. Reisig and Hartung supply σὰ after ἄλῖα. Construe, ἃ δ' εὐήρετμος πλάτα, παραπτομένα χερσὶ, ἄλῖα θρώσκει ἑκπαγλα, 'And the well-rowed oar, fitted to the hand, bounds along the sea in dashing style,' in marvellous fashion. Such is the common reading: but cf. on 717. Wunder explains πλάτα by 'navis' [this, I think, rightly] and παραπτομένα [as if παριπταμένα?] 'praetervehitur (sc. littora).' After κτίσας we should have expected here a corresponding participle, containing a reference to the art of navigation; but the sentence by assuming the finite form, as elsewhere, starts afresh with renewed force and vigour. In order however to connect this with what has gone before, as being equally the gift of Poseidon, we must put only a colon or a comma after ἀγνιαῖς, instead of a full stop.

εὐήρετμος. Eur. Iph. A. 283, λευκηρέτων (εὐηρέτων?) — Ταφίαν. ἑκπαγλ'. 'In a wonderful manner,' with marvellous celerity. Connect with θρώσκει. Ant. 1137, τὰν ἑκπαγλα τιμᾶς —.

717. χερσὶ παραπτομένα vulg. 'Fitted to.' παραπεπταμένα T. Br. παραιπεπταμένα (!) conj. Bergk. I would read χερσὶν ἔρεσσομένα (or ἐλισσομένα). Aj. 358, ἄλῖαν — ἐλίσσων (ἐρέσσων?) πλάταν. Aesch. Pers. 414, φυγῇ δ' ἀκόσμως πᾶσα ναὺς ἐρέσσετο.

718 f. Cf. Eur. Hel. 1467, ὦ ταχεῖα κῶπα — χοραγὲ τῶν καλλιχόρων δελφίνων. El. 433, κλειναὶ νᾶες, αἶ ποτ' ἔμβατε Τροίαν | τοῖς ἀμετρήτοις ἔρετμοῖς, | πέμπουσα χοροὺς μετὰ Νηρήδων &c. Iph. T. 427, ἐπ' Ἀμφιτρίτας ῥοθίῳ δραμόντες· ὅπου πεντήκοντα κορὰν τῶν Νηρήδων χοροὶ | μέλπουσιν ἐγκύκλιοι. θρώσκει. 'Skips along.' Transferred to the vessel



Νηρήδων ἀκόλουθος.

AN. ὦ πλείστ' ἐπαίνους εὐλογοῦμενον πέδον, 720  
νῦν δὴ τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.

OI. τί δ' ἔστιν, ὦ παῖ, καινόν; AN. ἄσσον ἔρχεται  
Κρέων ὃδ' ἡμῖν" οὐκ ἄνευ πομπῶν, πάτερ.

OI. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ

from the natural movement of the sea nymphs. τῶν. τῶν Elmsl. τῶν ἑκατομπόδων Νηρήδων. 'The hundred nimble daughters of Nereus.' Schol: ὅτι αἱ Νηρηίδες ν εἰσίν. Musgrave remarks: 'The Nereids were fifty in number (Hesiod. Theog. 264. Eur. Iph. A. 1062. Iph. T. 428), so that Sophocles terms them rather strangely ἑκατόμποδας. [Add Eur. Ion. 1080, χορεύει δὲ Ξελεύνα καὶ πεντήκοντα κόραι Νηρέος. Andr. 1267, πεντήκοντα Νηρήδων χορόν.] Ovid however says, Fast. vi. 499: 'Excipit illaesos Panope centumque sorores.' Prop. iii. 33: 'O centum aequoreae Nereo genitore puellae.' Plato Critia p. 116 E, Νηρηίδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλω' τοσαύτας γὰρ ἐνόμιζον αὐτὰς οἱ τότε εἶναι." Reisig, Bothe, Elmsley explain the word to mean 'a hundred,' with the accessory notion of 'dancing' or 'moving rapidly,' conveyed by ποὺς (so at least Elmsl.). Translate: 'of the hundred dancing or nimble Nereids.' As if ἑκατὸν ὠκυπόδων (1094). So πυκνόπτεροι ἀηδόνες ('many winged or fluttering nightingales,' as if πυκναὶ πτεροῦσσαι ἀηδόνες) 17. (Reisig considers the one equivalent to the simple ἑκατὸν Νηρηίδες, the other to πυκναὶ ἀηδόνες.) Doed. explains it, 'rapidly moving' (as if with a hundred feet), just as we find ἑκατόγχειρ used to denote the great strength of Briareus, and πολύπους καὶ πολύχειρ predicated of a Fury, El. 488. Schneid. understands it merely of a great number, the second member of the compound serving to denote the twinkling motion of the feet in the dance, coll. Oed. R. 419, δεινόπους Ἀρά. 858, νόμοι ὑψίποδες. El. 488. Pind. Scol. i. 12, κουρῶν ἀγέλαν ἑκατόγγυιον (of a bevy of fair maidens, assembled to a festival in honour of Venus). Cf. Lobeck ad Aj. 55. Musgrave's conjecture ἑκατομπόρων (as ἐπτάποροι Πλειάδες Eur. Rhes. 530) is not unworthy of mention. Cf. 1093, ὠκυπόδων (ὠκυπόρων B.) ἐλάφω. Hesiod enumerates the names of these fifty sea-nymphs Theog. 242 f. Homer also gives several of their names Il. σ'. 37. Cf. Pind. N. viii. 47, ἕκατι ποδῶν εὐωνύμων δις δὴ

δυοῖν (i. e. the two feet of Megas, and the two of Deinis). On which passage Donaldson compares this passage, rendering it: 'vying in speed with the fifty Nereids.' "Atticarum navium velocitas cum Nereidum rapido cursu comparatur, et quemadmodum, si quinquaginta Nereidum cohortem currentem per mare videas, centum pedum videas celerrimum motum, talis fertur Attica navis remorum concitata plurimorum agilitate." DISSEN ad Pind. Fr. iv.

719. Νηρήδων ἀκόλουθος. 'Keeping pace with, in company with, the Nereids.' So Diana is styled ὀπαδὸς ὠκυπόδων ἐλάφω 1093. Νηρήδων Vauv. Br. &c. Νηρηίδων edd. vett. and probably the mss. So Νηρηίδες Eur. El. 442. παρήδων Eur. El. 1216. χθονὸς Θησῆδος Aesch. Eum. 980. V. Elmsl. ad Her. 84.

720. Schol: Ἀντιγόνη ταῦτα φησὶν, δρῶσα προσιόντα τὸν Κρέοντα μετὰ χαρᾶς (χειρὸς ed. Lond., coll. Schol. ad 1044), &c. πλείστ'. 'Most often,' superlative of πολλὰ, 'often.'

721. νῦν σοι vulg. I should prefer νῦν δὴ (or τοι) — φαίνειν σ' ἔπη, as the dative after δεῖ appears objectionable, though Wunder refers for this usage to Matth. § 391. 2. Or νῦν σοι τὰ λαμπρὰ ταῦτ' ἔπη (or ταῦτα δὴ, or ταῦτα, νῦν) φαίνειν καλόν. Or — τάδε καλὸν φαίνειν ἔπη. Bergk conj: νῦν σὺν τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη. δεῖ. δὴ L. S. νῦν K. I suspect δὴ crept from the margin into the wrong place (in L.), and that νῦν (in K.) came from νῦν δὴ written as a variant upon νῦν σοι. φαίνειν. 'To manifest, realise, give proof of, make good.' So Trach. 239, εὐκταῖα φαίνων ἢ ἀπὸ μαντείας τινός;.

723. ἡμῖν. We should perhaps read ἡμῶν. Cf. 312, στείχουσιν ἡμῶν ἄσσον. El. 900, τύμβου προσείρπον ἄσσον. Eur. Iph. A. 291, τῶν ἄσσον ὄρμι. Cycl. 254, σῶν ἄσσον ἄντρων ἤλομεν. But ἡμῖν may be defended as the 'dativus incommodi.' Moreover πέλας, which usually is construed with a gen., is found with a dat. Eur. Suppl. 1021. 1058. πομπῶν. 'Escort, attendants.' Cf. 1019.

φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας.

725

ΧΟ. θάρσει, παρέσται" καὶ γὰρ εἰ γέρων κυρῶ,"  
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

## ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,

ὀρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότα†

φόβον νεώρη τῆς ἐμῆς ἐπεισόδου

730

ὄν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.

ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθείς· ἐπεὶ

γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι

725. *τέρμα τῆς σωτ.* 'A goal of safety.' Reisig compares Eur. Or. 1336, *σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνῃ*. Med. 151, *θανάτου τελευτά*. Hipp. 138, *θανάτου — τέρμα*. Hom. Il. v. 429, *ὀλέθρου πείρατα*. Virg. Aen. xii. 546, 'mortis metae.' So *τέλος θανάτου, τέλος νόστοιο* (Hom.), *τελευτή θανάτοιο* (Hes.), *πεῖρας θανάτου* (Pind.), *πείρατα ὀλέθρου, πείρατα νίκης* (Hom.). Cf. Phil. 160, *οἶκον πετρίνης κοίτης*. Aj. 159, *πύργου ῥῦμα*. Fr. 282, *σωτηρίας — φάρμακα*.

726. *παρέσται*. Qu. *φανεῖται*. Cf. prec. v. *καὶ γὰρ εἰ*. I. e. *καὶ γὰρ*, 'for although.' Wunder cites Eur. Med. 463, *καὶ γὰρ εἰ σὺ με στυγεῖς, | οὐκ ἂν δυναίμην σοι κακῶς φρονεῖν ποτε*. 1249, *καὶ γὰρ εἰ κτενεῖς σφ', ὅμως | φίλοι γ' ἔφυσαν*. *ἐγὼ* Heath. Vauv. Musgr. Both. Schn. Hart. Bgk. *ἐγὼ* L. (supr. *κυρῶ*, a m. rec. accord. to Cobet.) Vict. *ἐγὼ κυρῶ* M. *κυρῶ* the rest. Ald. Turn. Br. Reisig. Elmsl. Herm. Dind. Wund. Schol: *εἰ γέρων ἐγὼ. κυρῶ* δηλονότι. [*εἰ γέρων κυρῶ. ἐγὼ* δηλονότι Reisig. Elmsl.] The writer of which gloss merely meant to remind the reader that the intended contrast is between *ἐγὼ* and *τὸ τῆσδε χώρας σθένος*. Musgrave considers *κυρῶ* a gloss. But it is most improbable that, if *ἐγὼ* were the genuine reading, so poetic a word as *κυρῶ* would have been affixed in explanation. The intended opposition might seem to require the presence of *ἐγὼ*. But the emphatic word, as Elmsley shows by examples, is frequently omitted in the former clause of a sentence. Cf. on Ant. 321. Burges (on Phil. 371 Add.) proposes: *καὶ κυρῶ γ' ὦν γέρων*. With *κυρῶ* supply *ὦν*. So Oed. R. 362, *φονέα σὲ φημι τάνδρὸς οὐ ζητεῖς κυρεῖν*. Cf. Eur. El. 362, *καὶ γὰρ εἰ πένης ἔφυν, | οὗτοι τό γ' ἦθος δυσγενὲς παρέξομαι*. Hec. 799, *ἡμεῖς μὲν οὖν δοῦλοί τε κάσθε-*

*νεῖς ἴσως* | ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν | νόμος.

727. Cf. Oed. R. 871, *μέγα γ' ἐν τούτοις σθένος, οὐδὲ γηράσκει*. So I read.

728. *εὐγενεῖς. ἐγγενεῖς* (i. e. *αὐτόχθονες*) is the needless correction of Brunck. An Athenian audience would doubtless find enough to satisfy their national vanity in the former epithet. Eur. Ion. 1060, *τῶν εὐγενετῶν Ἐρεχθεῖδαν*.

729. *ὀμμάτων — φόβον*. 'Fear betraying itself through the eyes.' The eye being the frequent index of an anxious and excited mind. So in Aj. 139, *μέγαν ὄκνον ἔχω καὶ πεφόβημαι πτηνῆς ὡς ὄμμα πελείας*. Where v. Loebck. *εἰληφότας* vulg. I much prefer *εἰληφότα*, as they said *φόβος λαμβάνει τινὰ* ('seizes') rather than *φόβον λαμβάνει τις*. Luke Ev. vii. 16, *ἔλαβε δὲ φόβος ἅπαντας*. Arist. Av. 511, *καὶ δῆτά μ' ἐλάμβανε θαῦμα*. Plato Crit. p. 52 B. *οὐδ' ἐπιθυμία σε ἄλλης πόλεως — ἔλαβεν εἰδέναι*. But El. 897, *ἰδοῦσα δ' ἔσχον θαῦμα*. And indeed they said indifferently *ἡμερος ἔχει με*, and *ἡμερον ἔχω*, and the like; but not, I suspect, *λαμβάνω φόβον*.

730. *νεωρῇ* vulg. *νεώρη* L. Ald. Schn. Rightly. So *αὐτόρης, κατόρης*. V. Arcad. 117. 18. Cf. El. 901. *τῆς ἐμῆς ἐπ.* 'At my approach.' Cf. Oed. R. 233, *φίλου δέσας*.

731. *ὦν* —. *ὦν* refers to *ἐμοῦ*, contained and implied in *ἐμῆς*. Cf. Tr. 260, *πόλιν | τὴν Εὐρυτείαν* (i. e. *Εὐρύτου*). *τόνδε γὰρ* —. Hart: *οὐ μὴ ἔχει* (qu. *σχέτ'*) *ὄκνον*. Hermann, in Class. Journ. xx. 277, conjectures: *ὦν μήποτ' ὀκνεῖν*. Translate: 'but do ye neither fear me.' Cf. Ant. 636. *μήτ' ἀφῆτ'*. Sub. *εἰς ἐμέ*.

732. Cf. El. 1100, *τί βουλευθείς πάρει*;



σθένουσαν ἤκων, εἴ τιν' Ἑλλάδος, μέγα·  
 ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην 735  
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,  
 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀστῶν\* ὑπὸ\*  
 πάντων κελευσθεῖς, οὐνεχ' ἦκέ'' μοι γένει  
 τὰ τοῦδε πενθεῖν πῆματ' ἐς πλείστον πόλεως.  
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740  
 ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείος† λεώς  
 καλεῖ δικαίως," ἐκ δὲ τῶν μάλιστ' ἐγὼ,  
 ὄσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν

734. εἴ τιν' Ἑλλάδος. The same construction in Aj. 487, ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός, | εἴπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν. Below 1006, εἴ τις γῆ. 1664, εἴ τις βροτῶν. Tr. 8, εἴ τις Αἰτωλῆς. Arist. Pl. 655, ἄνδρα — εἴ τιν' ἕλλον, μακάριον κευδαίμονα. Matth. § 617. e. εἴ τιν'. γρ. εἴ τις, ὃ καὶ κάλλιον Ven. Which is approved of by Burges on Phil. p. 110.

735. τηλικόσδ' Ed. Lond. ii. Reisk. Heath. Br. Sch. Dind. Schn. Hart. Bgk. τηλικόνδ' A. K. L. M. S. Ald. Wund. Matth. τηλίκον B. T. Τηλικόσδ' (i. e. 'so aged' and infirm) certainly seems preferable, Creon's object being to represent that as a matter of duty, notwithstanding his advanced age (733, γέρων), and in deference to the general wish of his citizens, he had undertaken this journey to bring back Oedipus to his home. Probably likewise Creon intimates that from the fact of his being an old man, no harm need be apprehended. Cf. 959, τηλικόσδ' ὦν. Ant. 727, οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ | φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν. Matthiae and Wunder retain τηλικόνδ' in this sense, 'thus aged (and therefore) requiring support from his relations.' ἀπεστάλην. ἐπεστάλην A. K. R. Br.

736. Καδμείων K. L. M. S. Ald. καδμείον A. B. T. V. Br. Cf. on Oed. R. 29. 35, &c.

737. ἀνδρῶν. ἀστῶν B. T. V. Musgr. Br. Rightly, I suspect. ὕπο Ald. Br. &c. ὑπὸ V. Elmsl. Rightly.

738. ἦκέ μοι γένει. 'It appertained to me (devolved upon me) by relationship.' Schol: ὅτι προσήκει μοι πενθεῖν τὰ τούτου ἀτυχήματα ὑπὲρ πάντας Θηβαίους. Schol: προσήκει μοι. Schaefer compares ἦκου put for προσῆκον Eur. Alc. 298. So also Eur. Her. 214, γένους μὲν ἦκεις (i. e.

προσῆκει) ὦδε τοῖσδε, Δημοφῶν. V. Pors. Phoen. 372. Musgrave aptly quotes Herod. ii. 36, νόμος ἅμα κῆδεϊ κεκάρθαι τὰς κεφαλὰς, τοὺς μάλιστα ἰκνέεται. Cf. El. 909, τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε; Perhaps we should read ἦκει μοι from Schol., who explains it by προσήκει μοι. Bergk conj: ἦκ' ἔμοιγ' ἐνί.

739. πῆματ' εἰς πλείστον M. εἰ σπλείστον L. εἰ πλείστον K. S. Vict. πῆματ' ἢ πλείστον A. B. T. V. Ald. πῆματα πλείστον Mudg. Br. Markl. ad Suppl. 481. (So Aj. 502, ὅς μέγιστον ἴσχυσε στρατοῦ. Tr. 312, ἐπεὶ νιν τῶνδε πλείστον ῥέκτισα.) πῆμαθ' ὡς πλείστον Elmsl. πῆμαθ', ἢ πλείστον Reisig. Cf. Oed. R. 700, σὲ γὰρ τῶνδ' ἐς πλεόν σέβω. 918, παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ. And on Trach. 7.

740. κλύων ἐμοῦ. 'Harkening to (obeying) me.'

741. ἱκοῦ Elmsl. ἴκου vulg. ἦκου L. pr. K. M. S. Cf. on 470. Καδμείων. Καδμείος V. and (supr. ὦν) B. T. vulg. Cf. on 736. Trach. 194, Μηλιεύς ἅπας λεώς. Oed. R. 144, Κάδμου λαόν.

742. καλεῖ δικαίως. Perhaps καλεῖ 'πανελθεῖν. I doubt if δικαίως is right.

ἐκ δὲ τῶν. ἐκ δὲ τῶνδε Schol. 'And of them.' Cf. Phil. 1243, εὐμπας Ἀχαιῶν λαὸς, ἐν δὲ τοῖς ἐγώ. Eur. Alc. 274, οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν (τῶνδε Ald.) μάλιστ' ἐμοί. Soph. El. 45, ὁ γὰρ ('for he') μέγιστος — δορυξένων. Aesch. Sept. 391. 478. 515. μάλιστ' Ald. &c. Schol. πάντων B. T. V.

743. ὄσῳ περ —. Schol: ἐγὼ μάλιστ' ἀ σε καλῶ, ὄσῳ περ πλείστον ἀλγῶ τοῖς σοῖς παθήμασι. Cf. Trach. 312, ἐπεὶ νιν τῶνδε πλείστον ῥέκτισα | βλέπουσ', ὄσῳ περ καὶ φρονεῖν οἶδεν μόνῃ. The common reading hardly seems correct. Qu. ὄσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν | κακὸς, μάλιστα σοῖς κακοῖς ἀλγῶ, γέρον. (The

κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,  
 ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον,  
 ἀεὶ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς  
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας  
 οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας'' πεσεῖν  
 ἔδοξ', ὅσον πέπτωκεν ἥδ' ἡτ' δύσμορος,  
 ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κára  
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων

745

750

confusion probably arose from κακός, μά-  
 λιστα merging into κάκιστος, which cor-  
 ruption necessitated further changes.) Or  
 — κάκιστος, ἀλγῶ τοῖσι σοῖς πλείστον  
 κακοῖς. Or ὅσπερ, εἰ μὴ πλείστον  
 ἀνθρώπων κακός, | μάλιστ' ἐπαλγῶ —.  
 Or ὅσπερ ἀλγῶ πλείστον ἀνθρώπων, ἔφυν  
 (or — ἐγὼ,) | εἰ μὴ κάκιστος, τοῖσι σοῖς  
 κακοῖς, γέρον. For ὅσπερ Porson ap.  
 Kidd. p. 217 proposes μάλιστα δ' (the  
 reading of some mss. for κάκιστος in next  
 v.) πλείστον — κάκιστος. 'The  
 most basest.' A double superlative. So  
 Phil. 631, τῆς πλείστον ἐχθίστης. Eur.  
 Med. 1320, μέγιστον ἐχθίστη. Hipp.  
 1419, μάλιστα φίλτατος. Alc. 806,  
 πλείστον ἡδίστην. Plat. Epin. 992, τὸν  
 ἀληθέστατα σοφώτατον. Hom. Il. β'.  
 220, ἐχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν.  
 Cic. Ep. ad Att. xii. 38, 'maxime libe-  
 ralissima.' Shakspeare, Winter Tale, iii.  
 2, 'Whose every word deserves to taste  
 of thy most worst.' Similarly Eur.  
 Hipp. 485, μᾶλλον ἀλγίων. Arist. Eccl.  
 1131, μᾶλλον ὀλβιώτερος.

744. κάκιστος, ἀλγῶ vulg. (ἀλγῶ supr.  
 a m. corr. in L.) μάλιστ' ἀλγῶ B. and  
 (a corr.) K. μάλιστα δ' ἀλγῶ T. Farn.  
 μάλιστ' ἐπαλγῶ V. γέρον. Brunck  
 gives from Eldike's conjecture πλέον:  
 which however, or else μᾶλλον, may be  
 readily supplied from ὅσπερ. See the  
 examples adduced by Schaefer. So Schneid.  
 thinks πλείστον may be supplied ἀπὸ  
 κοινοῦ with ἀλγῶ. Cf. Trach. 312. The  
 Schol. seems to connect πλείστον with  
 ἀλγῶ, unless his πλείστον be merely a com-  
 ment on πλέον. Cf. El. 1201, τοῖσι σοῖς  
 ἀλγῶν κακοῖς. Ant 468, κείνοις ἂν ἤλγουν.

746. κἀπὶ προσπόλου μιᾶς — χωροῦντα.  
 'And supported in thy journeyings by  
 one single attendant' (Antigone). A  
 figure borrowed from the nautic phrase  
 ὁρμεῖν or ὀχεῖσθαι ἐπὶ τινος. Cf. 148, οὐ  
 γὰρ ἂν ᾤδ' — ἐπὶ σμικρᾷς (sub. ἀγκύρας)  
 μέγας ὥρμουν.

748. αἰκίας. αἰκέας K. Which is  
 preferred, not without a good show of

reason, by Elmsley, who remarks that in  
 all the places where this noun occurs  
 (Aesch. Pr. 93. 177. 601. Soph. Oed.  
 C. 748. El. 487. 511. 515. Eur. Bacch.  
 1371. Arist. Av. 1679. Eccl. 659), the  
 middle syllable is either necessarily long,  
 or may without prejudice to the metre be  
 lengthened. From αἰκίης, he says, would  
 be formed αἰκεία, from αἰκίης αἰκεία (for  
 so he would write, not αἰκέα), just as  
 from ἐπεικίης ἐπιείκεια, from εὐσεβίης  
 εὐσέβεια &c. Now, though εὐσεβία is  
 sometimes used instead of εὐσέβεια, when  
 the metre requires it, yet the penultimate  
 is short, as in αὐθαδία: whereas in αἰκία  
 it is invariably long. It seems therefore  
 a fair inference to suppose that αἰκεία is  
 the only correct form. It is true that  
 αἰκίη, as ἀληθίη, ἀναιδής are Homeric  
 forms, in which the penultimate is long;  
 but even of such the orthography is very  
 doubtful. Such nouns as αἰθρία, καλία,  
 κονία, are of a different class, as Elmsley  
 remarks. In conclusion I would only  
 add that ms. authority in such a case  
 amounts to nothing, the error of writing ι  
 for ει being one of the very commonest  
 with the copyists: and the fact of a single  
 ms. giving αἰκέας to my mind is of far  
 greater weight than if a hundred gave  
 αἰκίας. αἰκεία is approved of also by  
 Dawes, Pors. Blomf. Cf. Eust. p. 1336,  
 58. 1893, 24. Hermann defends αἰκίας.

749. ὅσον. Supply εἰς from the prec.  
 εἰς τοσοῦτον. Cf. on. 274. Schaefer  
 quotes Plato vii. 139, ἐν πόλει, ἥ ἥκιστα  
 πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρξειν.  
 Xen. Hier. i. 11, ἔρχονται καὶ εἰς πόλεις,  
 ὥς ἂν βούλωνται. Cic. Legg. iii. 15,  
 'nam ego in ista sum sententia, qua te  
 fuisse semper scio.' C. Nep. v. 3. 1,  
 'incidit in eandem sententiam quam pater  
 &c.' and other passages. ἥδε vulg. ἥδ'  
 ἢ B. T. V. Farn. Which seems preferable.

750. τὸ σὸν κára. In allusion perhaps  
 to his sightless visage. Cf. 285, κára τὸ  
 δυσπρόσοπτον.

751. πτωχῇ vulg. πτωχῷ (supr. ἦι)



ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.

ἄρ' ἄθλιον τοῦνειδος, ὦ\* τάλας ἐγὼ,

ὠνείδισ' ἐς σέ καμὲ καὶ τὸ πᾶν γένος ;

ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ νιν†

755

πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἔμοι

κρύψον," θελήσας ἄστν καὶ δόμους μολεῖν"

τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως

εἰπών" ἐπαξία γάρ· ἡ δ' οἴκοι πλέον

δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός.

760

ΟΙ. ὦ πάντα τολμῶν καπὸ παντὸς ἄν φέρων

L. πτωχῶ S. πτωχῷ Dind. Schn. Aesch. Ag. 1247, ἀγύρτρια | πτωχὸς τάλαινα. But Oed. R. 1506, πτωχὰς — ἀλωμένας. τηλικούτος. For τηλικαύτη. Cf. El. 614, καὶ ταῦτα τηλικούτος (fem.). Unless we read τηλικήδ' οὐδ' or τηλικήδε γ'.

752. τοῦπιόντος ἀρπάσαι. 'At the mercy of the first comer to carry off.' Cf. Oed. R. 393. Supply οὐσα, as in the phrase ἐστὶ τοῦ λέγοντος Oed. R. 917.

753. ἄρ' ἄθλιον — ; 'Is not this a sad disgrace which I have mentioned for yourself and me and the entire family?' On ἄρα in the sense of 'nonne' cf. 780, and on Aj. 277. Schneid. wrongly explains ἄρα here by 'profecto,' not as interrogative. ὦ τάλας. ὦ τάλας Elmsl. Dind. Wrongly.

754. ὠνείδισ' ἐς σέ —. So Phil. 523, τοῦτ' οὐκ ἔσθ' ὅπως εἰς ἐμέ | τοῦνειδος ἔξεις ἐνδίκως ὠνείδισαι. Cf. also Phil. 581, λέγειν — πρὸς σέ καμὲ τούσδε τε. γένος ; (γένος. vulg.) Br. Elmsl. &c.

755. οὐ γὰρ — κρύπτειν. 'For it is not possible to conceal what is laid open.' Creon in these words implies the necessity of Oedipus' withdrawing himself with all his miseries from public gaze, since whatever is left open and exposed naturally cannot remain concealed. Others with less probability consider this remark of Creon in the light of an apology for bringing forward so sore and painful a subject. Schol: ὥστε συγγνώμης εἰμὶ ἄξιος λέγων· οὐ γὰρ δύναμαι κρύπτειν. τὰμφανῇ. 'What is manifest,' exposed to the eyes of all, as they will be, if you continue to remain here. Lat. 'quae in propatulo sunt.' Fr. 663, ἀλλ' οὐδ' ὀρώντες εἰσπορῶσι τὰμφανῇ. So ἐμφανῶς, 'palam,' Fr. 669. σύ νυν vulg. σὺ νῦν Ald. Hart. Qu. σύ νιν — κρύψον,

'do you hide it (τὸ ὄνειδος)' or 'them' (these scandals, implied in τὰμφανῇ). Unless we read σὺ νῦν (νυν) — στρέψον.

756. Οἰδίπου vulg. Οἰδῖπου the mss. Which Dind. has recalled.

757. κρύψον. κύψον B. T. V. Farn. Dind. understands τοῦνειδος. κάμψον conj. Herm. στρέψον (sc. σεαυτὸν) Kunhardt. Which I had myself conjectured. (στρέψον θελήσας — πάλιν, 'Return with willing mind to your city and home.' Cf. Oed. R. 649, πιθοῦ θελήσας.) Cf. on

755. Perhaps εἶζον. Cf. 1184. 1201. Schneid. fancies there is a kind of quibble in this use of κρύπτειν in two different senses, "as there is no hiding what is but too plain, hide thou then thy disgrace, this being in thy power." Cf. Fr. 585, μὴ σπείρε πολλοῖς τὸν παρόντα δαίμονα· | σιγῶμενος γὰρ ἔστι θρηνεῖσθαι πρέπων. Eur. Cress. Fr. iv. λύπη μὲν ἄτη περιπεσεῖν αἰσχρὰ τινι· | εἰ δ' οὐδὲν γένοιτο, χρή περιστέλλαι καλῶς | κρύπτοντα, καὶ μὴ πᾶσι κηρύσσειν τάδε. Pind. Fr. 171, εἰ δέ τις ἀνθρώποισι θεόσδοτος ἀτλάτα κακότης προστύχη, ταῦταν σκότει κρύπτειν ἔοικεν. θελήσας. Cf. Oed. R. 649, πιθοῦ θελήσας φρονήσας τε.

759. τήνδε — εἰπών. In other words χαίρειν ἐάσας, 'bidding it farewell.' Perhaps λιπών. ἡ δ' οἴκοι. Sc. πόλις, i. e. 'your own state' or country. Cf. 352, τὰ τῆς οἴκοι διαίτης. "Passim apud Dionem οἱ οἴκοι Ῥωμαῖοι vel οἱ ἐν οἴκῳ." CASAUB. ad Suet. Vit. c. 2.

760. δίκη Turn. δίκη L. δίκη the remainder. σέβοιτ' ἄν. 'Should be respected.' Fort. φιλοῖτ' ἄν. The passive signification of σέβομαι is of rare occurrence.

761. ὦ πάντα τολμῶν. I. q. ὦ πάντολμε. Cf. Fr. 195, ὦ πᾶν σὺ τολμήσασα καὶ πέρα γύναι. In similar language Socrates is addressed for his too curious in-

λόγου δικαίου μηχανήμα ποικίλον,  
 τί ταῦτα πειρᾷ καμὲ δεύτερον θέλεις  
 ἐλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς ;  
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765  
 νοσοῦνθ', ὅτ' ἦν μοι' τέρψις ἐκπεσεῖν χθονὸς,  
 οὐκ ἤθελες θέλοντι προσθέσθαι' χάριν,  
 ἀλλ' ἡνίκ' ἤδη μεστὸς ἦν' θυμούμενος,  
 καὶ τοῦν δόμοισιν ἦν διαιτᾶσθαι γλυκὺ,

vestigation of celestial objects in Arist. Nub. 375, ὧ πάντα σὺ τολμῶν. κατὰ παντὸς ἂν φέρων —. 'And ready from every specious argument to elicit a wily device.' Cf. 807, ἐξ ἅπαντος εὖ λέγειν. 1000. Ant. 312, οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν. Phil. 407, ἐξοῖδα γὰρ νιν παντὸς ἂν λόγου κακοῦ | γλώσση θιγόντα. For ἂν with a participle v. Matth. § 598. b. Hermann with Doederlein prefers to construe thus, καὶ ἀπὸ παντὸς φέρων ἂν μηχανήμα ποικίλον λόγου δικαίου. But λόγος δίκαιος here does not mean 'a just argument,' but in a forensic sense 'a plea' in general. This passage is evidently burlesqued by Aristophanes in Thesm. 735, ὧ θερμόταται γυναικες, ὧ ποτίσταιται, | καὶ παντὸς ὑμεῖς [f. αἰ] μηχανώμεναι πειν.

762. μηχανήμα ποικίλον. 'A crafty device.' Arist. Th. 438, ποικίλος λόγος. Eq. 758, ποικίλος γὰρ ἀνὴρ. Xen. Mem. ii. 3. 10, καὶ μὴν οὐδέν γε ποικίλον — δεῖ ἐπ' αὐτὸν μηχανᾶσθαι. Phil. 130, ποικίλως αὐδωμένου. Aesch. Pr. 308. Eur. Andr. 919, ποικίλων λαλημάτων. Hec. 133. Hesiod. Theog. 510, Προμηθεῖα ποικίλον αἰολόμητιν. So in Lat. 'varius.' Sallust says of Catiline, 'Animus audax, subdulus, varius.' V. Blomf. Gl. Prom. 316. Schneid: 'a cunningly-wrought appearance of just reason (of a righteous cause).'

763—4. πειρᾷ — ἐλεῖν — ἀλούς. Thuc. i. 61, πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες —.

763. πειρᾷ. πειρᾷ (sic) L. The Schol. bids us on the authority of Didymus read πειρᾷ, (i. e. by fraud and circumvention) not πειρᾷ. So marg. Turn.

764. ἐν οἷς. I. e. ἐν τούτοις, ἐν οἷς, 'where I should most grieve to be caught.' Connect ἐν οἷς ἀλούς. Schneid. explains ἐν οἷς 'by which means.' Perh. ἐφ' οἷς (ἀλγοίην). Cf. on Tr. 1119.

765. πρόσθεν τε. Answered by νῦν τε 772. με — νοσοῦνθ'. The accusative is put, as if ἐξεώθεις κατέβαλλες

(770) or the like were about immediately to follow; but the construction takes an unexpected turn, its equivalent in sense ἤθελες — χάριν (sc. ἐκπεσεῖν χθονὸς) being substituted. Elmsley supposes με to be governed by some such verb as ὀρῶν understood, coll. Aj. 136.

766. ὅτ' ἦν μοι τέρψις. Qu. ὅτ' ἦν ἂν τέρψις, i. q. ὅτε ἔτερπεν ἂν, 'For formerly when it would have pleased me well, in consequence of my domestic afflictions, to have been banished the land.' I suspect that ἂν slipped out because of its resemblance to ἦν, and that μοι was interpolated to supply its place. But cf. 342, and on Oed. R. 256.

767. οὐκ ἤθελες —. Diod. Sic. iv. 65, τῶν περὶ τὴν οἰκίαν ἀσεβημάτων γνωσθέντων, τὸν μὲν Οἰδίπουν ὑπὸ τῶν υἱῶν ἔνδον μένειν ἀναγκασθῆναι διὰ τὴν αἰσχύνην. Cf. Eur. Ph. 876. DOED.

οὐκ ἤθελες θέλοντι. θέλοντι is added merely as a rhetorical antithesis. Cf. Tr. 198, οὐχ ἐκῶν ἐκοῦσι δὲ | ξύνεστι.

θέλοντι — χάριν. Sub. μοι. The construction is here unexpectedly changed, inasmuch as the accusative had taken the lead. Cf. on 1120. προσθέσθαι.

Rather προσθεῖναι, 'to accord.' Cf. Trach. 1253, τὴν χάριν ταχεῖαν (i. e. ταχέως) πρόσθε, and on Ant. 40. Or προσνείμαι. Unless there is reference to the phrase θέσθαι χάριν. Cf. also Oed. R. 232, χῆ χάρις προσκίσεται.

768. μεστὸς ἦν θυμ. 'Was satiated with anger.' Cf. 437 f. 778. So Dem. p. 1175, ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν. Arist. Ach. 236, ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις. ἦν. ἦ Elmsl. Cf. 973. 1366, and on Oed. R. 1123.

[769.] καμάνθανον (καὶ μάνθανον A. L. Ald.) —. This verse, repeated here from 438, is ejected by Musgr. Br. Valck. ad Hipp. 1029, and others.

769. ἐν δόμοισιν. In Thebes. Cf. 757. διαιτᾶσθαι. 'To dwell, reside.' Cf. 928.



τότ' ἐξεώθεις κάξέβαλλες, οὐδέ σοι 770  
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·  
 νῦν τ' αὖθις ἡνίκ' εἰσορᾶς πόλιν τέ μοι  
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,  
 πειρᾶ μ' ἀποσπᾶν,† σκληρὰ μαλθακῶς λέγων.  
 καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν ; 775  
 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν  
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,  
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζους, τότε  
 δωροῖθ' ὅτ' οὐδὲν ἢ χάρις χάριν φέροι  
 ἄρ' ἂν ματαίου τῆσδ' ἂν'' ἡδονῆς τύχοις ; 780  
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοὶ,  
 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.  
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.

771. τὸ συγγενὲς τοῦτ'. 'This plea of relationship you talk about.' Cf. 738.

772. νῦν τ' αὖθις. Cf. Oed. R. 40, νῦν τ', ὧ κράτιστον —. It answers here to πρόσθεν τε γὰρ 765.

773. γένος. 'Race,' viz. the citizens of Attica. Schol: τὸ Ἀττικόν.

774. πειρᾶ μετασπᾶν vulg. Read πειρᾶ μ' ἀποσπᾶν. σκληρὰ μαλθακῶς λέγων. Ant. 1047, ὅταν λόγους | αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν. Eur. Hipp. 505, ταῖσχα δ' ἦν λέγῃς καλῶς. Compare also the maxim, 'Leniter in modo, fortiter in re.' Cf. 782. 1194.

775. τίς αὕτη τέρψις —. Aj. 114, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν. Tr. 483, εἴ τι τήνδ' ἁμαρτίαν νέμεις. Thuc. iii. 12, τίς οὖν αὕτη ἢ φιλία ἐρίγνετο ἢ ἐλευθερία πιστή; τίς αὕτη B. T. V. Thom. Mag. Tyrwh. Reis. &c., τοσαύτη vulg. Cf. Ant. 753. 1030. τέρψις. 'Gratification.'

776. ὥσπερ τις εἰ. For ὥσπερ εἴ τις. Oed. R. 255. τυχεῖν. 'To succeed in (obtain) his petition.' Oed. R. 1435, καὶ τοῦ με χρειᾶς ὧδε λιπαρεῖς τυχεῖν;

778. πλήρη δ' — θυμόν. Phil. 324, θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε. Eur. Hipp. 1328, πληροῦσα θυμόν. Andr. 1084, ὕματ' ἐξέπιπλαμεν. Plat. Rep. v. p. 465, πληρῶν τὸν θυμόν. Legg. iv. p. 117, ἀποπιμπλάσι τὸν θυμόν. ὦν χρήσεις. ὦν χρήσις M. Br. Hart. Which is preferable. Brunck compares El. 629, μεθεῖσά μοι | λέγειν ἢ χρῆζοιμ'.

779. ὅτ' οὐδὲν —. 'When the favour in no wise gave satisfaction.' οὐδέν.

'In no way.' Lat. 'nihil, nequaquam.' So Tr. 448, τοῦ μηδὲν αἰσχροῦ —. Ant.

711. Arist. Ran. 437. μηδὲν μακρὰν ἀπέλθης. Cf. Aj. 522, χάρις χάριν γὰρ ἐστὶν ἢ τίκτους' αἰεί. φέροι B. K. T. V. Farn. Hart. φέρει A. R. and (supr. oi) L. S. Wrongly. τότε. Cf. on Oed. R. 407.

780. ἄρ' ἂν. ἄρ' οὐ Hart. Schneid. here too explains ἄρα by 'profecto.' Cf. on 753. ματαίου. Qu. ματαίας. So El. 642, ματαίαν βάξιν. Aj. 888, ὧ ματαία. Tr. 565, ματαίαις χερσίν. But Eur. Iph. T. 628, μάταιον εὐχὴν — ἡὔξω. Perhaps however μάταλον may be neuter, 'a vain thing.' τῆσδ' ἂν vulg. τῆσδ' ἡδονῆς L. S. τῆσδέ γ' B. T. V. Farn. Turn. (marg.) Which seems preferable.

782. λόγῳ — τοῖσι δ' ἔργοισιν. Cf. El. 59, λόγῳ θανὼν | ἔργοισι σωθῶ. Eur. Hel. 292, τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὐ. Porson (ad Phoen. 512) notices the double irregularity in this passage, first, as regards the difference of number; secondly, in that the article, inserted in the latter clause, is omitted in the former. He instances Eur. Tro. 1241, τλήμων ἱατρὸς, ὄνομ' ἔχουσα, τάργα δ' οὐ. Andr. 265, λόγους | κρύψω, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα.

783. 'And to these also (the Chorus) will I declare them, in order that I may show you to be a villain,' &c. τοῖσδ'. τοῖς K. L. S. Qu. φράσω δὲ καὶ ταῦθ' (or τὰδ', or χᾷτερ') &c.

ἦκεις ἔμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,"  
 ἀλλ' ὡς πάραυλον οἰκίσης, πόλις δέ σοι  
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός.  
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τάδ' ἔστ', ἐκεῖ"  
 χώρας" ἀλάστωρ οὐμὸς ἐνναίων ἀεῖ·  
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

785

784. ἦκεις ἔμ' ἄξων. Qu. ἦκεις μ' ἀπάξων. ἵν' ἐς δόμους ἄγῃς. As the aorist is here required, some change appears necessary. Porson's canon forbids the correction ἵν' ἀγάγῃς ἐς δόμους, but I think there can be no reasonable objection to ἵν' ἀγάγῃς μ' ἐς δόμους. V. on Aj. 1101. Otherwise I would suggest ἵν' ἐς δόμους μ' ἄγων (or πάλιν) — οἰκίσης, or ἵν' ἐς δόμους μόλω (757), | ἀλλ' ὡς πάραυλον μ' οἰκίσης. Cf. 910, πρὶν ἂν κείνας — στήσης ἄγων. 1342, ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων. For the matter cf. 397. 957.

785. πάραυλον. 'Near at hand,' in the vicinity of Thebes. I.e. ἄγχι γῆς, as Ismene says 399. Aj. 892, βοῇ πάραυλος. Fr. 19, τὴν ὑμαυλον — χθόνα | Σκείρωνος ἀκτῆς. Schol.: ἐν ἀγροῖς (!). πόλις δέ σοι. πόλις δὲ σὴ Elmsl. ad Heracl. 106. Construe, πόλις δέ σοι ἀπαλλαχθῇ τῆσδε χθονὸς κακῶν ἄνατος. Cf. Arist. Pac. 568, ἡ καλῶς αὐτῶν ἀπαλλάξειεν (sc. τῶν θρινάκων, 'come off well from them') ἂν μετόρχιον. Wunder and Schneid. connect κακῶν τῆσδε χθονός. (Cf. Ant. 10, ἡ σε λανθάνει — στείχοντα τῶν ἐχθρῶν κακά; and El. 1002.) Perhaps rightly. Schol.: καὶ ἵνα ἡ Θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς.

786. κακῶν ἄνατος. Schol.: ἀβλαβής. Cf. 677, ἀνήμερόν τε πάντων χειμῶνων. 865, ἄφωνον τῆσδε τῆς ἀρᾶς. El. 1002, τίς οὖν — ἄλυπος ἄτης ἐξαπαλλαχθήσεται; 895. 1214. Trach. 687, ἀκτῖνος — θερμῆς ἄδικτον. 693, ἀλαμπές ἡλίου. 1053, Ἐρινύων ὑφαντὸν ἀμφίβληστρον. Ph. 1066, φωνῆς — προσφθεγκτός. Oed. R. 1436, μηδεὶς προσήγορος. Ant. 847, φίλων ἄκλυτος. Aesch. Ag. 1222, πῶς δῆτ' ἄνατος ἦσθα Λοξία κότῳ (κότου?); Eur. Andr. 460, ἀθώπευτον — γλώσσης. Hipp. 471. Bacchyl. Fr. xvi. ἀδμήτες — νούσων. Arist. Nub. 1417, πληγῶν ἀθῶν. V. Monk ad Hipp. 146. And cf. on Oed. R. 191.

ἄνατος. ἄναιτος B. K. L. R. S. T. τῶνδ' the mss. and Suid. v. ἄνατος. τῆσδ' Scal. Musgr. Vauv. Br. &c. And so no doubt read the Schol:

καὶ ἵνα ἡ Θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς. Cf. 605 and on 816.

787. οὐκ ἔστι σοι ταῦτ'. 'These things are not for thee (granted thee); but this is.' Cf. 600, ἔστιν δέ μοι | πάλιν κατελθεῖν &c. Said sarcastically, as Oed. R. 370. Schol.: οὐκ προβήσεται σοι ὁ σκοπός. ἀλλὰ σοι τάδ' ἔστ', ἐκεῖ χώρας —. Qu. ἀλλὰ σοι τάδ' (or τόδ', or τοῦτ') ἔστ' ἔχειν, | χώρας (or χώρα γ') ἀλάστωρ οὐμὸς ἐνναίων. Or ἀλλὰ σοι τάδ' ἔστ', ἔσω | χώρας &c. Or — ἔστι, σῇ (or τῇ) | χώρα γ' &c. Or ἀλλὰ τοιάδ' ἔστι σοι, | χώρα γ' ἀλάστωρ οὐμὸς &c. In any case I think χώρα γ' is right. In the common reading it is difficult to see how to connect the genitive χώρας; for whether we construe it with ἐκεῖ or ἀλάστωρ, the sense elicited is not very satisfactory. Kunhardt connects χώρας with ἀλάστωρ, and ἐκεῖ with ἐνναίων. Oedipus sarcastically tells Creon, that though he will never return himself to his country, yet his avenging spirit will, and that not for its good. Cf. Aesch. Eum. 690, βαρεῖα χώρα τῇδ' ὀμιλήσω πάλιν.

788. ἀλάστωρ οὐμὸς. 'My avenging spirit.' Tr. 1235, ὅστις μὴ ἔξ αλαστοῶν νοσοῖ. 1092, βουκόλων ἀλάστορα (qu. ληϊστορα, 'ravager'). Eur. Ph. 1550, σὺς ἀλάστωρ — ἐπὶ παῖδας ἔβα σοὺς, ὦ πάτερ. Tro. 941, ὁ τῆσδ' ἀλάστωρ. V. Blomf. Gl. Pers. 360.

789. ἔστιν δὲ παισὶ —. 'And this is the portion of my children, to possess only just enough of my land to die upon.' So 600, ἔστιν δέ μοι | πάλιν κατελθεῖν μήποθ' &c. Cf. Aesch. Sept. 732, ὠμόφρων σίδαρος, χθόνα ναίειν διαπήλας, ὅπωςαν καὶ φθιμένοισιν κατέχειν, τῶν μεγάλων πεδίων ἁμοίρους. Eur. Ph. 1458, where Polynices prays, θάψον δέ μ' — ὡς τοσόνδε γοῦν τύχῳ | χθονὸς πατρώας. For other parallelisms between the two plays cf. on 552. El. 1415. For ἔστιν Scal. conjectures ἔσται. Cf. on 323. "The poet," says Schneid., "has in his thoughts the paternal curse denounced by Oedipus, as related by the Epic poets."



χθονὸς λαχεῖν'' τοσοῦτον ἐνθανεῖν'' μόνον. 790  
 ἄρ' οὐκ'' ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ ;  
 πολλὰ γ', ὅσῳ περ καὶ σαφεστέρων'' κλύω,  
 Φοῖβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.  
 τὸ σὺν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,  
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795  
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.  
 ἀλλ' οἶσθα γάρ με ταῦτα μὴ πείθων,†'' ἴθι.

790. τοσοῦτον, ἐνθανεῖν vulg. I. e. τοσοῦτον, ὅσον ἐνθανεῖν. Schaefer rightly removes the comma after τοσοῦτον (and so Elmsl. in Add.), and connects τοσοῦτον μόνον. (Cf. Oed. R. 836.) V. Valck. ad Hipp. 804. Brunck (with Valck. ad Hipp. 1250) reads τοσοῦτό γ' ἐνθανεῖν. But the Tragedians do not use either τοσοῦτο or τοιοῦτο. V. Elmsl. in Ed. Rev. xvii. 239. Qu. τοσόνδ' ὅσ' ἐνθανεῖν μόνον, or ὅσον περ ἐνθανεῖν μόνον. (Perhaps τοσοῦτον crept in from a marginal gl.) Cf. 1400, τοιοῦτον, οἷον οὐδὲ φωνῆσαι τινα | ἔξεσθ' ἐταίρων &c. Oed. R. 1191, τοσοῦτον ὅσον δοκεῖν. El. 286, οὐδὲ γὰρ κλαῦσαι πάρα | τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει. Ant. 775, φορβῆς τοσοῦτον, ὡς ἄγος μόνον (f. ἐκφυγεῖν ἄγος, or ὡς ἄγος φεύγειν, or — φεύγων), προθείς.

791. 'Do I not understand better than thou the affairs of Thebes?' On φρονεῖν τι cf. Oed. R. 607. Perhaps ἄρ' οὖν — ;

792. 'Yes, by a good deal, inasmuch as I know them from surer authorities than thou dost.' καὶ A. R. Ald. ἐκ B. L. M. T. V. Schol. κάκ Doed. Perhaps ὅσῳ περ κἀσφαλεστέρων κλύω. But cf. 623, εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής. For the genitive cf. Oed. R. 305. El. 877, ἴσθι τοῦτ' ἐμοῦ κλύουσ'.

793. Φοῖβου τε καὶ τοῦ Ζηνός. 'From Apollo, aye from Jove himself.' For Apollo was supposed to derive his inspirations from his father Jove. Schol. δοκεῖ γὰρ ὁ Ἀπόλλων παρὰ Διὸς λαμβάνειν τοὺς χρησμούς, &c. Cf. on Oed. R. 151. Below 623. Hom. Od. xv. 245, δν (Amphiaraus) περὶ κῆρι φέλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων.

794. Observe the phrase τὸ σὺν στόμα ὑπόβλητον ἀφίκται put for σὺν δὲ ἀφίξει στόμα ὑπόβλητον ἔχων. Cf. Oed. R. 426, πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμδν στόμα | προπηλάκιζε. Aj. 1110, οὐ τὸ σὺν δείσας στόμα. Below 1277, πατρὸς | τὸ δυσπρόσοιστον κἀπροσήγορον στόμα.

962. ὑπόβλητον. 'Suborned, false.' Schol: οὐκ ἀληθές, ἀλλὰ πεπλασμένον, νόθον, καὶ οἰονεῖ ὑποβολιμαῖον. Aj. 188, εἰ δ' ὑποβαλλόμενοι κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς. 481, ὡς ὑπόβλητον λόγον ἔλεξας.

795. στόμωσιν. 'Sharpness, glibness, cleverness.' Schol: δεινῶσιν καὶ πανουργίαν. Gl. A: δεινότητα. Arist. Nub. 1108, μέμνησ' ὅπως | εἰδ' μοι στομάσσεις αὐτόν. Plutarch de discr. am. et adv. p. 73, ὁ σίδηρος — δέχεται τὴν στόμωσιν. Cic. Brut. c. 97, 'linguam acuisse exercitatione dicendi.' De Orat. iii. 30, 'acuenda — lingua est.' Schneid. compares Callias Fr. Inc. 3, γυνὴ ἀνεστομαμένη. Below 806, γλώσση σὺ δεινός. A certain degree of irony is conveyed by the parechesis στόμα στόμωσιν.

796. κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. We should have expected to find the article rather with κακὰ and σωτήρια than with πλείονα (πλείονα λάβοις ἂν τὰ κακὰ ἢ τὰ σωτήρια). So Eur. Suppl. 199, πλείω τὰ χρηστὰ τῶν κακῶν εἶναι κακοῖς. But either construction is good, and the sense either way comes to the same. Translate: 'you will find the majority of things bad (rather) than advantageous.' Cf. Ant. 313, ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας | ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους. Where see note. Eur. Hipp. 471, ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, | ἀνθρωπος οὔσα, κάρτ' ἂν εὖ πράξεις ἂν. Qu. κάκ' ἂν λάβοις ἂν —, or κάκ' ἂν λάβοις τις —. Or possibly τὰ πλείονα may here be the comparative of τὰ πολλὰ, 'for the most part.' For λάβοις Musgrave conjectures λάκοις.

797. For ἀλλὰ — γὰρ cf. 624. 755. 1267. Elmsl. ad Heracl. 481. Med. 1035. ad Oed. R. 1409. Schaefer. Melet. Crit. p. 66 f. From the above it would appear that ἀλλὰ should not be separated from γὰρ by a comma, as some would write. ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων

ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς  
οὐδ' ᾧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

KP. πότερα νομίζεις δυστυχεῖν ἐμ' ἐς τὰ σά'' 800

ἢ σ' ἐς τὰ σαντοῦ μάλλον ἐν τῷ νῦν λόγῳ;

OI. εἰ οἱ μὲν ἐσθ' ἡδιστον, εἰ σὺ μῆτ' ἐμὲ  
πείθεις οἷός τ' εἶ' μήτε τούσδε τοὺς πέλας.

KP. ᾧ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ  
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805

OI. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ  
δίκαιον'' ὅστις ἐξ ἅπαντος εὖ λέγει.

(*πείθοντ'* *supr.* in K.) the mss. and vulg. Matthiae (in *Class. Journ.* x. 12) observes that the persuasion is on the part of Creon, not of Oedipus, and corrects therefore *πείθοντ'* for *πείθων*. Oedipus does not wish to persuade Creon any thing. It is Creon who wishes to induce Oedipus to return with him. Cf. 735, ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην | πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον. 802, εἰ σὺ μῆτ' ἐμὲ πείθεις οἷός τ' εἶ. I would read therefore: ἀλλ' ἴσθι γάρ με ταῦτα μὴ πείσων, or at least, ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείσοντ' (*πείθοντ'* K.). Cf. *Hom. Il. ix.* 315, οὔτε με γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω. *Eur. Hipp.* 1007, τὸ σῶφρον τοῦμὸν οὐ πείθει σ' ἴσως. 1062, πάντως οὐ πίθοιμ' ἂν οὓς με δεῖ. Musgrave had already proposed ἀλλ' οἶστα γάρ με. Dind. thinks *πείθοντα* a mere conjecture of some transcriber. I suspect the disturbance arose from *οἶδα* being written for *οἶστα*: hence *σε* and *πείθοντ'*.

798. οὐ γὰρ ἂν —. 'For we shall not live a hard life, even as we now are, if so be we are satisfied with it.' A similar sentiment occurs *El.* 354, οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δέ μοι. κακῶς. According to Creon's view (744). Cf. *Arist. Th.* 449, ἡμικᾶκως ἐβροσκόμην.

799. οὐδ' ᾧδ'. Qu. οὐδ' ὥς. εἰ. ἢ K. and *supr.* in L. T. Perhaps ἦ.

800. Schol. ἐν τῷ μὴ πείθεσθαι σε, μάλλον σὺ δυστυχεῖς ἢ περ ἐγώ.

*δυστυχεῖν*. Musgrave with some probability conjectures *δυσνοεῖν*. ἐς τὰ

σά. 'In respect of this your conduct.' Cf. 1121, τῇδε σὴν ἐς τάσδε μοι | τέρψιν. *Oed. R.* 980, σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. *Eur. Med.* 260, ἐς εἰνὴν ἡδικημένη. Kunhardt is offended with the words *εἰς τὰ σά*, but overlooks the simple, yet obvious correction, *δυστυχεῖν εἰς τὰμ' ἐμέ*.

802. *μῆτ' ἐμὲ*, to follow thee; *μήτε τούσδε*, to trust thee. SCHN.

803. *πείθεις*. To induce me to return with you to Thebes. οἷός τ' εἶ. I should prefer οἷός τε, the verb substantive being usually omitted with οἷός τε. Cf. on *Phil.* 925.

804—5. Cf. *Oed. R.* 334, οὐκ — ἐξερεῖς ποτὲ, | ἀλλ' ᾧδ' ἄτεγκτος ἀτελεύτητος φανεῖ;

804. *φύσας* — *φρένας*. 'To have begotten (acquired, learnt) wisdom.' *El.* 1463, μηδὲ πρὸς βίαν — φύση φρένας. *Aj.* 1077, κἂν σῶμα γεννήσῃ μέγα. *Ant.* 683, θεοὶ φύουσιν ἀνθρώποις φρένας. *Arist. Ran.* 419, ὅς ἐπ' ἐτῆς ὧν οὐκ ἔφυσε φράτερας. *Av.* 785, φύσαι πτερὰ. Wessel. ad *Herod.* v. 91. Lobeck ad *Aj.* 1066. Cf. on 151 above. For τῷ χρόνῳ cf. *Ant.* 681. For the sentiment cf. 930 f.

805. *λῦμα* — *τρέφει*; 'Livest a disgrace (or reproach) to old age?' in not having gained wisdom by years. Schol: *λῦμα, κάθαρμα*. ὃ ἐστίν, ἀπαίδευτος μέχρι τοῦ γήρως μενεῖς; Cf. *Aj.* 655. Similarly δήλημα *Oed. R.* 1495.

806. *γλώσση* — *δεινός*. 'Tongue-doughty,' as Milton speaks, *Sams. Ag.* 1181. Cf. 1000. *Phil.* 440, γλώσση δὲ δεινοῦ καὶ σοφοῦ. *Aj.* 1142, ἄνδρα γλώσση θρασύν. So Creon addresses Teiresias *Ant.* 1059, σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

807. *δίκαιον*. *Perh. καὶ δεινόν*, 'clever though he be.' So also Burges ad *Tro.* 432. Reisig however well compares 1000, σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν | λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος.

ὅστις — λέγει. Who talks speciously, gets up a good case, out of every thing, like the sophists, who professed to be able τὸν ἥττω λόγον κρείττω ποιεῖν. Cf. 761. 1000. *Ant.* 312, οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν. εὖ λέγει.



ΚΡ. χωρὶς τό τ' εἶπεν πολλὰ καὶ τὰ καίρια.

ΟΙ. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν'' καιρῷ λέγεις.

ΚΡ. οὐ δὴθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

810

ΟΙ. ἄπελθ'. ἐρῶ γὰρ καὶ πρὸ τῶνδε· μηδέ μοιτ'

'Is eloquent,' makes a fair case. Schneid. cites Eur. Ph. 527. οὐκ εὖ λέγειν χρὴ μὴ πλὶ τοῖς ἔργοις καλοῖς. Suppl. 311, ἀχρεῖον τὰς γυναῖκας εὖ λέγειν. Schol: βουλόμενος ἐκ παντὸς δοκεῖν δίκαια λέγειν.

808. Schol: ἄλλο ἐστὶ τὸ φλυαρεῖν, καὶ ἄλλο τὸ (τὰ Br.) ἀναγκαῖα λέγειν. Similarly Eur. Alc. 544, χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται. Aesch. Prom. 927, μαθήσεται | ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα. Ag. 1369, τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα. τὰ the mss. Ald. Doed. Herm. Dind. Wund. Bgk. τὸ Suidas v. χωρὶς. Heath. Burt. Vauv. Musgr. Schaeef. Elmsl. Hart. τὸ τὰ (!) Toup. Br. If the article τὰ were necessary, it would be easy to correct τό τε τὰ καίρια. The true reading is undoubtedly τὸ καίρια, εἶπεν being understood. Compare the formation of similar passages, cited by Elmsley, just quoted, Aesch. Prom. 927. Eur. Alc. 544. Xen. Hier. i. 2, πῇ διαφέρει δ' τυραννικός τε καὶ δ' ἰδιωτικός βίος. Other passages Neue adduces from Plato. In all which observe that the article is constantly repeated in the latter clause. We can readily understand how τὸ καίρια would have passed into τὰ καίρια; and consequently the authority of Suidas becomes all the greater in favour of τὸ καίρια. Cf. Ant. 68, τὸ γὰρ | περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα. 710, τὸ μανθάνειν πόλλ' αἰσχροὺς οὐδέν. 723. Phil. 108, οὐκ αἰσχροὺς ἡγεῖ δῆτα τὰ (τὸ?) ψευδῇ λέγειν; 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ, | ἥδη 'στὶ, καὶ τοῖς (τὸ?) τοῦδε προσχωρεῖν λόγοις. Fr. 323, καλὸν μὲν οὖν οὐκ ἐστὶ τὰ (τὸ?) ψευδῇ λέγειν. Fr. 326, κάλλιστόν ἐστι τοῦνδικον πεφυκέναι, | λῶστον δὲ τὸ ζῆν ἄνοσον. Phil. 1236, εἰ κερτόμησις ἐστὶ τὰληθῇ (τὸ or τὰ ἀλ.) λέγειν. Fr. 678, θέμις δὲ τὰληθῇ (τὰ ἀληθῇ) λέγειν. Plut. Them. 27, καλὸν δὲ πᾶσιν τὰ οἰκεία — σώζειν. Doederlein follows Seidler ad Eur. El. 419, who says, "Facile intelligitur τὸ εἶπεν ad τὸ καίρια, aegrius desideramus articulum ad καίρια. Cf. Aesch. Sept. 1. 621. &c." So Aj. 120, δρᾶν — τὰ καίρια. Aesch. Sept. 1, χρὴ λέγειν τὰ καίρια. 619, φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.

Cho. 582, σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρια. Eur. Iph. A. 829, καλῶς ἔλεξας ἐν βραχεὶ τὰ καίρια. On the other hand cf. Phil. 862, καίρια φθέγγον (without τὰ). V. Blomf. ad Cho. 574. Schneid. also endeavours to defend τὰ καίρια, supplying τὸ from the first member, as in Aesch. χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα, and Phil. 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ, | ἥδη 'στὶ καὶ τοῖς (τὸ?) τοῦδε προσχωρεῖν λόγοις. He might have added Ant. 1096, τό τ' εἰκαθεὶν γὰρ δεινὸν, ἀντιστάντα τε | ἄτη πατάζει (i. e. τό τε — πατ.), ἐν δεινῷ πάρα. See note. Oed. C. 588, πότερα τὰ τῶν σῶν ἐγγόνων ἢ 'μοῦ (for ἢ τὰ ἐμοῦ) λέγεις (qu. ἢ τὰμ' ἐρεῖς); Likewise Ant. 1051, ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη. Schaefer also (ad Eur. El. 429) argues strongly for τὰ καίρια. The article τὸ is not always added before the infinitive; but in the present instance the preceding τό τε seems to me imperatively to require καὶ τὸ to follow. The article τὰ is not absolutely necessary before καίρια.

809. ὥς δὴ —. 'As if forsooth you utter few remarks, but those to the purpose.' For ὥς δὴ v. Blomf. Gl. Ag. 1623. Aesch. Ag. 1644, ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει. Eur. Suppl. 477, ὥς δὴ πόλιν ἐλευθέραν ἔχων. Iph. T. 1303, ὥς φόνον νίκουσα δῆ. Alc. 1024. Andr. 235. 585. Hel. 1378. Brunk: ὥς δὴ σὺ βραχέα ταῦτα καὶ καιρῷ λέγεις. So also Toup Emend. iii. 16. After βραχέα we may supply mentally μὲν, expressed in the passage quoted by Elmsley from Homer, παῦρα μὲν, ἀλλὰ μάλα λιγέως.

810. οὐ δὴθ' ὅτῳ —. I. e. οὐ δὴτα καίρια λέγω τούτῳ, ὅτῳ —. 'Not indeed in his estimation, whose sentiments accord with thine.' Schol: τοῖς κατὰ σέ οὐ δοκῶ καίρια λέγειν. On this use of the dative ὅτῳ cf. Oed. R. 977. Aj. 1282, ἀρ' ὑμῖν οὕτως ταῦτ' ἔδρασεν ἔνδικα; ἴσος καὶ σοί. Cf. on 53. Oed. R. 1187, ἴσα καὶ τὸ μηδὲν ζώσας.

811. ἐρῶ γὰρ καὶ πρὸ τῶνδε. 'For I will take upon myself to speak also on behalf of these (the Chorus).' Cf. Oed. R. 10, πρέπων ἔφους | πρὸ τῶνδε φωνεῖν. μηδέ με. Perhaps μηδ' ἔτι, as ἐμὲ presently follows.

πρόστασ'† ἐφορμῶν ἔνθα χρή ναίειν ἐμέ.

KP. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δέ, τοὺς\* φίλους  
οἱ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτέ—

OI. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία ;

815

KP. ἡ μὴν σὺ κἄνεν τοῦδε λυπηθεὶς ἔσει.

812. 'Nor keep watch over me, blockading the place where it is destined that I should live.' Or '(dictating to me) where I am to dwell.' Vauv: 'stationem agens in iis locis, in quibus me habitare oportet.' But I doubt if φύλασ' is right. Qu. μηδέ με | διδάσκ' (or βούλευ') ἐφορμῶν, or μηδέ μοι | πρόστασ' (494) ἐφορμῶν, or μηδέ μοι | ἐπίτασ' (or 'πίτασ', 839. Ant. 664, ὅστις — τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ) —. Hart: φύλασ', ἐφίεις — ἐμοί. ἐφορμῶν. 'Blockading me, keeping watch over me.' From ἐφορμεῖν. Schol: ἐφεδρεύων. Pollux i. 122, τὸ δὲ φυλάττειν τινὰς, ἐφορμεῖν. Compare the figure πέλαγος in 663. Musgrave needlessly conjectures ἀφορμῶν (abducens). Brunck explains ἐφορμῶν by 'hortans' (ubi 'habitare me oporteat'); Elmsley by 'veniens,' who understands ἐκέισε before ἔνθα, as in 900. I suspect the reading φύλασ' came from the gloss φυλάσσω on ἐφορμῶν.

813. μαρτύρομαι τούσδ', οὐ σέ. 'I call these to witness, not thee,' how ignominiously I am treated: because Oedipus had taken upon himself to speak for the citizens of Attica. Lat. 'hosce antestor, non te.' Schol: μάρτυρας καλῶ τούσδε. Cf. Ant. 846, ξυμμάρτυρας ὑμᾶς ἐπιβῶμαι, | οἷα φίλων ἄκλαυτος — ἔρχομαι &c. Eur. Med. 21, θεοὺς μαρτύρεται. Iph. A. 78. With this passage Hermann compares Hom. Il. i. 338, τῷ δ' αὐτῷ μάρτυροι ἔστων | πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, | καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· εἴποτε δ' αἶτε | χρεῖῳ ἐμείῳ γένηται αἰεκέα λοίγδον ἀμῦναι | τοῖς ἄλλοις. Musgrave conjectures: μαρτύρομαι τούσδ', οὐ σέ, πρὸς γε — ῥήματ'. ἦν δ' ἔλω ποτέ —. Dindorf arbitrarily gives: — οὐχί σ', ὅς γνῶσει —. Hart. not badly: μαρτύρομαι τούσδ', οὗς σὺ προὔστησας φίλους. Bergk: οὐ σέ, πρὸς δέ, τοὺς φίλους, | οἱ' ἀνταμείβει ῥήματ'. ἦν —. Qu. μαρτύρομαι σε (with respect to you) τούσδε, πρὸς γε —. Or μαρτύρομαι τούσδ', οἷα πρὸς γε τοὺς φίλους | ταῦτ' (or τάδ') ἀνταμείβει —. Cf. 1273, οὐδ' ἀνταμείβει μ' οὐδέν. Ph. 230, φωνήσατ', — ἀλλ' ἀνταμείψασθε. πρὸς δέ. πρὸς γε τοὺς — B. T. V. Farn. Br. Wrongly. Creon remonstrates,

μαρτύρομαι τούσδ', οὐ σέ, i. e. 'I call to witness (I appeal to) these, not you (on behalf of them),' in reply to Oedipus' officious remark, ἐρῶ καὶ πρὸ τῶνδε, 'I will speak also for these.' Reisig and Elmsley understand πρὸς δέ to mean 'and besides,' Lat. 'atque insuper,' as in Aesch. Pr. 73. 929. Eur. Ph. 891. &c. (The latter well compares Eur. El. 261, τοῦτ' αὐτὸ ταρβῶν· πρὸς δέ καὶ σώφρων ἔφυ.) Rightly, I think: for neither is πρὸς required after ἀνταμείβει, nor is γε wanted here. τοὺς φίλους. Your friends, such as myself. Cf. 832.

814. οἱ' ἀνταμείβει ῥήματ'. We should say, 'for replying to your friends thus.' ἦν σ' ἔλω ποτέ. 'If ever I catch you —.' Musgrave and Brunck rightly suppose an aposiopesis, such as often takes place in threatenings. Schol: ἐάν σε ἔλω, δικαίως τιμωρήσομαι, οἷα ἀνταμείβει μοι ῥήματα. Creon's threat is interrupted at ἔλω by Oedipus, who retorts with spirit. Cf. Hom. Il. i. 26, μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω. Eur. El. 1242, Φοῖβός τε, Φοῖβος — ἀλλ' ἀναξ γὰρ ἔστ' ἐμὸς, | σιγῶ. Virg. Aen. i. 139, 'Quos ego — sed motos praestat componere fluctus.' Oed. R. 325. 430. Translate the entire passage thus: 'I call these to witness, not you; and moreover, seeing you thus answer your friends, if ever I catch you —.' Dindorf disapproves of an aposiopesis here, and thinks either that something has fallen out, or rather that the preceding words are corrupt.

816. τῶνδε the mss. Br. τοῦδε Musgr. edd. rec. Cf. on 786. It is probable that τῶνδε came from the prec. v. Schol: καὶ χωρὶς τοῦ λαβεῖν σε εἰς Θήβας. So Kunhardt explains: ἀνευ τοῦ ἐλεῖν σε τῶν συμμάχων βία. Matthiae explains ἀνευ τῶνδε 'invitis istis' (defensoribus tuis). Cf. 926. So Arist. Nub. 865, ἡ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 1242, ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. λυπηθεὶς ἔσει. 'Will have subject for grief,' stronger than λυπηθήσει, as implying a continuance of the grief. Cf. on Oed. R. 577.



- ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ;  
 ΚΡ. παῖδوين δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ  
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.  
 ΟΙ. οἴμοι\*. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 820  
 ΟΙ. τὴν παῖδ' ἔχεις μου ; ΚΡ. τήνδε τ' οὐ μακροῦ  
 χρόνου.  
 ΟΙ. ἰὼ ξένοι, τί δράσετ' ; ἡ προδώσετέ' ;  
 κούκ' ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός ;  
 ΧΟ. χώρει, ξέν', ἐξω θάσσον· οὔτε γὰρ τὰ νῦν  
 δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἰργασαί". 825  
 ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν  
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.  
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω ; ποίαν λάβω  
 θεῶν ἄρηξιν ἢ βροτῶν ; ΧΟ. τί δρᾷς, ξένε ;  
 ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρὸς, ἀλλὰ τῆς ἐμῆς. 830  
 ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.

817. ποίῳ σὺν ἔργῳ — ; 'Supported by (in the strength of) what deed?' Schneid: 'In connexion with what purpose dost thou vent this menace?' So Oed. R. 124, σὺν ἀργύρῳ. 635, σὺν ἀφανείῳ λόγῳ.

818 f. Creon imagines that he can adopt no more probable means to induce Oedipus to return with him, than by forcibly carrying off his daughters, who are his only stay. This passage is parodied, I suspect, by the great Attic comedian in Thesm. 689 f., τὸ παιδίον | ἐξαρπάσας μοι φροῦδος ἀπὸ τοῦ τιτθίου.

820. ὧμοι the mss. vulg. οἴμοι Br., because of the following οἰμώζειν. Cf. El. 788, οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα. Elmsley (whom see also on Aj. 900 in Mus. Crit. i. 471) more particularly from this passage is led to conclude that οἴμοι should be universally read in Attic poetry, to the exclusion of the Homeric form ὧμοι. From οἴμοι is formed οἰμώζειν, as αἰάσειν from αἰαῖ, φεύσειν from φεῦ &c. But οἰμώζειν is no where found. οἰμώζειν τάδε. 'To cry thus' ὧμοι.

821. Qu. τὴν παῖδ' ἔχεις ; ΚΡ. καὶ τήνδε γ' —. Perhaps μου crept in from the interpretation. τήνδε γ' the mss. τήνδε τ' Both. &c. Elmsley refers to 331. El. 1416. Eur. Ion. 1501. Cf. on 331. 1310. 1417. Oed. R. 1001. Antigone is meant. οὐ μακροῦ χρόνου.

'After no long time, before long.' The same words by a curious coincidence occur in the same line of Phil. 821.

822. ἰὼ ξένοι. Addressed to the Chorus. ἡ K. L. S. Br. Dind. ἡ edd. vett. Perh. ἡ προδώσετέ μ' ; | οὐκ — ;

823. τῆσδε χθονός ; Qu. τῆσδ' ἐκ χθονός ;

824. τὰ νῦν. τᾶνν B. Br.

825. οὔθ' ἂ πρόσθεν. οὔτε πρόσθεν Br. But cf. 853 f. Supply δίκαια ἐπραξας or δίκαια ἦν. Schneid. compares a similar brachylogy in Eur. Hec. 819, νῦν τε γὰρ λέγων κακὰ | τέγξω τόδ' ὕμνα πρὸς τάφῳ θ' (sc. ἔτεγξα) ὅτ' ὤλλυτο. The forcible abduction of Ismene is meant. εἰργασαί. Qu. εἰργάσω, as in 854.

826. ὑμῖν. Addressed to his attendants. Cf. 847. τήνδε. Antigone.

827. πορεύσεται A. R. Ald. πορεύεται L. M. V.

829. τί δρᾷς, — ; Creon had seized Antigone by force.

830. οὐχ ἄψομαι τοῦδ' ἀνδρός. Qu. οὐχ ἄπτομαι τοῦ γ' ἀνδρός. τῆς ἐμῆς. Antigone being his sister's niece. El. 536. Ant. 47. Creon claims Antigone as his own, as having become the natural guardian and protector of the two girls, on occasion of their father being banished from Thebes.

831. ὦ γῆς ἀνακτες. 'Ye nobles of the land.' Cf. on Oed. R. 85. 911. Ant.

KP. δίκαια. XO. πῶς δίκαια; KP. τοὺς ἐμούς ἄγω.

OI. ἰὼ πόλις.

[στρ.

XO. τί δρᾶς, ὦ ξέν'; οὐκ ἀφήσεις'; τάχ' ἐς βάσανον εἰ  
χερῶν.

835

KP. εἶργον. XO. σοῦ μὲν οὐ τάδε γε μωμένον.

KP. πόλει μαχεῖ τᾶρ' ἴ, εἴ τι πημανεῖς ἐμέ.

OI. οὐκ ἡγόρευον ταῦτ' ἐγώ; XO. μέθες χεροῖν

τὴν παῖδα θᾶσσον. KP. μὴ 'πίτασσ' ἃ μὴ κρατεῖς.

XO. χαλᾶν λέγω σοι. KP. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840

988. Addressed to the Chorus. Elmsley assigns these words to Antigone.

832. τοὺς ἐμούς. 'Those who are mine own' (968). Said generally, though Antigone is more particularly meant. So τοὺς φίλους 813. Cf. Eur. Her. 267, ἄξω γε μέντοι τοὺς ἐμούς ἐγὼ λαβών.

833. ἰὼ πόλις was usually assigned to Antigone. Corrected by Wund.

834. οὐκ ἀφήσεις; Perhaps οὐ μεθήσεις; 'Will you not let them go?' Cf.

838. τάχ' — χερῶν. Cf. 1297, οὐτ' εἰς ἔλεγχον χειρὸς οὐτ' ἔργου μολών. 975. Phil. 98, εἰς ἔλεγχον ἐξιών.

836. εἶργον. 'Keep off, restrain thyself, stand back.' σοῦ μὲν οὐ. Sub. εἶρξομαι. μωμένον. 'Plotting, meditating.' Lat. 'moliri.' Phil. 111. Tr. 1138, ἤμαρτε χρηστὰ μωμένη. Aesch. Cho. 44. 435, μωμένα. Hence perhaps μούσα. V. Ahrens Dial. Dor. p. 349.

837—43. These verses are thus distributed in the mss., OI. πόλει —. XO. οὐκ —; KP. μέθες —. XO. μὴ —. KP. χαλᾶν —. XO. σοὶ δ' — ὧδέ μοι. Corrected by Wunder.

837. This line is assigned to Oedipus in the mss. Corrected from the Schol., who explains πόλει by ταῖς Θήβαις, as in 858. Musgrave with Mudge assigns it to the Chorus, and the next to Oedipus (coll. 653 f.). πόλει. 'With a whole state (Thebes),' no longer with a single individual. Creon threatens war from his own state, if any violence is offered to him. Cf. Aj. 1308, εἴ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που, | βαλεῖτε χημάς τρεῖς ὁμοῦ ξυγκειμένους. Hom. Od. xviii. 63, πλεόνεσσι μαχήσεται, ὅς κέ σε θείη.

μαχεῖ Porson. Adv. p. 167. μάχη vulg. The same error Arist. Ran. 607. γὰρ vulg. Schneid. refers γὰρ to εἶργον ('keep off, for otherwise'). I would read τᾶρ' or νυν. 'You will then have to fight against a city, if you

harm me at all.' Cf. 1442, δυστάλαινα τᾶρ' ἐγὼ, | εἴ σου στερηθῶ. Cf. Arist. Eq. 365, ἐγὼ δέ γ' ἐξέλεω σε τῆς πυγῆς θύραζε κύβδα. | — Νῆ τὸν Ποσειδῶ καμὲ τᾶρ' (sc. ἔλξεις), ἦνπερ γε τοῦτον ἔλκῃς. Arist. Eq. 366, νῆ τὸν Ποσειδῶ καμὲ τᾶρ' (ἔλξεις), ἦνπερ γε τοῦτον ἔλκῃς. Aj. 1308. Or τάχ'. πημανεῖς Pors. &c. πημαίνεις the mss. The future of verbs ending in αῖνω is constantly changed by the copyists into the present, as Elmsley observes on Her. 799, who refers to Ant. 242. Tr. 870. Aesch. Suppl. 531. Eur. Andr. 1064.

838. OI. Mudg. &c. Xo. in the mss. Cf. 653 f. Arist. Ach. 41, οὐκ ἡγόρευον; τοῦτ' ἐκείν' οὐγὼ 'λεγον. Pl. 102, οὐκ ἡγόρευον, ὅτι —; Xo. Wund. &c. Kr. vulg. μέθες χεροῖν. 'Let go from your hands, let go your hold of.' Aj. 372, χερὶ μὲν μεθήκα τοὺς ἀλάστορας. Cf. on Phil. 1301.

839. μὴ 'πίτασσ' ἃ μὴ κρατεῖς. 'Do not command things that are not in thy power.' Perhaps for ἃ we should read ὧν or οἷς ('those whom') or οὗ ('where'). But the accusative may be defended as agreeing by apposition with ταῦτα after ἐπίτασσε. Cf. Ant. 546, μηδ' ἃ μὴ 'θιγες | ποιοῦ σεαυτῆς. Schneid. quotes Aj. 1107, ἀλλ' ὧνπερ ἄρχεις ἄρχε. Aesch. Eum. 574, ὧν ἔχεις αὐτὸς κράτει. Theocr. xv. 90, πασάμενος ἐπίτασσε. Plaut. Trin. 1061, 'Emere meliust quoi imperes.'

840. χαλᾶν λέγω σοι. 'I command you to leave hold' of her.—'And I command you to go your way.' Cf. 586, μὴ ψάβειν λέγω. 864, αὐδῶ σιωπᾶν. 932, ἐννέπω &c. Oed. R. 350. Aj. 1047. 1089. El. 233. Tr. 137. Phil. 101. σοὶ δ' ἐγὼ δ' K. L. S. σοὶ ἐγὼ δ' M. σοὶ δ' ἔγωγ' B. V. Write σοὶ δ' ἐγὼ γ' —. 'Yes, and I' &c. ὁδοιπορεῖν. 'To go your way.' Schol: ἀναχωρεῖν ἐντεῦθεν.



- ΧΟ. προβᾶθ' ὦδε, βᾶτε βᾶτ', ἔντοποι.  
 πόλις ἐναίρεται'', πόλις ἐμά' σθένει\*'' προβᾶθ' ὠδέ μοί'.
- ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
- ΟΙ. ποῦν, τέκνον, εἰ μοι ; ΑΝ. πρὸς βίαν πορεύομαι 845
- ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
- ΚΡ. οὐκ ἄξεθ' ὑμεῖς ; ΟΙ. ὦ\* τάλας ἐγὼ, τάλας.
- ΚΡ. οὐκουν'' ποτ' ἐκ τούτων γε μὴ σκῆπτρουν ἔτι  
 ὁδοιπορήσης\*. ἀλλ' ἐπεὶ νικᾶν θέλεις  
 πατρίδα τε τὴν σὴν'' καὶ φίλους, ὑφ' ὧν ἐγὼ 850  
 ταχθεὶς τὰδ' ἔρδω, καὶ τύραννος ὦν ὁμως,  
 νίκα· χρόνῳ γὰρ, οἶδ' ἐγὼ, γνώσει τὰδέ'',

841. The Chorus, feeling itself from age unequal to contend with Creon's force, calls to its aid the inhabitants of Colonus. Cf. 726. ὦδε, βᾶτε B. T. V. ὦδ', ἐμβᾶτε A. L. Ald. For προβᾶτε — βᾶτε cf. Eur. Hec. 168, ἀπ-ωλέσατ', ὠλέσατ'. Or. 181, διοιχόμεθ', οἰχόμεθα. Bacch. 1063, κατήγεν, ἤγεν, ἤγεν —. ἔντοποι Brunck. ἐντόπιοι the mss.).

842. ἐναίρεται. Qu. ὑβρίζειται. The state could not well be said ἐναίρεσθαι, 'to be slain' (Ph. 945. 956) or 'destroyed.' Schol: τουτέστι, βία πορθεῖται. πόλις ἐμά. So 234, ἐμᾶς χθονὸς ἔκθορε. 236, ἐμᾶ πόλει. Oed. R. 695. Ant. 1141, ὡς βιαία | πάνδαμος ἔχεται πόλις ἐμὰ νόσῳ (so I would read). σθένει vulg. Explained by Schneid: 'with overpowering force,' in opposition to the ἀσθένεια of the Chorus. But can σθένος, 'strength,' mean this? Qu. κράτει, 'force.' Yet we have σθένος νίκας for the more usual κράτος νίκας Tr. 498. Or βία, or φίλοι, or φίλα, or 'ν τάχει. Or — ἐμά' ταχεῖς (or θάσσον, or σπουδῇ, 'quickly,' Eur. Hipp. 1152, σπουδῇ — ὀρμωμένην. 903) &c. Or: — πόλις, ἀμύνατε ('assist'). Or thus: — τάχιστα βᾶθ' ὠδέ μοι. Seidl. V. D. p. 278, πόλις ἐμὰ στένει. Burges, ad Suppl. 852: πόλις ἐναίρετ' (!) οὐ πόλις ἐνὸς σθένει. Hart: πόλις ἐμά' σθένει προβᾶθ' —. So also Bergk. Vulg: — ἐμὰ σθένει' προβᾶθ' &c.

843. προβᾶθ' ὠδέ μοι. Qu. προβᾶθ' ὡς τάχος. Cf. 885.

844. ἀφέλκομαι T. Farn. Br. ἀφέλκομ' ὦ Ald. vulg. ἀφελκόμεθ' ὦ M. ὦ ξένοι ξένοι. Cf. on Oed. R. 629, ὦ πόλις πόλις.

845. πορεύομαι. 'I am made to advance.' Passively. Cf. Aj. 1254.

846. σθένω. σθένος V. But cf. Aj. 165. El. 1014.

847. ὦ vulg. ὦ Wund. Rightly.

848. οὐκουν is hardly suitable. Qu. οὔτοι. Cf. 857. ἐκ τούτων — σκῆπτρουν, 'by or with the aid of these two supports at least' (or τ. ὡς σκῆπτρουν, cf. on Arist. Nub. 178). Schol: ἐκ τῶν θυγατέρων, αἷς ὡς σκῆπτροις ἐχρήτο καὶ βακτηρία. Cf. 1109, and Eur. Hec. 277, ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχῇ, | πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ. Phoen. 1555, τί μ', ὦ παρθένη, βακτρεῦμασι | τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς — ; For this use of ἐκ cf. 737, οὐκ ἐξ ἐνὸς στείλαντος. 1363, ἐκ σέθεν δ' ἀλώμενος. Ant. 957, ἐκ Διονύσου — κατάφρακτος ἐν δεσμῷ. Phil. 91. σκῆπτρουν. Cf. 1109. 148. 182 f.

849. ὁδοιπορήσης A. R. Ald. Reis. Elmsl. &c. ὁδοιπορήσεις B. T. Br. "Soloece," playfully observes Brunck. The future in such passages is quite ungrammatical. The authority of mss. in such points is of no authority whatever, owing to the constant blunders of the copyists in the terminations of tenses.

850. πατρίδα τε T. Farn. πατρίδα the rest. Qu. τὴν πατρίδα (or πάτραν τε, so Reisig) —, or γῆν σὴν (or καὶ γῆν) πατρώαν. ὑφ' ὧν —. So Ulysses in Phil. 6, ταχθεὶς τὸδ' ἔρδειν τῶν ἀνασσόντων ὑπο.

851. ἔρδω Br. ἔρδω Ald. Elmsl. καὶ τύραννος ὦν ὁμως. I. q. καίπερ ὦν τύραννος. Tr. 1115, νοσῶν ὁμως. Below 1529, στέργων ὁμως. τύραννος. 'Of royal birth.' Ant. 1172.

852. τὰδε. Perh. ποτέ. Ph. 1041, &c.

ὁθύνεκέ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ  
 δρᾶς οὔτε πρόσθεν εἰργάσω βία φίλων",  
 ὀργῇ χάριν δούς, ἥ σ' αἰὲ λυμαίνεται.

855

XO. ἐπίσχεσ αὐτοῦ, ξεῖνε. KP. μὴ ψαύειν λέγω.

XO. οὔτοι σ' ἀφήσω, τῶνδέ γ' ἔστερημένος.

KP. καὶ μείζον ἄρα' ῥύσιον πόλει τάχα  
 θήσεις\* ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.

XO. ἀλλ' ἐς τί τρέψει; KP. τόνδ' ἀπάξομαι λαβών. 860

XO. δεινὸν λέγεις". KP. ὡς τοῦτο" νῦν πεπραξέται,

853. αὐτὸν B. T. Br. &c. αὐτὸν several mss. σαντὸν A. R. Ald. αὐτὸς αὐτὸν is right, not αὐτὸς αὐτόν. Lat. 'ipse te.' Arist. Nub. 407, αὐτὸς ἐαυτὸν κατακάων. Below 930, αἰσχύνης πόλιν | τὴν αὐτὸς αὐτοῦ. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ὦδε παιδεύεις. But in Arist. Nub. 1454, αὐτὸς μὲν οὖν σαντῶ (αὐτῶ?) σὺ τούτων αἷτιος. Cf. on Oed. R. 138.

854. βία φίλων. φίλων βία M. As the allusion is doubtless to his putting out his own eyes, on which occasion he was alone in his chamber (θάλαμος), and therefore no interference on the part of his friends could have taken place, Schneid. has written βία φρενῶν, 'in spite of his better judgment,' comparing 659. 805. Aesch. Sept. 594, βία φρενῶν τείνουσι πομπήν. Cho. 70, δίκαια καὶ μὴ δίκαια βία φρενῶν αἰνέσαι. In Oed. R. 524, ὀργῇ and γνώμῃ φρενῶν are placed in contrast.

855. ὀργῇ χάριν δούς. 'Indulging in anger,' the evil consequences of which are touched upon 1195—1200. Cf. 1183, τῇ θ' αὐτοῦ φρενὶ | χάριν παρασχεῖν. El. 331, θυμῷ καταίφ μὴ χαρίζεσθαι κενά. Eur. Herc. 779, ἀνομία χάριν διδούς. Ion. 894, Κύπριδι χάριν πρᾶσσων. Plato Legg. xi. 935 C, θυμῷ χαριζόμενος. Compare the elliptical expression in Eur. Ph. 21, ὁ δ' ἡδονῇ δούς. Thuc. iv. 108, εἰωθότες — ἐλπίδι ἀπερισκέπτῳ διδόναι (Schol: ἐαυτοὺς δηλονότι). Tacit. Ann. i. 7, 'Dabat et famae, ut vocatus — a republica videretur' &c. V. Elmsl. ad Eur. Bacch. 720.

856. ἐπίσχεσ αὐτοῦ. 'Stay where thou art.' Cf. 1164, ὦ φίλτατε, σχές οὐπερ εἰ. Phil. 539; ἐπίσχετον, μάθωμεν. Eur. Ph. 910, ἐπίσχεσ αὐτοῦ, πρέσβυ. Heath would assign this to Oedipus: but cf. 824. As Creon is on the point of departing, he is seized by the Chorus. μὴ ψαύειν λέγω. 'I bid you not touch me.' Cf. 840.

857. τῶνδέ γ'. ταῖνδέ γ' Br.

858. καὶ μείζον ἄρα. Qu. μείζον σὺ (or τι or γε or ἔτι) τᾶρα. Or rather ἔτι μείζον ἄρα (?). I have removed the note of interrogation usually placed after θήσεις. Translate: 'You will then (in that case) render your state (Athens) chargeable with even a greater amount of ransom money.' Creon hereby holds out a threat that he will carry off captive not only the two girls but their father himself. 'ῥύσιον is explained by Hesychius to mean λύτρον, τίμημα, τὸ ἔνεκα ἐνεχύρου κατεχόμενον, ἐνεχύρασμα, i. e. either 'a pledge,' or 'the price of redeeming a pledge.' Musgrave rightly: 'pretium, quod pro redimendo captivo solvitur.' I. e. 'ransom.' Il. λ'. 673, ῥύσι' ἐλαυνόμενος. Hence ῥυσιάζειν (to seize the goods of any one as security) Eur. Ion. 523. Aesch. Suppl. 728, ἄγειν θέλοντες ῥυσίων ἐφάπτορες. Cf. Phil. 959, φόνον φόνου δὲ ῥύσιον τίσω τάλας, 'I shall pay with murder (as a penalty) the price of murder.' So Reisig explains the passage. Heath explains ῥύσιον by "id quod ῥύεσθαι debet," i. e. 'a thing to be ransomed,' and translates: 'Majus aliquid ut urbi recuperandum sit statim efficies.' Similarly Brunck: 'Facies, ut tuae civitati mox aliquod majus pignus a me auferendum sit.' Hermann understands ῥύσιον otherwise, of the thing to be ransomed: 'majus quid ut urbi tuae vindicandum sit facies.' Schneid: 'Then wilt thou therefore put upon thy state (Athens) the expense of a yet greater ransom.' So also Musgr. Wunder and Ellendt are certainly wrong in understanding πόλει of Thebes. Schol: ταῖς Ἀθήναις.

859. ταύταιν. Qu. τούτοιιν.

860. τόνδ'. τόν γ' K. I. e. Oedipus, notwithstanding what he had said 830.

ἀπάξομαι. The middle, as in Phil. 988. 1029.

861. δεινὸν λέγεις (λέγοις L. M. Viet.



ἦν μή μ' ὁ κραινὼν τῆσδε γῆς ἀπειργάθη.

ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἦ σὺ γὰρ ψεύσεις ἐμοῦ ;

ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες

θεῖέν μ' ἄφωνον τῆσδε σῆς ἀρᾶς ἔτι,

865

ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας''

A. pr. K. corr.). Qu. δεινὸν γ' ἔλεξας (or γ' ἀπειλεῖς, or γε φωνεῖς, or γε φάσκεῖς), or δεινὰ γε λέγεις. Cf. Aj. 1127, δεινὸν γ' εἶπας. Ph. 1225, δεινὸν γε φωνεῖς.

ὡς τοῦτο νῦν πεπράξεται vulg. I. e. 'Know assuredly that this will now be quickly done.' So Arist. Ach. 335, ὡς ἀποκτενῶ. But ὡς is only an addition supplied by Triclinius, which I have little doubt is false. The fault seems to lie in the beginning of the line. Schneidewin's conjecture however is not improbable, δεινὸν λέγεις. — τοῦτ' αὐτὸ νῦν πεπρ., 'this same (terrible threat) shall forthwith become a deed.'

τοῦτο νῦν. τοῦτό νυν Elmsl.

862. "To keep up the show of law," says Schneid., "Creon expressly declares that he will give over, if commanded to do so by the only rightful authority, the ruler of the land. By this the Poet prepares the way for Theseus to come on the stage again." It is rather strange that the haughty Creon should make such a reservation: but as he has come comparatively defenceless, he knows it would be of no use offering armed resistance on the spot. Cf. 1036 f.

863. ὦ φθέγμ' ἀναιδὲς. Oedipus thus addresses Creon by reason of his insolent remarks, because in consequence of his want of sight he can only hear him. Cf. 325. 891. 794. Perhaps ὦ θρέμμ' ἀναιδὲς, as in El. 622. Cf. also 325, ὦ διςσὰ πατρὸς καὶ κασιγνήτης ἐμοῖ | ἥδιστα προσφωνήμαθ'. 960, ὦ λῆμ' ἀναιδὲς. El. 1225, ὦ φθέγμ', ἀφίκου; Aj. 14, ὦ φθέγμ' Ἀθάνας —. ψαύσεις B. T. Farn. Elmsl. ψαύεις the rest and Ald. Reisig.

864. αὐδῶ σιωπᾶν. 'I bid you keep silence.' Cf. 840. 856. 1630, αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. Eur. Ion. 157, αὐδῶ μὴ χρίμπτειν θρηγοῖς. So ἀπανδᾶν τινα Arist. Ran. 369. μὴ γὰρ —. The particle γὰρ is here put as in the optative expression εἰ γὰρ —. Oedipus prays that, however much the worship of these dread goddesses may impose silence, he may still be allowed with impunity to utter this one curse.

865. τῆσδε γῆς ἀρᾶς (ἀρὰς K.) the mss. τῆσδε τῆς ἀρᾶς ed. Lond. ii. Reisk.

Heath. Musgr. Reis. Elmsl. Sch. &c. σοὶ γε τῆσδ' ἀρᾶς is the conjecture of Brunck, who with reason thinks that the copies would never have all contracted such a false reading, unless the original one had been of rather a recondite character. As all the copies have τῆσδε γῆς ἀρᾶς, Schneid. suspects the true reading is τῆσδέ γ' εἰς σ' ἀρᾶς, as the Scholiast perhaps read, whose explanation is, μὴ ἄφωνος γενοίμην εἰς τὸ καταρᾶσθαι σε (σοι?). Gl. A: μὴ θεῖέν με ἄφωνον ἀρᾶς, ἡγουν εἰς τὸ μὴ καταράσασθαι σοι. I suspect the copyists stumbled at τῆσδε σῆς ἀρᾶς in the sense of 'a curse directed against you:' and I find Reisig offers the same conjecture. Qu. τῆσδε τῆς γε σῆς ἀρᾶς, or τῆσδε τῆς ἀρᾶς γε σῆς (or σοι, 951), or τῆσδ' ἀρᾶς μιᾶς ἔτι, or τῆσδέ γ' ἔτι μιᾶς ἀρᾶς.

866. ὅς refers to the pronoun that is contained in τῆσδε σῆς ἀρᾶς, 'this curse' against thee, 'who' &c. Cf. 731.

ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας vulg. Qu. ὅς γ', ὦ κάκιστε (as in 1354), or ὅς μου (or μοι), κάκιστε (1384) —. The copyists are fond of foisting in ὦ before vocatives. Cf. 895, οἴχεται τέκνων | ἀποσπάσας μου (not με) τὴν μόνην ξυνωρίδα. El. 809, ἀποσπάσας τῆς ἐμῆς οἴχει φρενὸς, | αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι. Eur. Hec. 277, μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς. Iph. A. 1152, μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας (τὸ βρέφος). Her. 250. Hel. 420. Her. 290. ψιλὸν ὄμμ'. 'My single (only remaining) or defenceless eye (guide).' Cf. 895. 1026. Antigone is meant. Schol: ἡγουν τὴν Ἀντιγόνην.

Cf. 33. 146 f. So Teiresias addresses his daughter in Eur. Ph. 834, ἡγοῦ πάροιθε, θύγατερ· ὥς τυφλῷ ποδὶ | ὀφθαλμοὺς εἰ σύ. Matthiae explains ψιλὸν ὄμμα "nihil nisi oculum [merum oculum] qua tanquam oculo utor, non praesidium." For those things, he observes, are called ψιλὰ, which are unaccompanied with any thing besides. Hermann and Kunhardt understand by ψιλὸν ὄμμα, 'a sorry, imperfect eye' (as not his own, but borrowed). Schneid. renders it, 'a poor weak eye' (a poor substitute for the natural one). Dind. also

πρὸς ὄμμασιν" τοῖς πρόσθεν ἐξοίχει βία.  
 τοιγάρ σε καὐτὸν\* καὶ γένος τὸ σὸν θεῶν"  
 ὃ πάντα λεύσσων Ἥλιος δοίη βίον  
 τοιοῦτον οἶον καμὲ γηράναι ποτέ.

870

explains ψιλὸν ὄμμα of Antigone. If the common reading be correct, which I hardly think can be the case, we perhaps should construe: ὃς ἀποσπᾶσας με ὄμμα (ὥστε εἶναί με) ψιλὸν, 'who having torn away from me my eye,' thus leaving me 'helpless.' Cf. on 1200. We thus suppose ἀποσπᾶν to govern a double accusative, like ἀποστρεῖν, ἀπαιτεῖν &c. As this however is rather forced, I think we had better resort to conjecture. Vauv. and Doederl. too propose to connect ψιλὸν ('inermem') with με, though they do not attempt to show how it can be done. I am inclined myself to think Sophocles wrote something like this: ὃς γ', ὃ κακίστε, ψιλὸν ὄμματος με θεῖς (or μ' ἀφείς) —. Ψιλὸς means 'bare of, deprived of' something, and governs a genitive, either expressed or understood. Cf. 1029. Phil. 953, εἴσεμι πρὸς σε ψιλὸς (sc. τροφῆς), οὐκ ἔχων τροφήν. Ant. 426, ψιλὸν ὡς ὄρᾳ νέκυν (sc. κόνεως). Aj. 1123, κἄν ψιλὸς (sc. ὕπλυν) ἀρκέσαιμι σοί γ' ὀπλισμένῳ. Below 1029, οὐ ψιλὸν (sc. πομπῶν) —. Aesch. Cho. 694, φίλων ἀποψιλοῖς με τὴν παναθλίαν. Or perhaps ὃς γ' — σκῆπτρον ἐμὸν ἀποσπᾶσας.

867. πρὸς ὄμμασιν τοῖς πρόσθεν. Sub. ἀποσπασθεῖσιν, 'in addition to the previous loss of my eyes.' He seems to attribute to Creon the loss of his sight, insinuating that the painful disclosures which led to it were the result of his intriguing policy, in order to eject Oedipus and secure the throne for himself. I suspect however that we should read πρὸς πῆμασιν &c. ἐξοίχει. For, though Creon himself was still present, yet the maidens by his order had been hurried off. So 894, οἴχεται — ἀποσπᾶσας. 1009. Otherwise one might have been tempted to propose ἐξάγει (mid.), or — τοῖς πρόσθ' ἐμοῖς ἄγει βίᾳ. Cf. 860. I do not think ἐξοίχει (for οἴχει) can be right. With ἀποσπᾶσας — ἐξοίχει Reisig compares Arist. Thesm. 691, τὸ παιδίον | ἐξαρκᾶσας μοι φροῦδος ἀπὸ τοῦ τιτθίου.

868. τοιγάρ σε καὐτὸν A. R. Ald. Elmsl. τοιγάρ σε χ' αὐτὸν (or αὐ. ?) K. L. Reisig. τοιγάρ σέ γ' αὐτὸν B. T. V. Farn. τοιγάρ σέ τ' αὐτὸν Br. Herm. Dind. Wund. Schn. Hart. Bgk. In this verse we miss the usual particle τε after

αὐτὸν, and besides this the position of θεῶν at the end of the verse is weak and not very elegant. I would read therefore: τοίγαρ θεῶν σ' αὐτόν τε καὶ γένος τὸ σὸν —. Cf. 461, ἐπάξιος μὲν Οἰδίπους κατοικτίσαι | αὐτὸς τε παῖδες θ' αἰδ'. 558, ἐπέστης — αὐτὸς τε χ' ἡ δὲ δύσμορος παραστάτις. 1124, σοὶ θεοὶ πόροιεν ὡς ἐγὼ θέλω, | αὐτῷ τε καὶ γῇ τῇδ'. 948, εἰ μὴ μοι πικρὰς | αὐτῷ τ' ἀρὰς ἥρᾶτο καὶ τῷμῳ γένει. 1009. Aesch. Ag. 625, ἀνὴρ ἄφαντος — αὐτὸς τε καὶ τὸ πλοῖον. Eur. Tro. 868 f. Elmsley, who reads σε καὐτὸν, cites Phil. 620, τὸ σπεύδειν δέ σοι | καὐτῷ παραινῶ, κεί τινος κήδει πέρι. Cf. on 1417. Brunck's reading can hardly be supported from Plato Lys. p. 203 B, διατρίβομεν — αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνν πολλοί.

868 f. θεῶν ὃ πάντα λεύσσων Ἥλιος. 'He among the gods that sees all things, the sun.' Cf. 1085, ὃ Ζεῦ, θεῶν πανταρχέτα. Oed. R. 660, τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον. Perhaps however, for θεῶν we should substitute πρόπαν, or Κρέων (Κρέον), Oedipus being supposed to pronounce his name emphatically, in order that there might be no doubt of the person to whom the curse is to apply. The fact of the Sun, the source of light, being invoked by Oedipus to bring darkness upon the eyes of his enemies is remarkable; and must be explained by supposing it to have been looked upon as having the power of withholding as well as of dispensing its joyous rays. Being blind himself, he naturally invokes to his assistance the great luminary of heaven, that with its penetrating light surveys and searches all things, and therefore witnesses these deeds of wrong and violence, to punish his enemies by the withdrawal of his light. Reisig aptly compares Cic. N. D. ii. 19, 'Ita movetur, ut quum terras larga luce compleverit, easdem modo his, modo illis ex partibus opacet.' Horat. Carm. Saec., 'Alme Sol, curru nitido diem qui promiss et celas,' Copied from Homer, Il. γ'. 277, Ζεῦ πάτερ — Ἥελίος θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις.

869. βίον — γηράναι. Aesch. Pers. 615, θαλλούσης βίον. HELL.

870. οἶον καμὲ. I. e. οἶον καὶ ἐγὼ γηράσκω. Schneid. compares a similar



KP. ὁρᾶτε ταῦτα'', τῆσδε γῆς ἐγχώριοι ;

OI. ὁρῶσι καὶ με καὶ σέ, καὶ φρονούσ' ὅτι  
ἐργοῖς πεπονθὼς ῥήμασιν σ' ἀμύνομαι.

KP. οὗτοι'' κατέξω θυμὸν, ἀλλ' ἄξω βία  
κεῖ μούνης εἰμι τόνδε καὶ χρόνῳ βαρύς.†

875

OI. ἰὼ τάλας.

ἀντ.

XO. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.

KP. δοκῶ. XO. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

KP. τοῖς τοι δικαίοις χῶ'' βραχὺς νικᾷ μέγαν.

880

OI. ἀκούεθ' οἷα φθέγγεται ; XO. τά γ' οὐ τελεῖ.

KP. οὐ γὰρ τελῶ ;† Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ.

XO. ἄρ' οὐχ ὕβρις τάδ' ; KP. ὕβρις, ἀλλ' ἀνεκτέα.

instance of assimilation in Dem. p. 189, 8, εὔχεσθε τὴν αὐτὴν λαβεῖν παράνοιαν ἐκείνον ἥνπερ ποτὲ τοὺς προγόνους αὐτοῦ. For the force of καὶ here, cf. on 53. γηράναι ποτὲ Dind. (who refers to his ed. of Steph. Thes. ii. 609 c.) Wund. &c. γηράναί ποτε vulg. This form of the infinitive is approved of by Moeris, p. 115. Hesych: Γηράναι. γηράσαι.

871. Qu. ὁρᾶτε ταῦτ', ᾧ τῆσδε —.

873. ἀμύνομαι. 'I requite.' Cf. on 1128, εἰδὼς δ' ἀμύνω τοῖσθε τοῖς λόγοις τάδε. Ant. 643, ὡς καὶ τὸν ἐχθρὸν ἀνταμύνανται κακοῖς. Thuc. i. 42, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι.

874. οὔτοι. οὔτι K. Perhaps οὐκέτι. Creon here, exasperated by Oedipus's scornful imprecations, loses his self-command, and lays violent hands on him. Cf. 950 f.

875. μούνος. His attendants having gone off with the maidens, 847. τόνδε A. K. L. M. R. τῶνδε B. T. V. For the isolated position of τόνδε cf. on Oed. R. 644. χρόνῳ βραδὺς (supr. γηρῶν βαρὺς) L. χρόνῳ βραχὺς T. V. Farn. χρόνῳ βραδὺς the rest. Sub. μακρῷ, 'slow from age.' Cf. 735. 804. 930. Tr. 599, τῷ μακρῷ χρόνῳ βραδεῖς (βαρεῖς?). Perhaps however βαρὺς is preferable, as in Oed. R. 17, σὺν γῆρᾳ βαρεῖς. Tr. 235, νόσφ' βαρύν. And so Hart. Confirmed by Schol. L: τὸ παλαιὸν φησὶ βαρὺ (βαρὺς?).

879. νεμῶ Reis. Elmsl. &c. νέμω vulg. Corrected from Schol: ταύτην δ' ἄρα οὐκέτι νομῶ πόλιν, εἰ σὺ τοῦτον ἀπάξεις. I. q. νομῶ. 'I shall esteem then this to be no city,' if it brooks such an outrage. Cf. Oed. R. 1080. El. 150 (coll. 593). Tr. 483. Aj. 1331. Plat. Prot. 339 C. Hesych: νέμω νομίζω. Suid: νέμω (νε-

μῶ) νομῶ, adducing this very passage. πόλιν. 'A state, a free state,' with emphasis, as elsewhere ἀνήρ. Dobree refers to Eur. Her. 198—9. 245—7. Iph. A. 952. See his Adv. i. 472.

880. τοῖς τοι δικαίοις. Cf. 1187, τὰ τοι κακῶς εὐρημέν' ἔργα &c. 'In a just cause even the weak prevails over the strong.' Thuc. iv. 62, εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται. Schneid. quotes Eur. Suppl. 437, νικᾷ δ' ὁ μείων τὸν μέγαν, δίκαι' ἔχων. βραχὺς. 'Feeble, weak.' As Creon is now alone (875). Cf. 294. Eur. Her. 613, τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε, | τὸν δ' ἄλη-ταν εὐδαίμονα τεύχει. So σμικρὸς below 958, βαίς Aj. 160. As there is no article before μέγαν, for χῶ βραχὺς we should perhaps read καὶ βραχὺς or κασθενής.

881. τά γ'. τάχ' K. 'Yes, things that he will not carry out.'

882. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ vulg. Ζεὺς τ' ἂν εἰδείη — L. pr. m. εἰδοῖη for εἰδείη T. εἰ δοῖη Farn. Schol: εἰ τελέσω, Ζεὺς ἂν εἰδείη. Reisig completes the verse by the addition of μάντις τάδε. Hart: ἴστω τόδε Ζεὺς. Kp. Ζεὺς ἂν εἰδείη, σὺ δ' οὐ. Bergk: \* \* \* \* Ζεὺς ἂν εἰδείη, σὺ δ' οὐ. I would supply the deficiency in the verse by reading: οὐ γὰρ τελῶ ; Ζεὺς ταῦτ' ἂν (or τὰν τάδ') εἰδείη; σὺ δ' οὐ. Or ἐγὼ (or ἄρ') οὐ τελῶ ; Ζεὺς —. The loss of the former part of the verse was due, I suspect, to the similarity of τελεῖ and τελῶ. Brunck and others with less probability suppose something to have fallen out at the end of the verse. Cf. Aesch. Pr. 928, σὺ θην ἃ χρη-ζεῖς, ταῦτ' ἐπιγλωσσᾷ Διός (Δί?). | Πρ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

883. ἄρ' οὐχ ὕβρις τάδ' ; Reisig compares Arist. Ran. 21, εἴτ' οὐχ ὕβρις ταῦτ'

- ΧΟ. ἰὼ πᾶς λεῶς, ἰὼ γᾶς πρόμοι, 884  
 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ περῶσιν ἤδη δίκαν.†"
- ΘΗ. τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ  
 βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ  
 τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὥς εἰδῶ τὸ πᾶν  
 οὐ χάριν δεῦρ' ἧξα θᾶσσον ἢ καθ' ἡδονὴν ποδός". 890
- ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,  
 πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
- ΘΗ. τὰ ποῖα ταῦτα; τίς δ'" ὁ πημήνας; λέγε.
- ΟΙ. Κρέων ὄδ', ὃν δέδορκας, οἴχεται τέκνων  
 ἀποσπάσας μου" τὴν μόνην ξυνωρίδα. 895
- ΘΗ. πῶς εἶπας; ΟΙ. οἶά περ πέπονθ' ἀκήκοας.

ἐστί; Lys. 658, ταῦτ' οὐχ ὕβρις τὰ πράγματ' ἐστὶ πολλή; Nub. 1299, ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; So Terent. Andr. i. 5. 2, 'Quid est, si hoc non contumelia est?' ἀνεκτέα. Sub. ἐστὶν αὐτά. Schol: ἀνεκτέον. Eur. Hel. 275, βαρὺ μὲν, οἰστέον δ' ὄμω.

884. γᾶς πρόμοι. Said of Theseus alone. Cf. 294. Oed. R. 1095.

885. πέραν περῶσι δὴ (δητὰ Triclin.) the mss. and Ald. πέραν περῶσιν ἤδη Br. πέραν περῶσιν δίκης Reisig (who for πέραν δίκης cites El. 521. Aesch. Pr. 30. Eur. Iph. A. 396). περῶσιν ἤδη πέραν Seidler de V. D. p. 278. Weis. πέραν περῶσιν σύδην Martin. (coll. Aesch. Pers. 480). πέρα περῶσ' οἶδε δὴ Elmsl. πέραν περῶσ' οἶδε δὴ Dind. Wund. Sch. Bgk. πέλας περῶσ' οἶδε δὴ Hart. For οἶδε δὴ cf. 111, πορεύονται γὰρ οἶδε δὴ τινες. πέραν (only) Herm. Qu. πέρα περῶσιν δίκας, or περῶσιν οὔτοι (or ἡδῃ, or ἄνδρες) δίκαν, or περᾶ Κρέων τὰν δίκαν. Cf. El. 521, ὥς θρασεία καὶ πέρα δίκης | ἄρχω. Aesch. Pr. 30, βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 505, καιροῦ πέρα. Eum. 489, ὕρκον περῶντας. Fr. 268, τῷ περῶντι τὴν θέμιν. For πέραν, which means 'on the other side, opposite,' Elmsley properly reads πέρα, i. e. 'beyond.' And the same correction he would apply to Ant. 334. Aesch. Ag. 1209. Eur. Hipp. 1053, and in fact wherever the sense of 'beyond' is required. Thus Eur. Herc. 234, ὥστ' Ἀτλαντικῶν πέρα (sic vulg.) | φεύγειν ὕρων —. The two words might easily have been confused by the copyists. Cf. 651. Ant. 334.

887. In order that there may be no unnecessary delay in the arrival of Theseus, the poet with good judgment represents him as sacrificing close by to the

equestrian Poseidon. The trochaic tetrameters are in keeping with the haste with which Theseus responds to the cry of the Chorus for succour. πόθ'. πόθεν B. K. L. V. ἐκ τίνος φόβου. 'From what cause of alarm.'

888. βουθυτοῦντά μ' — ἔσχετ'. 'Interrupted, prevented me sacrificing.' Cf. 428, ἐμὲ — ἐξωθούμενον | οὐκ ἔσχον. 1771, ἐάν πως | διακωλύσωμεν ἰόντα φόνον | τοῖσιν ὁμαίμοις. ἐναλίῳ θεῷ. 'To the sea god.' Below 1493, εἴτ' [ἐναλίῳ] | Ποσειδανίῳ θεῷ τυγχάνεις | βούθυτον ἐστὶν ἀγίζων. Eur. Ph. 1163, ἐναλίου θεοῦ | Περικλύμενος παῖς.

889. τοῦδ' ἐπιστάτῃ Κολωνοῦ. Cf. on 59. Schneid. compares the Homeric Od. i. 174, καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὕφρ' ἐν εἰδῶ. Il. τ'. 363, ἐξαύδα, μὴ κεῦθε νόφ, ἵνα εἰδομεν ἄμφω. Phil. 238, γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ. Oed. R. 1517. εἰδῶ B. T. V. Br. ἴδω A. K. L. M. R.

890. θᾶσσον — ποδός. 'Faster than was agreeable to my feet.' Cf. El. 1503, μὴ μὲν οὖν καθ' ἡδονὴν θάνης. 921, οὐ πρὸς ἡδονὴν λέγω τάδε; Phil. 206, στίβου κατ' ἀνάγκαν ἔρποντος. Schol: ταχύτερον ἢ ὥς ἔδει βαδίζειν. Perhaps ποδός is corrupt. Qu. θᾶσσον — πολὺ.

893. τὰ ποῖα ταῦτα; Arist. Ach. 963, ὁ ποῖος οὔτος Λάμαχος —; τίς δ' ὁ πημήνας; I should prefer τίς σ' ὁ πημήνας; Cf. on 1132.

894. οἴχεται. Not Creon himself, but his attendants. Cf. on 867.

895. μου. Qu. μοι. Cf. 818. τέκνων — ξυνωρίδα. So Eur. Andr. 275, τρίπῳλον ἄρμα δαιμόνων (Juno, Venus, Minerva). τὴν μόνην ξυνωρ. His two sons being as it were dead to him.



ΘΗ. οὐκουν τις ὡς τάχιστα προσπόλων μολῶν  
 πρὸς τούσδε βωμούς' πάντ' ἀναγκάσει λεῶν  
 ἄνιππον ἱππότην τε θυμάτων ἀπο  
 σπείδειν ἀπὸ\* ῥυτῆρος, ἔνθα δίστομοι 900  
 μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,  
 ὡς μὴ παρελθωσ' αἱ κόραι, γέλως δ' ἐγὼ  
 ξένῳ γένωμαι τῷδε, χειρωθεὶς βία.  
 ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,  
 εἰ μὲν δι' ὀργῆς ἦκον, ἦς ὁδ' ἄξιος, 905  
 ἄτρωτον οὐ μεθῆκ' ἄν ἐξ ἐμῆς χερός·

897. οὐκουν. οὐκοῦν K. L. V. Elmsley invariably writes οὐκ οὖν, adding a note of interrogation or not, according to the sense.

898. πρὸς τούσδε βωμούς. The altars probably of Poseidon Ἰππιος and Athene ἱππία (1070) are meant. Cf. on 59, and Wund. in Arg. p. 22. Qu. πρὸς βωμὸν (888), εὐθὺς —.

899. λεῶν — ἱππότην. Aesch. Sept. 80, λεῶς — ἱππότας.

900. ἀπὸ ῥυτῆρος. 'At full speed.' Lit. 'giving (without) rein.' Lat. 'effusis habenis.' Hesych: ῥυτῆρες, ἡνίαι, ἱμάντες τῶν ἵππων. Phryn. Bekk. p. 24, 'Ἀπὸ ῥυτῆρος τρέχειν ἵππον' οἶον ἀπὸ χαλινού, ἢ ἄνευ χαλινού. Pollux i. 214, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον. Of course this expression can only apply by a kind of zeugma to the ἄνιππος λεῶς. The word ῥυτῆρ occurs besides Aj. 241. Fr. 938, ῥυτῆρι κρούων (κρούσω?) γλουτὸν ὑπτίου ποδός. Musgrave cites Plut. Dion. i. 976 D, οὗτοι διελάσαντες τὴν ὁδὸν ἵπποις ἀπὸ ῥυτῆρος. Philostr. V. Apoll. v. 42, λέοντα ἡμερον ἀπὸ ῥυτῆρος ἠγέ τις, ὥσπερ κύνα. Add Diod. S. xix. 26, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον. The Schol. absurdly understands ῥυτῆρ to mean 'a shoe or slipper,' βλαύτη. Tricl: εἴρηται δὲ ἐκ μεταφορᾶς τῶν διωκόντων τινὰς στρατιωτῶν καὶ πάσας ἡνίας χαλάντων, ὥστε ταχύτερον φέρεσθαι. ῥυτῆρας γὰρ τοὺς χαλινούς φασιν, οὐ τὰ ὑποδήματα, ὡς τὰ σχόλια λέγει. For this rather uncommon signification of ἀπὸ or ἀπο cf. Trach. 389, οὐκ ἀπο γνώμης ['without judgment'] λέγεις. Aesch. Sept. 273, οὐδ' ἀπ' ('without, to the exclusion of') Ἰσμηνοῦ λέγω. Thuc. vi. 64, αὐλιζεσθαι ἀπὸ τῶν ὅπλων (Schol: χωρὶς ὅπλων). i. 76, ἀπὸ τοῦ ἀνθρωπείου τρόπου. So ἀπὸ σκοποῦ, 'from the mark.' Similarly Tr. 1078, ἐκ καλυμ-

μάτων. Compare also the expression φορβειᾶς ἤτερ φυσᾶν. ἀπὸ vulg. ἀπο Schaef. Herm. Dind. Wund. &c. (For the accentuation v. Ell. Lex. i. 197.) ἀπαὶ K. Tricl. Which form occurs Hom. Il. λ'. 663. Aesch. Ag. 901. So ὑπαί, διαί. Cf. on Oed. R. 847. ἔνθα. I. e. ἐκεῖσε, ἔνθα. Translate: 'to where the openings of the two high-roads meet.' Elmsley omits the comma before ἔνθα.

δίστομοι — ὁδοί. Schol: ὡς σχιστῆς οὔσης ὁδοῦ ἐκεῖ. For δίστομοι ὁδοὶ συμβάλλουσιν as Doed. well observes, means δυοῖν ὁδοῖν στόματα συμβάλλει. So ἐπαταιχεῖς ἔξοδοι for ἐπτά ἔξοδοι τῶν τειχῶν Aesch. Sept. 269. Cf. Ant. 119. Fr. 778, Θήβας — τὰς πύλας ἐπαστόμους. Eur. Ph. 294, ἐπτάστομον πύργωμα Θηβαίας χθονός. 1073, ἐπτάπυργα κλειῖθρα. A more full description of these roads is given below 1044 f.

901. συμβάλλουσιν. 'Meet.' The term ordinarily used of the confluence of rivers. So ἐκβάλλειν, 'to debouche.' ἐμπόρων ὁδοί. 'High-roads, public roads,' frequented by travellers. Cf. 25. 330.

902. δ' A. B. T. V. Ald. τ' M. om. K. L.

903. ξένῳ — τῷδε. Oedipus. χειρωθεὶς. From χειροῦσθαι, 'to subdue.' Cf. Tr. 1057. Elmsley on Her. 757 remarks on the rare usage of such aorists in a passive sense. He compares κτηθεῖσα Eur. Hec. 449. ἐκτῆθη Thuc. i. 123. ii. 36. θαθὲν iii. 38. βιασθῆ 47. iv. 19. vii. 11. 43. 45. ὀλοφυρθεὶς vi. 78.

905. 'If indeed I had been angry, as this man deserves.' Cf. on Oed. R. 773. Matth. § 580. c. Schol: εἰ μὲν δι' ὀργῆς ἐληλύθειν, ἐν ταύτῃ τῇ ὀργῇ ἦς ἦν (I. ἦν, ἦς) οὗτος ἄξιος.

906. οὐ μεθῆκ' ἄν A. R. οὐδ' ἀφῆκ'

νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων",  
 τούτοισι κοῦκ ἄλλοισιν ἀρμοσθήσεται.  
 οὐ γὰρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν  
 κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων. 910  
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως"  
 οὐθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονὸς,  
 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν  
 κἄνευ νόμου κραίνουσιν οὐδὲν εἶτ', ἀφεῖς"  
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν" 915  
 ἄγεις θ' ἂ χρήζεις καὶ παρίστασαι βία,  
 καὶ μοι πόλιν κένανδρον ἢ δούλην τινὰ  
 ἔδοξας εἶναι, καμ' ἴσον τῷ μηδενί.

ἂν K. and (μεθῆκ' ἂν in marg.) L. οὐκ  
 ἀφῆκ' ἂν B. M. T. V. Perhaps rightly.  
 But cf. Aj. 373. ὅς χερὶ μὲν μεθήκα τοὺς  
 ἀλάστορας. Cf. on 835.

907. νῦν δ' —. I. e. Since he has  
 come hither employing force, by force he  
 shall himself be met. Cf. Eur. Hipp.  
 1045, οὐχ οὕτω θανέῃ, | ὥσπερ σὺ σαυτῷ  
 τόνδε προῦθηκας νόμον. Ovid, Met. xiii.  
 71, 'En eget auxilio qui non tulit; utque  
 reliquit, | sic linquendus erit: legem sibi  
 dixerat ipse.' οὐσπερ Reisk. &c.  
 ὥσπερ the mss. Wunder defends the  
 article in τοὺς νόμους, after οὐσπερ, sup-  
 posing it to be thus placed, instead of in  
 the dative τούτοις τοῖς νόμοις, and re-  
 ferring to Matth. § 474. a. Cf. Ant. 404,  
 θάπτουσιν ὃν σὺ τὸν νεκρὸν | ἀπείπας.  
 Where see note. Arist. Pac. 676, οὐκ  
 ἦν ἄρ' οὐπὲρ φησιν εἶναι τοῦ πατρός (f.  
 φησι γεγονέναι πατρός). But I think the  
 common reading is faulty. Qu. νῦν δ'  
 οὐσπερ αὐτὸς ἦλθε δεῦρ' (or ἦλθεν ὧδ')  
 ἔχων νόμους (or δεῦρ' ἔχων ἦλθεν νόμους).  
 Or νῦν δ' οὐσπερ ἴσχω (or ἀσκῶν) εἰσ-  
 ελήλυθεν νόμους. Or νῦν δ' οὐστίνας  
 καὺτὸς νόμους εἰσῆλθ' ἔχων. (For καὶ cf.  
 on 53.)

908. τούτοις κοῦκ ἄλλοισιν B. T. Vict.  
 Elmsl. &c. τούτοισιν, οὐκ ἄλλοισιν A.  
 Ald. Br. Cf. Oed. R. 63, μόνον καθ'  
 αὐτὸν, κοῦδέν' ἄλλον. El. 885, ἐξ ἐμοῦ τε  
 κοῦκ ἄλλης. On the other hand cf. on  
 Ant. 397. ἀρμοσθήσεται. 'He shall  
 be ruled.' Compare the noun ἀρμοστής.

909. ποτ' ἔξει A. ποτ' ἔξει R. ποθ'  
 ἔξει (or ἔξη, or ἔξη) the rest. Theseus at  
 length addresses himself to Creon. Cf.  
 932 f. 1354.

910. ἐναργεῖς. 'Visible.' Cf. Ant.

263. Tr. 11. 224. Oed. R. 535.

στήσης ἄγων. Cf. 1342, στήσω σ' ἄγων.

911. καταξίως. Elmsley proposes  
 κατάξια. Not without reason, for δρᾶν  
 does not mean to 'conduct oneself, act,'  
 but 'to do.' Cf. 853. El. 800, οὐτ' ἐμοῦ  
 κατάξιν ἂν (καταξίως the mss.) | πράξειας,  
 οὔτε τοῦ πορεύσαντος ξένου. Oed. R.  
 133.

912. ὦν πέφ. Cf. 937.

913. ἀσκοῦσαν. 'Practising.' Tr. 384.  
 Aesch. Pr. 1066, πῶς με κελεύεις κακότητ'  
 ἀσκεῖν; Eur. Suppl. 872. 912. Hel.  
 1103. Bacch. 476. 641. Arist. Nub.  
 931.

914. ἀφεῖς. 'Neglecting.' Cf. 1537.  
 For εἶτ' ἀφεῖς qu. ἐξαφεῖς (Tr. 72).

915. τὰ — κύρια. 'The fixed laws of  
 the land,' rather than 'the authorities of  
 the land.' ἐπεισπεσὼν. ἐπιπεσὼν  
 K. L. ἐπεισπεσὼν Dind. Perhaps ὧδέ  
 γ' εἰσπεσὼν. Cf. on 924.

916. ἄγεις. 'Drivest off.' Lat. 'ab-  
 ducis.' As in the phrase ἄγειν καὶ φέρειν.  
 Cf. 923. Otherwise the correction ἀπάγεις  
 or ἀπάγει (mid.) would be obvious.  
 παρίστασαι. 'Subdues.' Lit. 'placest  
 near thyself, drawest over to thyself, ap-  
 propriatest.' Lat. 'in ditionem tuam re-  
 digis.' Schol: καταδουλοῖς καὶ ὑπο-  
 χεῖριον ποιεῖς. Herod. iii. 45, ἱκανοὶ  
 ἦσαν Πολυκράτεια παραστήσασθαι. Thuc.  
 i. 98, πολιορκία παρεστήσαντο.

917. κένανδρον. Aesch. Pers. 119,  
 κένανδρον μέγ' ἄστν Σουσίδος. Oed. R.  
 57. "Similarly King Pelasgos says to the  
 κῆρυξ of the Aegyptiadae, Aesch. Suppl.  
 913, ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς  
 μολεῖν;" SCHN.

918. καμ' B. L. M. T. V. καὶ μ' A. R.



καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν  
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν,  
οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίαιο  
συλῶντα τὰμὰ, καὶ τὰ τῶν θεῶν\* βία  
ἄγοντα φωτῶν ἀθλίων ἱκτήρια'.  
οὐ τὰν† ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,

920

Ald. ἴσον τῷ μηδενί. So Oed. R. 1019, καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί; It is not very clear whether this is from the nominative ὁ μηδεῖς or from τὸ μηδέν; but I have little doubt it is from the latter, as a person may be said to be τὸ μηδέν or μηδεῖς, but not ὁ μηδεῖς. So Ant. 1325, τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. Arist. Eq. 158, ὃ νῦν μὲν οὐδεῖς, αὖριον δ' ὑπερμέγας. Av. 578. But Aj. 1275, ἤδη τὸ μηδέν ὄντας. Tr. 1107, καὶ τὸ μηδέν ὃ. Eur. Tro. 411, τὰ σεμνὰ — οὐδέν τι κρείσσω τῶν τὸ μηδέν ἦν ἄρα. 608, ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω | τὰ (τὸ Elmsl.) μηδέν ὄντα, τὰ δὲ δοκοῦντ' ἀπάλεσαν. El. 369, ἄνδρα — τὸ μηδέν ὄντα.

919. Θῆβαί γ'. 'Thebes at least.' Cf. Oed. R. 1380. A similar compliment is paid to Thebes in 937, ὡς ἀφ' ὧν μὲν εἴ | φαίνει δίκαιος &c. 929, σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν | τὴν αὐτὸς αὐτοῦ. These eulogies on Thebes under the circumstances of the case may appear out of place. Some think it probable that all the passages, in which any thing is said in praise of that city and people, were added at a later period by the grandson of Sophocles, at a time when there was a cordial understanding between the two states. V. Fritzsch. ad Arist. Ran. p. 39. But see my Introduction.

οὐκ ἐπαίδευσαν κακόν. 'Did not bring up to be bad.' So ἐκδίκους τρέφειν in next v. Schneid. aptly quotes Pind. Fr. Inc. 163 A, οὔτοι με ξένον οὐδ' ἀδελφονομοῖαν ἐπαίδευσαν κλυταὶ Θῆβαι. Add Phil. 1361, παιδεύει κακούς. Ant. 660, ἄκοσμος θρέψω. 715, ἐγκρατὴ πόδα τείνας. 791, ἀδίκους φρένας παρασπᾶς. 1236, ἤρεισε πλευραῖς μέσσον ἐγχος. Oed. R. 98, ἀνῆκεστον τρέφειν. Eur. Med. 297, παῖδας ἐκδιδάσκεισθαι σοφούς. 864, τέγξαι χέρα φοινίαν. Ph. 446, διαλλάξασαν ὁμογενεῖς φίλους. 960, γῆρυν ἄφθογγον σχάσας. Iph. T. 1180, σοφὴν σ' ἔθρεψεν Ἑλλάς. El. 376, διδάσκει δ' ἄνδρα τῇ χρεῖα κακὸν (πενία). Her. 575, διδάσκει σοφούς.

922. συλῶντα τὰμὰ. We find συλᾶν τί τινος, but more frequently συλᾶν τί τινα. V. Blomf. Gl. Prom. 786. A comma is usually placed after both τὰμὰ and βία. Brunck and Elmsley and others stop after θεῶν. Heath and Vauv. only after τὰμὰ. Which last mode I prefer. Otherwise I think the poet would have written τὰμὰ καὶ τῶν θεῶν, not τὰμὰ καὶ τὰ τῶν θεῶν. Translate: 'plundering what belongs to me, and dragging by force these wretched suppliants of the gods.' So Heath: 'et deorum supplices miseros homines vi abducere.' The noun ἱκτήρια is coupled with a double genitive, of the subject and the object. So Aj. 54, λείας ἄδαστα βουκόλων φρουρήματα. For the double genitive cf. on Tr. 1191. I suspect however there is some latent error in what follows. What if we read καὶ τὰ τῶν θεῶν βία | ἄγοντα σώματ' ἀθλίων ἱκτηρίων ('the persons of wretched suppliants of the gods')?

923. Om. Farn. τὰ τῶν θεῶν — φωτῶν ἀθλίων ἱκτήρια. For τοὺς ἱκέτας τῶν θεῶν φῶτας ἀθλίους. Cf. on 922. Eur. Ph. 1482, πτώματα νεκρῶν τρισσῶν φωτῶν. φοιτῶν T. V. φοιτῶν B. βροτῶν M. ἱκτήρια. Cf. Oed. R. 327, πάντες σε προσκυνοῦμεν οἷδ' ἱκτήριοι. 3, ἱκτηρίοις κλάδοισιν. Aj. 1175, ἱκτήριον θησαυρόν.

924. οὔκουν. These particles here are quite inappropriate. Read οὐ τὰν, as in 1351. Cf. Phil. 872, οὔκουν (l. οὐ τὰν) Ἀτρεΐδαι τοῦτ' ἐτλησαν εὐφύρως | οὕτως ἐνεγκύν. The error clearly arose from οὐ τὰν having passed into οὔτ' ἂν, and then οὐκ ἂν; when to sustain the metre οὖν was put for ἂν. σῆς ἐπεμβαίνων χθονός. Cf. 400, γῆς δὲ μὴ ἔμβαίνης ὄρων. Oed. R. 825, ἐμβατεύειν πατρίδος. Ἐπεμβαίνειν governs a dative El. 456, and is coupled with κατ' ἐμοῦ ibid. 835. But cf. Oed. R. 803, κατὰ πωλικῆς | ἀνήρ ἀπήνης ἐμβεβώς. Elmsley hazards the conjecture, σῆς ἂν ἐπιβαίνων χθονός, comparing Eur. Or. 350. 618, ἢ μὴ ἔπβαινε Σπαρτιάτιδος χθονός. ἐπεμβαίνων B. T.

οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925  
 ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς  
 οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἡπιστάμην  
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.  
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν 930  
 τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος  
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.  
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,  
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινὰ,

V. ἐπ' ἐμβαίνων Farn. ἐπιβαίνων A. K. L. M. Ald. ἐπιβαίνω R. Cf. on 915.

925. "Thuc. iii. 54, ἀ ἔχομεν δίκαια πρὸς τὰ Θηβαίων διάφορα." SCHN. 'Not even if I had the most just of pretences.'

926. ὅστις ἦν. 'Whoever he might be or have been.' El. 1123, δόθ', ἥτις ἐστὶ, προσφέροντες.

927. Schneid. thinks εἶλκον refers to the forcible abduction of the maidens, ἦγον to Creon's seizure of the old man for the same purpose. οὐδ' ἀνῆγον B. L. οὐθ' (sic) ἦλθον M. ἀλλ' ἡπιστάμην. Supply ἂν from the preceding ἂν ἦγον. Cf. 996, τῖνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις. Arist. Eq. 1057, ἀλλ' οὐκ ἂν μαχέσαιο· χέσαιο γὰρ (unless we read χέσαι γὰρ ἂν), εἰ μαχέσαιο. Cf. on Oed. R. 937. Dobree cites Aesch. Suppl. 894.

928. Cf. 12 f. Aesch. Suppl. 917, ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. ξένον V. Br. &c. ξείνον the rest. Which form, as Elmsley remarks, the Tragedians do not seem to have used, except where the metre requires it.

929. ἀξίαν οὐκ οὔσαν. 'Not deserving of it.' Sub. αἰσχύνεσθαι. Cf. 919. πόλιν. Thebes.

930. τὴν αὐτὸς αὐτοῦ (αὐτοῦ L. and others, perhaps all). Lat. 'ipse tuam.' Cf. 853, αὐτὸς αὐτὸν οὐτε νῦν καλὰ δρᾶς &c. 1356, τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας. Aj. 1132, τοὺς γ' αὐτὸς αὐτοῦ πολέμιους. 906, αὐτὸς πρὸς αὐτοῦ. Ant. 1177, αὐτὸς πρὸς αὐτοῦ. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις. Oed. R. 138. 1237. Aesch. Ag. 845, τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται. Prom. 929, τοῖον παλαιστὴν νῦν παρασκευάζεται | ἐπ' αὐτὸς αὐτῷ. 762, αὐτὸς πρὸς αὐτοῦ. Eur. Her. 814, οὐτ' αὐτὸς αὐτοῦ δειλίαν (αἰ-

δεσθεῖς). Arist. Eccl. 402, ὅς αὐτὸς αὐτῷ ('ipse sibi') βλεφαρίδ' οὐκ ἐσώσατο. Plat. Alc. ii. 144 C, τὴν αὐτὸς αὐτοῦ (μητέρα ἀποκτεῖναι). So we say 'with one another' for 'one with another' &c. For the structure of the sentence cf. Aesch. Pr. 276, πρὸς ἄλλοτ' ἄλλον πημονὴ προσίζάνει. In these and similar passages Bernhardt, Synt. p. 287, prefers τὴν αὐτὸς αὐτοῦ &c., and this reading is not seldom found in the mss. V. Elmsl. ad Heracl. 144. This view is favoured by the Doric mode of writing such passages, Epicharm. Fr. 96, 7, πεπαίδενται γὰρ αὐταντᾶς (αὐτῇ αὐτῆς) ὕπο. Fr. 111, αὐτὸς δ' ἐπ' αὐτοῦ χαιρέτω. Titul. Heracl. i. 76, μετ' αὐτὸς αὐτῶν. Fr. 97. 132. Sophron Fr. 65, ταῖς αὐταντᾶς χερσίν. V. Ahrens Dial. Dor. p. 274. In Attic Greek at least the accentuation of the second pronoun in such passages is ascertained by such passages as Arist. Nub. 407, αὐτὸς ἐαυτὸν κατακᾶν. καί σ' —. 'And length of days makes you equally aged and void of sense.' Old age, though attended with many evils, being supposed to have at least this advantage, that it brings wisdom. Fr. 238, καίπερ γέρων ὦν, ἀλλὰ τῷ γῆρα φιλεῖ | χῶ νοῦς ὀμαρτεῖν καὶ τὸ βουλεύειν ἂν δεῖ. Oedipus retorts upon Creon his own reproach. V. 804 f. Cf. Ant. 281, μὴ 'φευρεθῆς ἄνους τε καὶ γέρων ἄμα. Oed. R. 402. πληθύων. πληθύνων B. T. V. Cf. 377, ὁ πληθύων λόγος.

931. τοῦ νοῦ κενόν. 'Void of reason.' El. 403.

932. καὶ πρόσθεν. 'Even before.' Cf. 909 f.

933. τινὰ. 'That a certain person,' meant of Creon. Cf. Aj. 1138. Ant. 751. Qu. τῷ παιδὲ σ' ὡς τάχιστα δεῦρ' ἄγειν πάλιν.



εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις"  
εἶναι βία τε κοῦχ ἐκῶν καὶ ταῦτά σοι  
τῷ νῶ' θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

935

ΧΟ. ὄρᾳς ἴν' ἤκεις, ὦ ξέν' ; ὥς ἀφ' ὧν μὲν εἶ  
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὔτ' ἀνανδρον τήνδε τὴν πόλιν νέμων†,  
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὥς σὺ φῆς,  
τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι  
οὐδεὶς ποτ' αὐτοῖς\* τῶν ἐμῶν ἂν ἐμπέσοι

940

934. μέτοικος τῆσδε τῆς χώρας. Schol: ἔνοικος. 'A denizen, a resident stranger.' I. e. unless you wish to be detained here a prisoner. Said derisively. μέτοικος is here used in its proper sense of one who changes his place of residence. Cf. Ant. 868. 890. Aesch. Ag. 57. By a similar figure it is said of the Bactrian Artames in Aesch. Pers. 319, σκληρὰς μέτοικος γῆς ἐκεῖ κατέφθιτο. θέλεις. θέλει V. Which I think is right after τινά.

935. βία τε κοῦχ ἐκῶν. So Oed. R. 1275, πολλάκις τε κοῦχ ἀπαξ. El. 885, ἐξ ἐμοῦ τε κοῦχ ἄλλου. Fr. 720, τυφλὸς γὰρ — οὐδ' ὄρων Ἀρης.

936. τῷ νῶ' θ' —. 'I say no less with my mind (intending it) than with my tongue.' Hartung reads with some probability νοῶ θ' (qu. νοῶν θ'?). κἀπὸ τῆς γλώσσης λέγω. Cratin. ap. Suid. v. Ἀποστοματίζειν: Ἀλλὰ μὰ Δῖ' οὐκ οἶδ' ἔγωγε γράμματα' οὐδ' ἐπίσταμαι, | ἀλλ' ἀπὸ γλώττης φράσω σοι μνημονεύω γὰρ καλῶς. Oed. R. 1131, οὐχ ᾧστε γ' εἰπεῖν ἐν τάχει μνήμης ἀπο (vulg. ὑπο). So ἀπὸ χειρὸς λογιέσθαι. γλώσσης. γλώττης B. T. V. A common error of the copies. See the instances referred to in Dindorf's note.

937. ὄρᾳς ἴν' ἤκεις —; Cf. Oed. R. 687. Arist. Nub. 662, ὄρᾳς δ' πάσχεις; ἀφ' ὧν μὲν εἶ. This refers, not to his family, but to his countrymen, the Thebans. Cf. 912. 919 f.

939. ἐγὼ οὔτ' K. L. ἐγὼ οὐκ A. B. R. V. ἔγ' οὔτ' T. Farn. ἐγὼ μὲν οὔτ' M. Cf. on Oed. R. 1422. For the crasis ἐγὼ οὔτ' cf. Ant. 458, τούτων ἐγὼ οὐκ ἔμελλον — τὴν δίκην δώσειν. ἀνανδρον. Cf. 917, καὶ μοι πόλιν κένανδρον ἢ δούλην τινά | ἔδοξας εἶναι. Whence it is not improbable the Poet wrote here, ἐγὼ οὐ κένανδρον — οὐδὲ δούλην (or δοῦλον), ὥς σὺ φῆς. λέγων A. B.

T. V. vulg. λέγω K. L. M. Schneid. has given νέμων (as 879), with reference to ἔδοξας 918. A probable correction, which I had myself fallen upon. Bergk conjectures ἄγων (but how for the metre?). Cf. Eur. Bacch. 1035, Θήβας δ' ἀνάνδρους ᾧδ' ἄγει; Perhaps τήνδε σὴν ἄγων πόλιν.

940. οὔτ' ἄβουλον. Qu. οὔτε δούλην (or δοῦλον). But cf. 947. The δυσβουλία of the Athenians was proverbial. Arist. Nub. 587, φασὶ γὰρ δυσβουλίαν τῇδε τῇ πόλει προσεῖναι &c. The patriotic poet probably wished to remove this reproach from his country, or in an indirect manner to recommend to it the opposite course of prudent counsel.

941. τόδ' B. T. V. τότ' M. τό γ' A. K. L. R. Ald. Cf. on 977. ἐξέπραξα. ἐπραξα A. B. R. T. V. γιγνώσκων (γιν. L. V.). 'Judging, concluding.'

942. αὐτοῖς L. (in rasura) M. Liv. a. Scal. Heath. Br. Hart. αὐτοὺς Ald. and most mss. As ἐμπέπτειν elsewhere in our poet governs the dative (Phil. 965. Oed. R. 1262. Oed. C. 1150), αὐτοῖς is most probably correct. Elmsley (ad Her. 693) defends the accusative, comparing Eur. Iph. A. 808, οὔτω δεινὸς ἐμπέπτωκ' ἔρως | τῆσδε στρατείας Ἑλλάδ' (i. e. Ἑλλάδα), οὐκ ἄνευ θεῶν. [In this passage the same critic ad Med. 93 proposes to omit Ἑλλάδ' as a gloss, and read οὐκ ἄνευ θεῶν τινος, as in Aesch. Pers. 165. Eur. Bacch. 763. Ph. 1608.] So προσπίπτω σοι and σε, ἐπιστρατεύω πόλει and πόλιν &c. V. Matth. § 426. By αὐτοῖς we must understand τοῖς πολίταις, to be inferred from πόλιν 939. Cf. 731. Eur. Bacch. 959, κόμιζε διὰ μέσης με Θηβαίων χθονός; | μόνος γὰρ αὐτῶν (i. e. the Thebans) εἰμ' ἀνὴρ. Cf. on Tr. 260. Qu. ἂν σφιν, οἳ ἀστοῖς. τῶν ἐμῶν — ξυναίμων. Antigone and Ismene.

ζήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία·  
 ἤδη δ' ὀθύνεκε' ἄνδρα καὶ πατροκτόνον  
 κἄναγνον οὐ δεξοίατ', οὐδ' ὅτ' γάμοι 945  
 ξυνόντες εὐρέθησαν ἀνόσιοι τοκέων\*.  
 τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον  
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἐᾷ  
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·  
 ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950  
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς  
 αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῶμῳ γένει.  
 ἀνθ' ὧν πεπονθὼς ἡξίουں τάδ' ἀντιδρᾶν.  
 [θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν' ἄλλο πλὴν

943. ζήλος. 'Zealous affection for.'

944. ἤδη or ἤδη Ald. and most mss. ἤδη (supr. ν) L. ἤδη K. Vict. ἤδειν or ἤδειν the Tricl. mss. Liv. a. Cf. on Ant. 18. ὀθύνεκε'. 'That.' Contracted from ὅτου ἔνεκα, as οὐνεκα from οὐ ἔνεκα. So ἀνθ' ὅτου 967.

945. κἄναγνον A. R. κἄνανδρον B. L. M. T. V. δεξοίατ' Elmsl. Herm. Wund. &c. δεξαίαντ' the mss. Cf. on Oed. R. 1271. Aj. 304. οὐ δέξαιαντ' ἂν (as οὐδεὶς ἂν ἐμπέσοι) Vauv. δέξαιαντ' ἂν (sc. ἡ πόλις, 939) Reisig. γάμοι — τέκνων. 'A marriage (of a mother) with her own children,' said as taken from Jocasta's position, as Schneid. explains it. So γάμοι μητρὸς, 'a marriage (of a son) with his mother,' 978. Cf. Oed. R. 825, γάμοις — μητρὸς ζυγῆναι. Dindorf explains in like manner. "Non ipse Oedipus nupserat filiis; sed habuerat γάμους matris, qui incesti erant propter habitationem cum filio. Sic Plutarch. in Numa dixit: ἔλαβε γάμον Τατίας." Vauv. Kunhardt understands γάμοι ἀνόσιοι τέκνων of the unholy wedlock, as begetting offspring; three crimes being here enumerated, parricide, his unnatural alliance (ἀναγνος), and lastly the incestuous production of children from that alliance. But may not ἀναγνος equally well be predicated of him who is guilty of parricide? Benedict proposes γάμοι — τέκνω from Schol: παρ' ὅσον αὐτὸς τέκνον ἐστὶ τὴν μητέρα γεγαμηκός. For τέκνων Musgrave proposes τοκέων, disyllabic as πόλεως (739), φονέως (1361) &c.; since γάμοι τέκνων can only mean 'nuptiae cum liberis contractae.' Which highly probable conjecture I have adopted with Hart.

ὅτ' γάμοι ξυνόντες—. Cf. 8, χρόνος ξυνὸν μακρός. 1134, ᾧ τίς οὐκ ἐνι | κηλὶς κακῶν ἐξυνοῖκος; Ant. 372, and on Phil. 268. ἀνόσιοι τέκνων vulg. ἀνωσιώτατοι (om. τέκνων) M. Which (corr. ἀνοσ.) may perhaps be the genuine reading. ἀνωσιωτάτας occurs at the end of a trimeter Eur. Ph. 67. But cf. on prec. v.

947. Qu. τοῖον παρ' αὐτοῖς. Cf. Eur. El. 1251, ἔστιν δ' Ἄρεός τις ὄχθος. Aesch. Eum. 688. Act. Ap. xvii. 19.

948. ξυνήδη Br. &c. ξυνήδειν vulg. Cf. on 944. χθόνιον. 'Of this land.' Schol: οἶον ἐγγενῇ καὶ αὐτόχθονα, ἐγχώριον. οὐχ ὥς οἱ ἐξηγησάμενοι οἶονται, παρὰ τὸ τοὺς δικαζομένους ἐν αὐτῷ ὑπὸ τὴν χθόνα εἶναι. An unusual meaning of the word. Cf. Aj. 202, γενεὰς χθονίων ἀπ' Ἐρεχθεϊδᾶν. Apoll. Rh. ii. 506, χθονίης—νύμφης. (Schol: ἐγχωρίαίς.) Hesych: χθονίους Ἰναχίδας. αὐτόχθονας καὶ οὐκ ἐπήλυδας. Bergk proposes χρόνιον (i. e. 'ancient').

949. ἀλήτας. Dobree suggests ἀλείτας (?). ὁμοῦ—πόλει. 'Near the city.'

950. ᾧ πίστιν ἴσχων. I. e. ᾧ πιστεύων or πεποιθώς. So λῆστιν ἴσχειν, μνήστιν ἔχειν, &c. Similarly ὀργὴν ἔχειν τινί. In Latin, 'fidem alicui habere.' Cf. 1031, ἀλλ' ἔσθ' ὅτ' σὺ πιστὸς ὧν ἔδρας τάδε. τήνδ'—ἄγραν. Oedipus.

951. πικρὰς—ἀρὰς ἡρᾶτο. Ant. 427, ἐκ δ' ἀρὰς κακὰς ἡρᾶτο τοῖσι &c. Aesch. Sept. 787, πικρογλώσσους ἀράς.

952. μοι—αὐτῷ τ'—καὶ &c. Cf. 461. 868.

953. Eur. Andr. 439, τοὺς παθόντας ἀντιδρᾶν.

954—5. These two lines are perhaps spurious. We could well spare them.



θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται.]” 955

πρὸς ταῦτα πράξεις οἷον ἂν” θέλῃς· ἐπεὶ  
ἐρημία με, κεῖ δίκαι’ ὅμως λέγω”,  
σμικρὸν τίθησιν· πρὸς δὲ τὰς” πράξεις ὅμως\*  
καὶ τηλικόσδ’ ὦν ἀντιδρᾶν πειράσομαι.

ΟΙ. ὦ λῆμ’ ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς, 960

πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τάδετ’ ;  
ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς  
τοῦ σοῦ διήκας στόματος, ἅς ἐγὼ τάλας  
ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,  
τάχ’ ἂν τι μνηνίουσιν ἐς γένος πάλαι· 965

954. ‘For anger has no old age (no limit) but death,’ therefore none at all during life. Schol: οὐκ ἔστι, φησί, θυμοῦ κρατῆσαι ἄνθρωπον ὄντα. It was a proverb, ὁ θυμὸς ἔσχατον γηράσκει, observes Schneid. Fr. 688, οὐκ ἔστι γῆρας τῶν σοφῶν, ἐν οἷς &c. Fr. 59, ἀλλ’ οὐδὲν ἔρπει ψεῦδος εἰς γῆρας χρόνου. Aesch. Sept. 682, οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος. Thuc. ii. 44, τὸ γὰρ φιλότιμον ἀγῆρων μόνον. Below 1519, γῆρας ἄλυπα. Similarly Aesch. Ag. 584, αἰ γὰρ ἡβῆ τοῖς γέρονσιν εὖ μαθεῖν (φρονεῖν?). γῆρας ἔστιν vulg. ἔστι γῆρας A. R. Br. Suid. v. θυμός. (prob. Reisig.) Cf. El. 1036.

955. θανόντων δ’—. ‘For when persons are dead, no pain molests them.’ No article is thus required. Borrowed from Aeschyl. Phil. Fr. i. ἄλγος δ’ οὐδὲν ἄπτεται νεκρῶν. Eur. Alc. 940, τῆς μὲν γὰρ (the dead Alcestis) οὐδὲν ἄλγος ἄψεται ποτε. Cf. on Phil. 1348. Trach. 1009, ἡπταί μου (νόσος). Fr. 235, οὐ γὰρ ἔσθ’ ὅπως | σπουδῆς δικαίας μῶμος ἄπτεται ποτε. For the sentiment cf. Tr. 1173, τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται. El. 1170, τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς.

956. οἷον ἂν θέλῃς. Perhaps οἶα κἂν (or οἶά μ’ ἂν) θέλῃς.

957. κεῖ δίκαι’ ὅμως λέγω. From the position of ὅμως in this passage we learn that no comma ought to be placed, as some editors have done, between εἰ and ὅμως. Unless indeed we read, as I think we should, κεῖ λέγω δίκαι’ ὅμως —.

958. ὅμως καὶ τηλικόσδ’ ὦν. I. q. καὶ τηλικόσδ’ ὦν ὅμως. Cf. 851, καὶ τύραννος ὦν ὅμως. Schneid. rightly removes the comma usually placed after ὅμως. The sense seems to be: ‘But although for

action I am thus unfit by reason of age, I will endeavour notwithstanding to offer resistance.’ Qu. πρὸς δὲ σὰς πράξεις — ἀντιδρᾶν &c. Or perhaps ὅμως may be corrupt, and may have crept in from prec. v.

960. ὦ λῆμ’ ἀναιδὲς. Cf. 863, ὦ φθέγμ’ ἀναιδὲς. Eur. Iph. A. 1422, ὦ λῆμ’ ἄριστον. Oedipus rebukes Creon for reproaching him with what he had unconsciously done; and reminds him that in exposing the shame of his sister he disgraces himself (σαυτοῦ). Compare Eur. Alc. 686, ὦ παῖ, τίς αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα | κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν; and its parody Arist. Av. 1244, πότερα Λυδὸν ἢ Φρύγα | ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς;

961. σαυτοῦ. See prec. note. For τὸδε Elmsley with reason proposes τάδε. Cf. 968, and on 1028. 1031.

962. μοι. ‘Against me.’ The dative, because τοῦ σοῦ διήκας στόματος is equivalent to ὠνείδισας (971). Cf. 966, and 1375, τοιάσδ’ ἀρὰς σφῶν πρόσθε τ’ ἐξανῆκ’ ἐγὼ &c. καὶ ξυμφορὰς (συμφ. the mss.). ‘Calamities,’ resulting from the murder of Laius and the marriage with Jocasta. As these two words are closely connected in sense, and therefore pronounced together, the rule about the short syllable before the final cretic does not apply.

964. ἤνεγκον ἄκων. ‘I was the unconscious author of.’ Cf. 521, ἤνεγκον κακότατ’—ἤνεγκον, ἐκὼν δ’ οὐ. ἤνεγκον cannot well mean here, ‘bore, endured.’ But Eur. Hec. 164, ὦ κάκ’ ἐνεγκούσαι πῆματ’.

965. τάχ’ ἂν τι μνηνίουσιν. ‘Perhaps for some reason wroth against the family.’ Cf. Oed. R. 523, ἦλθε—τοῦννεῖδος τάχ’ ἂν ὀργῇ βιασθέν. Matt. § 599, c. Schaefer

ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ  
 ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου  
 τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.  
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ  
 χρησμοῖσιν ἱκνείθ' ὥστε πρὸς" παίδων θανεῖν, 970  
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοὶ,  
 ὅς οὔτε βλάστας πῶ" γενεθλίους πατρὸς,  
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;  
 εἰ δ' αὖ φανεῖς δύστηνος, ὡς ἐγὼ 'φάνην',  
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975  
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων",

is wrong in connecting ἂν with τάχα instead of with μηνίουσιν. Elmsley in Add. proposes τάχ' οὖν(!). Oedipus speaks according to the popular notion prevalent in ancient times, formed by judgment according to outward appearance, not always a righteous one, that afflictions of any kind were to be esteemed either as a mark of the divine displeasure; or as a penalty paid for some crime committed by a man's ancestors. As in Horace, Od. iii. 6. 1, "Delicta majorum immeritus lues;" and in the New Testament, John Ev. ix. 2, "Who did sin, this man or his parents, that he was born blind?"  
 πάλοι. παλιν Farn. and (supr. ai) T. V. παλιναι B.

966. For καθ' αὐτόν, 'by myself,' cf. Oed. R. 63, εἰς ἐν—καθ' αὐτόν, κοῦδέν' ἄλλον. ἐμοί. 'Against me.' Depending on ἐξεύροις ὄνειδος. Cf. 962.

967. ἀνθ' ὅτου—ἡμάρτανον. 'Because I (in that I, in the fact of my having) committed these sins against my own self and those who are mine.' ἀνθ' ὅτου, as ὁθούνεκα (1006, &c.), equivalent to ὅτι.

970. χρησμοῖσιν. 'Delivered by the oracles' of the god, oracularly delivered. Perhaps χρησθέν ποθ', or ἐκχρησθέν, or τοιοῦτον. ὥστε—θανεῖν. 'To the purport that I should die by the hand of my children.' Cf. Eur. Ph. 1607 f.

ὥστε πρὸς παίδων. ὥστε παίδων (ἐκ supr. ν) K. Qu. ὥστε μ' ἐκ παίδων. Πρὸς is perhaps a gloss. The plural for the singular, as elsewhere often, 946. El. 838. Ant. 325. The singular is used Oed. R. 711, χρησμός γὰρ ἦλθε Λαίῳ ποτ'—ὡς αὐτὸν ἔξει (ἔξει?) μοῖρα πρὸς παιδὸς θανεῖν. On this use of ὥστε v. Schaef. ad 1350.

972. 'Who as yet had sprung from neither father nor mother.' Cf. Ant. 980,

ματρὸς ἔχοντες ἀνύμφευτον γονάν (but v. note). οὔτε. οὐ τι Br. For οὔτε—οὐ cf. Ant. 249. Aesch. Pr. 449, ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς | δόμους προσείλους ἦσαν, οὐ ξυλουργίαν. Elmsl. ad Med. 1316. ad Her. 615. Matth. § 609. So οὔτε—οὔτε—οὐ Ant. 257. οὔτε—οὔτε—οὐ—οὐ Ant. 851. 952. Qu. ὅς οὐδέπω βλάστας, or ὅς οὐδὲ βλάστας πῶ—. πῶ K. Turn. πῶς B. R. V. πῶς the rest.

973. εἶχον. ἔσχον B. T. V. ἦ. ἕα ἦ in marg. L. ἦν vulg. Elmsley every where restores ἦ for ἦν in the first person, and I suspect he is right. In like manner we find ἦδη &c. corrupted: cf. on 944.

974. φανεῖς δύστηνος. Not 'having appeared to be wretched,' but 'having become wretched.' Phil. 760, δύστηνε δῆτα διὰ πόνων πολλῶν φανεῖς. Or, 'born a wretched man.' Cf. 1226, ἐπεὶ φανῇ. Opposed to ἀγέννητος. Cf. 1130, ἄθλιος γεγώς. ὡς ἐγὼ 'φάνην. ὡς 'γὼ 'φανον V. Qu. ὥσπερ κάφάνην, which would not, I think, offend Porson's canon.

975. ἐς χεῖρας ἦλθον πατρί. 'I came to blows with my father.' Cf. Tr. 441, Ἔρωτι μὲν νυν ὅστις ἀντανίσταται | πύκτης ὅπως ἐς χεῖρας. Aesch. Sept. 679, ἀλλ' ἀνδρας Ἀργείοισι Καδμείους ἄλις | ἐς χεῖρας ἐλθεῖν. Eur. Bacch. 1285, ἦλθ' εἰς χεῖρας. Thuc. ii. 3. Xen. Anab. iv. 7. 15. Cf. on Oed. R. 773. Compare the expression ἀδίκων χειρῶν ἄρχειν in the orators.

976. εἰς οὓς τ' ἔδρων. The repetition of ἔδρων, which I doubt not crept in from the interpretation, is by no means elegant. I would correct, μηδ' οὔστινας, or μηδ' εἰς τίνας. Or perhaps thus, μηδὲν ξυνεῖς (so V.) μήθ' ὦν ἔδρων, μητ' εἰς τίνας.



πῶς ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις ;  
 μητρὸς δέ, τλήμων, οὐκ ἐπαισχύνει γάμους  
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,  
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980  
 σοῦ γ' ἐς τόδ' ἐξελθόντος ἀνόσιον στόμα.  
 ἔτικτε γάρ μ' ἔτικτεν, οἴμοι\* μοι κακῶν'',  
 οὐκ εἰδότ' οὐκ εἰδυῖα, καὶ τεκοῦσά με  
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.  
 ἀλλ' ἐν γὰρ οὖν ἔξοιδα'', σέ μὲν ἐκόντ' ἐμέ 985  
 κείνην τε ταῦτα δυσστομεῖν\*. ἐγὼ δέ νιν  
 ἄκων τ'† ἔγημα, φθέγγομαί τ' ἄκων τάδε.  
 ἀλλ' οὐ γὰρ οὕτ' ἐν τοῖσδ' ἀκούσομαι κακὸς  
 γάμοισιν οὔθ' οὐς αἰὲν ἐμφέρεις'' σύ μοι

977. πῶς ἂν Elmsl. Wund. Dind. &c.  
 πῶς γ' ἂν the mss. πῶς τᾶν ("nihil  
 evidentiū esse potest"!) Fritzsch. ad Ran.  
 138. Schneid. Which conjunction of  
 particles is quite inadmissible. πῶς δᾶν  
 (δῆ ἂν) conj. Bergk. Elmsley (ad Med.  
 p. 286) maintains that γε is never used  
 in interrogative sentences. This in the  
 main is true; but he should have made  
 an exception to such cases, where γε is  
 closely connected with some word which  
 it qualifies, not placed in the beginning of  
 the sentence. For instance πῶς γε, τίς  
 γε and the like are inadmissible, there  
 being in the nature of the case no place  
 for the particle in such a situation; but  
 τί δ' ἄλλο γ' is unobjectionable, the γε  
 qualifying ἄλλο, and actually occurs in-  
 deed three times in Aristophanes, Nub.  
 1290. 1450. 1497. So also Trach. 630,  
 τί δῆτ' ἂν ἄλλο γ' ἐννέποις; I only  
 know of one exception to the above rule,  
 which I am unable to explain, and that is  
 ἄρα γε, which is found equally with ἄρα  
 — γε, in passages apparently quite sound,  
 e.g. Arist. Av. 1221. Vesp. 4. τό γ'.  
 τότ' M. τόδ' K. ἄκον πρᾶγμ'. 'An  
 involuntary deed.' Cf. 240. Oed. R.  
 1230. Schol: τὸ ἀκούσιον.

978. μητρὸς — γάμους. 'The mar-  
 riage with my mother.' Called above,  
 from the other party, γάμοι τέκνων [but  
 read τοκέων], 945. τλήμων. τλήμων  
 B. K. L. V. τλήμων (sic) Farn. οὐκ  
 ἐπαισχύνει — ἀναγκάζων. Aj. 1307, οὐδ'  
 ἐπαισχύνει λέγων. Ph. 929. Oed. R. 635.

981. στόμα. 'Discourse, language,  
 remark.' Cf. 132. Aj. 1110, &c.

982. οἴμοι μοι Elmsl. ὥμοι μοι vulg. Phil.  
 788, οἴμοι μοι τάλας. Whence for κακῶν  
 we should perhaps read here τάλαιν'.

983. οὐκ εἰδότ' οὐκ εἰδυῖα. So Eur.  
 Hipp. 319, φίλος μ' ἀπόλλυσ' οὐχ ἐκούσαν  
 οὐχ ἐκῶν.

984. αὐτῆς. αὐτῆς L. and most or all  
 others.

985. ἀλλ' ἐν γὰρ οὖν —. ἀλλ' ἐν γ'  
 ἄρ' οὖν Br. Wrongly. Cf. 1616, ἀλλ'  
 ἐν γὰρ μόνον | τὰ πάντα λύει. Ant. 771,  
 εὐ γὰρ οὖν λέγεις. 1253. Qu. ἀλλ' ἐν γὰρ  
 εὐ κάτοιδα. Or ἀλλ' ἐν γε τοῦτ' ἔξοιδα.

986. δυσστομεῖν Vauv. Br. δυστομεῖν  
 ed. Flor. Cant. (v. N. L. viii. 15). δισ-  
 τομεῖν Ald. and vulg. δυσστομεῖν (opp.  
 to εὐστομεῖν, as δυσσεβεῖν to εὐσεβεῖν).  
 In like manner δύσσειστος, προσσαίνειν,  
 δύσσηπτος, δυσστόχαστος, προσστείχειν,  
 προσστὰς &c. Which are often incorrectly  
 found written with a single σ. ἐγὼ  
 δέ νιν —. 'Whereas I' &c.

987. ἄκων. ἄκων τ' V. and another.  
 Which with Elmsley I much prefer.  
 φθέγγομαι δ' Hart.

988. ἀκούσομαι κακός. Phil. 1074,  
 ἀκούσομαι μὲν, ὡς ἔφυν οἴκτου πλέως, |  
 πρὸς τοῦδε. Aesch. Pr. 868, βουλήσεται  
 | κλύειν ἀναγκῆς μᾶλλον ἢ μαιφόνος.

989. ἐμπερεῖς B. T. K. pr. ἐμπερεῖς  
 (supr. ο) L. ἐμφορεῖς M. ἐμφέρεις A.  
 K. corr. Qu. ἐπιφέρεις or ἐμφορεῖς. And  
 compare the Latin phrase 'ingerere con-  
 vicia' &c. Schol. ad Ant. 469, τὴν ἰδίαν  
 πλάνην τοῖς πλησίον ἐπιφέρειν. So ἔγ-  
 κλημα ἐπιφέρειν (Eur. Or. 754), αἰτίαν  
 &c. Herod. i. 131, καὶ τοῖσι ποιεῦσι  
 μωρίην ἐπιφέρουσι. vi. 112, μανίην τε

φόνους πατρώους ἐξονειδίζων πικρῶς. 990  
 ἐν γάρ μ' ἄμειψαι μόνον ὦν σ' ἀνιστορῶ  
 εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε  
 κτεῖνοι παραστὰς', πότερα πυνθάνοι' ἂν εἰ  
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἂν εὐθέως ;  
 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995  
 τίνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις.  
 τοιαῦτα μέντοι καὐτὸς εἰσέβην'' κακὰ,  
 θεῶν ἀγόντων· οἷς ἐγώ'' οὐδὲ τὴν πατρὸς  
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί''.  
 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν'' καλὸν 1000  
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,

τοῖσι Ἀθηναίοισι ἐπέφερον. i. 68. Thuc. i. 70. Arist. Ran. 1253. Antipho 134, 6. Or perhaps ἐγκαλεῖς. El. 779, ἐγκαλῶν δέ μοι | φόνους πατρώους.

990. φόνους πατρώους. Assimilated to οὗς, by a construction sufficiently common: for the regular construction would have required οὔτε ἐν φόνους πατρώοις, οὗς &c. For the plural φόνους cf. 962. El. 779, ἐγκαλῶν δέ μοι | φόνους πατρώους. 11, πατρὸς ἐκ φόνων. Tr. 558.

991. ἐν γάρ μ' ἄμειψαι. 'For answer me this one thing.'

992. τὸν δίκαιον. 'The just one,' the great advocate of justice. Said sneeringly. Cf. 1000. Oed. R. 385, ὁ πιστός. Ant. 31, τὸν ἀγαθόν. Aj. 1289, ὁ δοῦλος. αὐτίκ'. 'For instance,' not to go further than yourself.

993. κτεῖνοι. κτείνειν V. κτείνει R. Hence perhaps κτείνει' ἐπιστάς. Translate: 'Attempted to kill you.' The imperfect. Cf. Oed. R. 1454, οἱ μ' ἀπωλ-λύτην. El. 320, πρᾶγμα' ἀνὴρ πρᾶσσω (Schol.: ἐπιχειρῶν πρᾶσσειν) μέγα. Aj. 1126, δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με; Aesch. Sept. 1021, ἥρει. Eur. Heracl. 1003, κτείνοντα κακβάλλοντα καὶ τεχνώ-μενον. Where v. Elmsl. Phoen. 79, ἔριν λούουσ'. 1617, ὁ σπείρας πατήρ | κτείνειν με. Andr. 483, κτείνει, 'necem molitur.' 625. 794. Alc. 23, λείπω. Arist. Pac. 212, ἐκείνων πολλάκις | σπον-δάς ποιούντων. Herod. ix. 108, πόλις ἐδίδου. V. Monk ad Hipp. 592.

994. πατήρ σ' ὁ καίνων. On this position of the enclitic cf. on Oed. R. 139. Seidl. ad Eur. El. 262. Herm. ad Aj. 1007.

995. δοκῶ μὲν. 'I think indeed,' though I may possibly be mistaken.

Such appears to be the force of μὲν in such passages, where the corresponding particle δὲ is omitted. V. Pflugk ad Eur. Hel. 917. Cf. El. 61, δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν. 547, δοκῶ μὲν, εἰ καὶ &c. Ph. 339. Eur. Suppl. 773. Arist. Pac. 47, δοκέω μὲν, ἐς Κλέωνα τοῦτ' αἰνίττεται.

996. οὐδὲ τοῦνδικον περιβλέποις. The ἂν may be understood from the preceding, as in 927. Perhaps however we should read οὐδ' ἂν τοῦνδικον (or οὐδὲ τᾶνδικ' ἂν) περιβλέποις. τοῦνδικον περιβλέποις.

'Look around for the semblance of justice.'

997. τοιαῦτα μέντοι. 'Well just such misfortunes' &c. Cf. 781, τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί. εἰσέβην κακὰ. Qu. εὐρόμην κακὰ, or εἰσέδυν κακὰ.

998. οἷς — ἀντειπεῖν ἐμοί. Observe the two datives, of thing and person, combined after ἀντειπεῖν. Cf. on 113. Aj. 1062 f. Perhaps however for ἐμοί we should read ἔχειν or θέλειν, or ἔτι.

οἷς ἐγώ. Qu. ὥστ' ἐγώ, or ὥστε γ', or οἷσί γ', or οἷς γ' ἂν. ἐγὼ οὐδέ. ἐγὼνδὲ L. ἐγ' οὐδὲ M. T. ἐγὼ δὲ (supr. ου) K.

1000. σὺ δ', εἰ γὰρ —. 'For thou art not so much an advocate of justice, as one that imaginest that everything is proper to be said.' Musgr.: 'existimans quidvis dictu honestum esse.' Schol.: ἀθυρόστομος ὢν. Cf. 806, γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἷδ' ἐγὼ | δίκαιον, ὅστις ἐξ ἅπαντος εὐ λέγει. 761 f. Wunder in this and similar passages improperly, I think, removes the comma after δέ. The two clauses are clearly distinct.

ἀλλ' ἅπαν καλόν. Qu. ἀλλὰ πᾶν καλόν.

1001. ῥητὸν ἄρρητόν τ' ἔπος. Hor. Ep. i. 7. 72, 'dicenda tacenda locutus.'



τοιαυτ' ὀνειδίζεις μέ' τῶνδ' ἐναντίον.  
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλόν,  
καὶ τὰς Ἀθήνας, ὡς κατόκηνται' καλῶς·  
καὶ θ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005  
ὀθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται  
τιμαῖς σεβίζειν' ἥδε τοῦθ' ὑπερφέρει  
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ  
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἷχει λαβών.  
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010  
καλῶν ἱκνοῦμαι καὶ κατασκήπτω' λιταῖς  
ἐλθεῖν ἄρωγους ξυμμάχους θ', ἵν' ἐκμάθῃς  
οἷων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ  
αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν. 1015

1002. τοιαυτ' ὀνειδίζεις με. The dative μοι is required. Cf. 971. Read ὀνειδίζ' εἷς με. Cf. 754, ἀρ' ἄθλιον τοῦ-  
νειδος—ὠνειδισ' εἰς σέ καμὲ καὶ τὸ πᾶν  
γένος; Ph. 523, τοῦτ' — εἰς ἐμὲ τοῦ-  
νειδος—ὀνειδίσαι. Or τοιοῖσδ' ὀνειδίζεις  
με (Il. i. 211, ἐπεσὶν μιν ὀνειδίσον. vii.  
95, νείκει ὀνειδίζων). Or perhaps τοιαυτ'  
ἐναντα (Ant. 1298) τῶνδ' ὀνειδίζεις ἐμοί.

1003. τὸ Θησέως ὄνομα (ῥμμα M.). Cf.  
940 f. Θησέως a disyllable, as ἀριστέως  
Eur. Iph. A. 28. So with πόλεως, ἕως &c.

1004. κατόκηται (κατοίκ. K.) καλῶς.  
'Is well governed.' Cf. Plat. Legg. 683  
A. Qu. διόκηται. So διοικεῖν τὴν πόλιν  
(Thuc. viii. 21), τὰς τε οἰκίας καὶ τὰς πό-  
λεις (Plat. Meno 91 A), τὴν οὐσίαν (Dem.  
p. 829), τὸν βίον (id. p. 774), τὰ κοινὰ  
(id. p. 15). Or perhaps ὡς μάλ' ὤκηται  
καλῶς. Cf. 1535, κὰν εὖ τις οἰκῇ. The  
allusion is to 947 f.

1005. τοῦδ' ἐκλ. Qu. τοῦτ' ἐκλανθάνει.  
But Eur. Or. 326, ἐκλαθέσθαι λύσας.

1006—7. Cf. Arist. Eq. 581, ὃ πολι-  
οὔχε Παλλὰς, ὃ | τῆς ἱερωτάτης ἀπα-  
σῶν πολέμῳ τε καὶ ποιη-|ταῖς δυνάμει θ'  
ὑπερφερού-|σης μεδέουσα χώρας (Attica).

1007. τιμαῖς marg. Turn. Br. &c. τι-  
μὰς L. pr. τιμὰς the rest. So 1557,  
λιταῖς σεβίζειν. Eur. El. 196, εὐχαῖσι  
θεοὺς σεβίζουσι. Arist. Th. 134, ἀνακτ'  
ἀγαλλε φοῖβον τιμᾷ. For τιμαῖς cf. Oed.  
R. 909. Qu. τιμᾶν σεβίζουσι. ἥδε. εἰ  
δὲ Ald. τοῦθ' ὑπερφέρει. 'Excels in  
this.' τοῦθ' A. pr. M. τοῦδ' L. R.  
Ald. &c. and (supr.) A. From 1005. Kun-  
hardt proposes τῷδ'.

1008. ἀφ' ἧς. 'And yet from it.' Cf. 731.

1009. αὐτόν τε — τὰς κόρας τ'. Cf. 951.  
αὐτόν τ' ἐχειροῦ K. Elmsl. αὐτόν  
τ' ἐχειρου Liv. a. Heath. Musgr. Br. Sch.  
&c. αὐτόν τε χειροῦ the rest. αὐτόν τε  
χειροῖ Vauv. Cf. 950, τήνδ' ἐχειροῦμην  
ἔγγραν. οἷχει λαβών. Cf. on 867.

1010. ἐμοὶ connect with ἐλθεῖν ἄρωγους.

1011. καὶ κατασκήπτω. This cannot  
be right. Qu. χαῖμ' ἐπισκήπτω (Aj. 831,  
τοσαῦτά σ', ὃ Ζεῦ, προστρέπω καλῶ θ'  
ἅμα), or rather καὶ σφ' ἐπισκήπτω. Cf.  
Trach. 1221, τοσοῦτον δὴ σ' ἐπισκήπτω.  
Cf. on Oed. R. 1446. Or καλῶ θ' ἱκνού-  
μενός τ' ἐπισκήπτω &c. Certainly κατα-  
σκήπτειν τινὰ λιταῖς ('to storm, impor-  
tune,' &c.) is a singular phrase, of which  
I should be glad to find another example.  
Κατασκήπτειν is, I think, always neuter,  
and means 'to fall down heavily upon.'

1012. ξυμμάχους vulg. συμμ. B. T. ξυμ-  
μάχους θ' K. supr. Reis. Dind. &c. Reisig  
quotes Aesch. Suppl. 726, ἐγὼ δ' ἄρωγους  
ξυνδίκους θ' ἤξω λαβών. But cf. on 1081.  
Elmsley supports the common reading  
from Rhés. 637, ἐγὼ δὲ σύμμαχος Κύπρις  
| δοκοῦσ' ἄρωγος ἐν πόνοις παραστατεῖν.  
Cf. 1376, νῦν τ' ἀνακαλοῦμαι ξυμμάχους  
ἐλθεῖν ἐμοὶ (τὰς ἀράς). Aj. 835, καλῶ δ'  
ἄρωγους τὰς αἰετὰς παρθένους &c. El. 454.

1014—5. So 76, ἐπειπερ εἰ γενναῖος,  
ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

1015. ἄξια δ' ἀμυναθεῖν. 'And wor-  
thy of our assistance' (that we should  
assist them). Arist. Nub. 1323, ἀμυνά-  
θετέ μοι τυπτομένῳ. ἀμυνάθειν the  
mss. ἀμυναθεῖν Elmsl. (whom v. ad Med.

ΘΗ. ἄλις λόγων ὥς οἱ μὲν ἐξηρπασμένοι  
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἄμαυρῶ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμέ\*

χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις

1020

τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.

186). Phot: Ἡμύναθον: ἡμύνα. In like manner he properly writes εἰκαθεῖν 1170. 1378. παρεικαθεῖν 1334. Cf. on 1334.

1016. ἐξηρπασμένοι A. M. R. Ald. ἐξηρπασμένην the rest. ἐξεργασμένοι conj. F. V. Schmidt. Bergk. Translate: 'those who have carried them away.' The passive form in the sense of the middle, as rightly explained by Schol: οἱ ἐξηρπασμένοι· οἱ θεράποντες Κρέοντος. So Tr. 931, φασγάνῳ — πλευρὰν — πεπληγμένην (middle). El. 54, ἡρμένοι ('lifting'). Ant. 364, ξυμπέφρασται ('he has devised'). Oed. R. 1490, κεκλαυμένοι. Aj. 208, ἐνῆλλαγμα. 139, πεφόβημαι. Eur. Alc. 1157, μεθηρμόσμεσθα. Heracl. 42, ὑπηγαλισμένη. Med. 1127, ἡκισμένη. Or. 1411, πεφραγμένοι. Arist. Eq. 63, τέχνην πεποιήται. So κεκόμισμαι, εὔρημαι, πεπείραμαι, γέγευμαι, &c. V. Blomf. Gl. Agam. 252. Elmsl. ad Her. 601. Matth. § 496. Cf. on 61. Elmsley is decidedly wrong in understanding οἱ ἐξηρπασμένοι in a passive sense, as applied to the two girls: as is clear from the antithetical οἱ παθόντες, besides that it is far more natural to conceive 'the spoilers' should be represented as hastening off, than the spoiled. Cf. also 1022. 1044.

1017. ἡμεῖς δ' οἱ παθόντες. I. e. οἱ δὲ παθόντες ἡμεῖς, corresponding with οἱ μὲν ἐξ. ἔσταμεν. 'Are standing still, inactive.'

1018. ἄμαυρῶ. ἀφαιρῶ Br. 'Feeble, helpless.' So ἀμαυραῖς χερσὶ 1621. Eur. Herc. 231, γῆρα δὲ τρομερὰ γυῖα κάμαυρον σθένος. Aesch. Cho. 157, ἐξ ἀμαυρὰς φρενός.

1019. ὁδοῦ κατάρχειν —. 'To lead the way thither.' Cf. Tr. 1135, δεινοῦ λόγου κατῆρξας. τῆς ἐκεῖ. For τῆς ἐκεῖσε. So Herod. vii. 147, καὶ ἡμεῖς ἐκεῖ πλέομεν. Thuc. iii. 71, τοὺς ἐκεῖ καταπεφευγότας. δέ με the mss. Ald. Dind. Wundt. δ' ἐμέ Herm. δ' ἐμοί Br. δέ μοι Heath. Burt. Elmsl. Hart. Wunder considers the enclitic more applicable here, as there is no opposition implied between the acts of Creon and Theseus.

Translate: 'and for me to conduct you' (with me for your escort). Schaefer (who renders: 'ego vero tibi comes esse volo') endeavours to draw a distinction between ὁδοῦ κατάρχειν ('viam monstrare') and πομπὸν χωρεῖν ('comitem se adjungere'); but Elmsley with reason objects to this, adducing Eur. El. 669, στείχοιμ' ἂν, εἴ τις ἡγεμῶν γίγνοιθ' ὁδοῦ. | ΠΡ. καὶ μὴν ἐγὼ πέμποιμ' ἂν οὐκ ἀκουσίως. Add Eur. Bacch. 841, ἔπου δέ· πομπὸς δ' εἴμ' ἐγὼ σωτήριος. Hence Hermes is called ὁ πομπὸς below 1548. For the construction Doederlein compares Phil. 1395, ὡς ῥᾶσ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ | ζῆν, ὥσπερ ἤδη ζῆς, ἀνευ σωτηρίας. "Πομπὸν δέ με χωρεῖν is assimilated to the first member ὁδοῦ κατάρχειν, instead of ἐγὼ δὲ πομπὸς χωρήσω. Cf. Il. iii. 88, ἄλλους μὲν κέλεται — τεύχεα κάλ' ἀποθέσθαι —, αὐτὸν δὲ — μάχεσθαι." SCHNEID. Perhaps πομπὸν τέ μοι | χωρεῖν, or πομπὸν γέ μοι | χωροῦνθ', or πομπὸς δ' ἐγὼ (or δέ σοι) | σύνειμ', or — τῆς ἐκεῖσε πόμπιμον ('escorting') | χωροῦνθ' (Tr. 560, πομπίμοις κώπαις). πομπὸς means 'an attendant' 723. Il. xiii. 416 &c.

1021. τὰς παῖδας ἡμῶν. Schneid. conjectures: τῶ παῖδ' (Ant. 557), ὁδηγῶν (coll. 1025). Bergk conj: τὰς παῖδας, ἡμῖν αὐτὸς ἐκδείξῃς ἄγων (or μολών). Qu. τὰς παῖδας ἐγγὺς (or ἐνταῦθ'), or τῶ παῖδε κρύψας. Hermann also sought for some participle to go with ἔχεις. ἡμῶν. ἡμῖν or ἡμιν Reis. Elmsl. Hart. Cf. 81, ἧ βέβηκεν ἡμῖν ὁ ξένος; 134, ποῦ μοι ποτε ναίει; Eur. Bacch. 217, κλύω δὲ — γυναικας ἡμῖν δάματ' ἐκλειπέναι. Cf. Phoen. 379, τί γὰρ πατήρ μοι πρέσβυς — δρᾶ; ἐκδείξῃς. ἐνδείξῃ marg. Turn.

1022. ἐγκρατεῖς. Sub. αὐτῶν, 'in possession of them.' Phil. 75, τόξων ἐγκρατῆς. οὐδέν. οὐδ' ἐν Porson. Cf. Eur. Ph. 754. Alc. 674. Herc. 1338. Menal. Fr. 7. Perhaps οὐδὲ (or οὐτι) δεῖ πάντων, or οὐ δεῖ νῶ πονεῖν. V. Linw. Gr. Metr. p. 34.



ἄλλοι γὰρ οἱ σπεύδοντες", οὓς οὐ μὴ ποτε  
 χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.  
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει,  
 καὶ σ' εἶλε θηρῶνθ' ἢ Δίκη\*. τὰ γὰρ δόλω  
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σῴζεται.  
 κοῦκ ἄλλον ἔξεις ἐς τὰδ'· ὡς ἔξοιδά σε

1025

1023. οἱ σπεύδοντες. This does not appear correct. Some future at least is required. Qu. ἀπάγοντες or ἀνάγοντες (οἱ ἀπάξ, 'those who will bring them back'), or οἱ σχήσοντες ('prevent them fleeing') or οὐπτόντες ('pursue them') or οἱ σώσοντες (or οὐκ σώσοντες). Cf. 897 f. Similarly cf. Arist. Ach. 221, μὴ γὰρ ἐγχαίνῃ ποτὲ | μηδέ περ γέροντας ἡμᾶς ἐκφυγῶν Ἀχαρνεάς. Thesm. 711, φαύλως δ' ἀποδράς οὐ λέξεις | οἷον δράσας δέεδυς ἔργον.

1024. χώρας φυγόντες τῆσδ'. 'That they have escaped out of this land,' ἐκ being understood. So Phil. 1044, τῆς νόσου πεφευγένας. Wunder cites Eur. Or. 1520, πέφευγε τοῦμὲν ἐκ δόμων ξίφος. Cf. Oed. R. 1135 f. ἐπεύξωνται B. T. sec. m. Schol. Reis. Elmsl. Dind. Wund. Hart. ἐπεύχωνται A. sec. m. V. Ald. and B. T. pr. Herm. (!). ἐπεύχονται A. pr. K. L. M. Schn. (!). ἐπεύξονται Br. Bergk. Cf. on Phil. 381. Οὐ μὴ ἐπεύχωνται, as Dind. observes, is bad Greek. The correction οὓς οὐ δὴ ποτε — ἐπεύξονται, is obvious, but not very probable. Cf. Plato, Soph. 235 C, οὐ — μήποτε ἐκφυγὼν ἐπεύξεται τὴν — μέθοδον. Perhaps τῆσδ' ἐπ' εὐξωνται. Brunn and Elmsley strangely explain ἐπεύχεσθαι here to mean, not 'gloriarī,' but 'vota persolvere, gratias agere.' ἐπεύξωνται. Schol: οἱ σοὶ θεράποντες.

1025. ἀλλ' ἐξυφηγοῦ. Qu. ἀλλ' εἴ' ὑφηγοῦ. ἔχων ἔχει. 'Catching (endeavouring to catch) thou art caught.' Reisig aptly quotes Cic. ad Div. ix. 26, 'Habeo, non habeor a Laide,' who adds, 'Graece hoc melius.' The verb ἔχειν is taken from the chase, sportsmen or fishermen, who had caught any thing, being said ἔχειν τι, to which term there is a playful allusion in Arist. Nub. 733, ἔχεις τι; Eur. Cycl. 683. Schneid. compares Plaut. Pseud. 1029, 'capta praeda, capti praedones.'

1026. καὶ σ' εἶλε — ἢ τύχη. For ἢ τύχη Doed. with much reason thinks we should replace ἢ Δίκη, since it is much more natural for Theseus to attribute

such an act to 'Justice' than to 'Fortune.' He compares El. 528, ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη. Eur. Her. 941, ὦ μῆσος, ἤκει; εἶλέ σ' ἢ Δίκη χρόνῳ. The two nouns δίκη and τύχη are often interchanged (v. Br. ad Ant. 387). This correction is adopted by Hart. Θηρᾶν, as Doed. observes, is often used of the vengeance of the gods overtaking the guilty. Eur. Bacch. 888. Hel. 50.

τὰ γὰρ δόλω — κτήματ'. 'For possessions acquired by unfair treachery.' The substantive in the sense of the past participle. V. Heind. ad Plat. Crat. p. 85. Similarly Trach. 668, τῶν σῶν Ἡρακλεῖ δωρημάτων. But qu. τὰ γὰρ δόλω | τῷ μὴ ὕδρικῳ (or καὶ μὴ δίκῃ) κεκτημέν' οὐχὶ σῴζεται, or (which is less probable) — τῷ μὴ δικαίῳ οὐ σῴζεται κεκτημένα. Cf. Plaut. Poen. iv. 2. 22, 'Male partum male disperit.'

1028. κοῦκ ἄλλον the mss. and vulg. εἰ κἄλλον Wund. (placing only a comma after σῴζεται). I.e. 'Even though thou shalt have another to aid thee in this design.' But even so I doubt whether the passage is sound. Mudge explains: 'neque alium ad hoc inceptum peragendum adiutorem habere tibi continget.' With whom Heath and Elmsley agree. According to Vauv., Theseus declares he will commit to no one besides himself the task of conducting Creon. Schneid. explains, 'Moreover thou wilt not have some other to aid thee for this object' (thy attendants, on whom thou no doubt reliest, shall not avail thee; since I too with my force will betake me with thee to the spot). The common reading certainly cannot be right, being palpably inconsistent with what immediately follows, ὡς ἔξοιδά σε οὐ ψιλὸν &c. Qu. κοῦκ ἀργὸν ἔξεις μ' ἐς τὰδ' (or εὐρήσεις ἐμ'), 'and you will not find me different' (from yourself, i.e. unprepared for a contest) or 'inactive in this matter.' Or κοῦκ ἀμβλὸν ἔξεις μ' —; Or κοῦκ ἀμβλὸς (or κοῦ βαιδς, cf. Oed. R. 750) ἔξειμ' —. Or κοῦκ ἄλλ' ἐφευρήσεις τὸδ' (sc. κτήμα), 'and you will not find the case different

οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν  
ἤκοντα τόλμης τῆς παρεστῶσης τανῦν,  
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε.  
ἂ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν  
ἐνὸς ποιῆσαι φωτὸς ἀσθeneστέραν.

1030

νοεῖς τι τούτων, ἧ μάτην τανῦν\* τέ σοι  
δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ ;

1035

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί".  
οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νῦν". σὺ δ' ἡμῖν\*, Οἰδίπους,  
ἔκκλητος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,

with this one,' or κοῦχ ἕτερον εὐρήσεις  
τόδ'. Or κοῦχ ἄσπιλος ἔξιμι' ἐς τόδ'. Or  
εἰ κάλλ' ὅπλ' ἔξεις. τόδ' A. R. Ald.  
τάδ' B. L. M. T. V. Br. Elmsl. Dind. Hart.  
1029. ψιλόν. 'Alone,' unattended, or  
'unarmed' (sub. ὕπλων). Lat. 'in-  
ermem.'

1030. Arist. Lys. 318, τοῦ νῦν παρ-  
εστῶτος θράσους. Cf. Arist. Nub. 1347,  
ὡς οὗτος, εἰ μὴ τῷ πεποιθῆναι, οὐκ ἂν ἦν |  
οὕτως ἀκόλαστος. | ἀλλ' ἔσθ' ὅτῳ θρασύ-  
νεται.

1031. πιστός. I. q. πιστεύων, πεποι-  
θώς (Schol.). 'Trusting in, relying on,'  
in a neuter sense. Lat. 'confisus, fretus.'  
V. Pors. ad Hec. 1125. Cf. 950, ᾧ  
πίστιν ἴσχω. Tr. 286, πιστὸς ὦν κείνῳ.  
Fr. 583, βροτῶ δὲ πιστὸν οὐδέν. Aesch.  
Pr. 919, τοῖς πεδαρσίλοις κτύποις | πιστός.  
Pers. 55. Thuc. iii. 30. i. 68, ἄπιστος. So  
μεμπτός εἶναι τι Trach. 446. Cf. on Oed.  
R. 969. τάδε B. T. Br. Elmsl. &c.  
τόδε A. R. Ald.

1032. μηδὲ —. Wunder quotes Dem.  
Lept. p. 468, ὅς (νόμος) ἀπιστότερον τὸν  
δῆμον καθίστησιν ἐνὸς ἀνδρός.

1033—5. As Theseus was not present  
on the occasion apparently referred to  
(824), Schneid. with Doederlein assigns  
these two lines to the Chorus (cf. 1014 f.),  
instead of Theseus, to whom they are  
usually continued. But these words do  
not appear necessarily to imply that The-  
seus must have been present at the time  
alluded to; for they may be taken with a  
certain degree of latitude, in this sense,  
'Do these considerations, of which I  
speak, weigh with thee as little now as  
they appear to have done at the com-  
mencement of this design?' Creon's  
reply too certainly seems addressed to  
Theseus rather than the Chorus.

1034. νοεῖς τι τούτων —; So Oed. R.  
1140, λέγω τι τούτων ἧ οὐ λέγω πεπρα-  
γμένον. τανῦν Herm. τὰ νῦν vulg.  
τανῦν τε ('now') and χῶτε are clearly  
placed in opposition. So that there is no  
need to write τὰ νῦν. Cf. El. 676, θανόντ'  
'Ὁρέστην νῦν τε καὶ πάλαι λέγω. 907.  
Ant. 181.

1035. δοκεῖ. δοκεῖς B. T. V.

1036. οὐδὲν σὺ μεμπτόν. οὐδὲν σοὶ  
μεμπτόν K. οὐδὲν πεμπτόν (sic) M.  
'Nothing that thou shalt say here will be  
found fault with (taken up) by me.' Say  
what thou wilt against me, I shall not  
answer it here. The dative after μεμπτόν,  
since verbals govern the same cases as  
the verbs from which they are formed.  
But this sense seems to require a rather  
different reading in the text. Qu. οὐδέν  
τι μεμπτόν (or οὐδὲν ἐπίμεμπτον) ἐνθάδ'  
ὦν ἐρεῖς ἐμοί. Or οὐδὲν σὺ μεμπτόν  
ἐνθάδ' ὅντ' ἐρεῖς ἐμέ. Or οὐδὲν σε μεμπ-  
τόν ἐνθάδ' ὦν ἀμείψομαι. Or οὐδὲν σε  
μεμπτός ἐνθάδ' ὦν ἐρῶ κακόν. Or οὐδένα  
σε μεμπτόν — ἐρῶ λόγον. (μεμπτός is  
active in Trach. 446.) Or οὐδὲν δύσοργον  
ἐνθάδ' ὦν ἐρῶ σ' ἔπος. Or οὐδέν τι μεμπ-  
τόν —. (Eur. Med. 187, σκαίους —  
κούδέν τι σοφούς.) It seems probable  
that ἐρῶ, and not ἐρεῖς, is the true read-  
ing; the opposition being between Creon  
'here' (in Athens), and Creon 'at home'  
(in Thebes).

1038. χωρῶν ἀπείλει νῦν. 'Go thy  
way then and threaten.' For νῦν Elmsley  
reads νυν. But we should have expected  
to find νυν the second word in the sen-  
tence. Qu. μοι, or χωρῶν ἀπείλησον.  
ἡμῖν Elmsl. Wund. ἡμῖν vulg.  
Dind. Schn. &c. Cf. on 34.

1039. πιστωθεὶς. πιστηθεὶς A. Ald.  
'Being assured.'



ἦν μὴ θάνω ᾗ πρόσθεν, οὐχὶ παύσομαι 1040  
πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν  
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.

ΧΟ. εἶην ὅθι δαΐων στρ. α΄.  
ἀνδρῶν τάχ' ἐπιστροφαὶ 1045  
τὸν χαλκοβόαν Ἄρη  
μίζουσιν, ἣ πρὸς Πυθίαις,  
ἣ λαμπάσιν ἀκταῖς,

1042. ὄναιο — τοῦ τε γενναίου χάριν. I am not aware of any other passage where χάριν is thus interposed between ὄνασθαι and the genitive. Qu. τοῦ τε γενναίου τρόπου (or γ' ἄμα), or τῆς τε γενναίας φύσεως. For τὸ γενναῖον cf. 8. 569. 1640.

1043. προμηθείας M. V. Cf. on Oed. R. 48.

1044—95. On Theseus with Creon leaving to go to the rescue of the maidens, the Chorus express a wish that they could be near spectators of the coming conflict, in which they augur a successful issue to their own countrymen.

1044. Gl. A: εἴθ' εἶην ὅθι αἱ συμβολαὶ γενήσονται. ὑπολαμβάνουσι γὰρ ὅτι οὐ ψιλὸς ὁ Κρέων παραγέγονεν.

1045. ἐπιστροφαί. 'The attacks.' Or 'the gatherings' (cf. 537, μυρίων ἐπιστροφαὶ κακῶν). Others explain it 'wheelings round.' Lat. 'conversiones' (Schol: ἀναστροφαί), in reference more particularly to Creon's force, who in their flight to Boeotia would naturally have to turn round in order to ward off their pursuers. And certainly ἐπιστρέφειν and ἐπιστροφή are frequently applied in this sense, as in Thuc. ii. 90, ἐπιστρέψαντες τὰς ναῦς. 91, ὑπεξέφυγον τὴν ἐπιστροφήν. Plut. Timol. i. 249 D, πυκνὰς ἐξ ἐπιστροφῆς ποιεῖσθαι τὰς ἐπελάσεις. Which passages are quoted by Musgr.

1046. χαλκοβόαν. 'Vociferous, clamorous.' Schol: στερροβόαν, μεγάλφωνον. A metaphor taken from the clear ring of brazen articles. So Iliad ε'. 785, Στέντορι — χαλκεοφώνῳ. Aj. 17, χαλκοστόμου κώδωνος. Compare also the epithets of horses, χαλκόποδες (Hom.), χαλκόκροτοι (Arist. Eq. 552), χαλκώνυχες. Cf. Oed. R. 191, ὅς (Ἄρης) — φλέγει με περιβάτος. Ἄρη. ἄρην M. V. Which form is preferred by Porson, Ph. 134. 936. 1006. Seidl. ad El. 2.

Ἄρη μίζουσιν. Hom. Il. δ'. 510, αὐτοσχεδὴν μῖξαι χεῖράς τε μένος τε. Schneid. compares the expression of Alcaeus, μῖξαν δ' ἐν ἀλλάλοις Ἄρενα, and the Homeric συνάγειν Ἄρηα. So also συνάπτειν μάχην, συμπλέκεσθαι. Eur. Sup. 683, συνῆψαν ἀλκήν. And in Latin, 'miscere pugnam, conserere manus.' Cf. 1057.

1047. πρὸς Πυθίαις. Supply ἀπὸ κοινοῦ, and by a zeugma, ἀκταῖς, which strictly speaking is applicable only to λαμπάσιν (i. e. the shores of Eleusis), for the Pythium was situated inland. The Schol. thinks the shrine of the Pythian Apollo at Oenoë is here intended, which place we know from Thuc. ii. 18 to have been situated ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας. Herod. v. 74. Those who journeyed by the 'sacred way' into Boeotia, would pass this place. Somewhat nearer to Athens on the same road was Eleusis, which place appears meant here by the λαμπάδες ἀκταί. The Chorus therefore wonder at what point of the said road the fugitives will be overtaken and the encounter begin. "The Πύθιον was a temple of Apollo Pythius," says Schneid., "in a pass of the Ποικίλον ὄρος, which forms part of the chain of Mount Aigaleos (Paus. i. 37. 4), at a point where now between steep cliffs the convent 'Daphni' still bears in its name the memory of Apollo Δαφναῖος. Through this pass lay the road to Eleusis and Boeotia. Before the reign of Theseus the Πύθιον formed the boundary between Athens and Megaris, to which at that time Eleusis still belonged. Cf. Philochorus ap. Strab. ix. 392." Add Suid. v. Παράλων.

1048. λαμπάσιν ἀκταῖς. 'The gleaming shores' of Eleusis, so called from the blazing torches tossed about in the celebration of the mystic rites held there. Schol: τὰ περὶ Ἐλευσίνα τέλη φησὶ, καὶ εἶη ἂν λαμπάσιν ἀκταῖς ταῖς λαμπαδεύ-

οὐ πότνιαι σεμνὰ τιθηνοῦνται τέλη

1050

θνατοῖσιν, ὦν καὶ χρυσέα

κλῆς ἐπὶ γλώσσα βέβακε προσπόλων Εὐμολπιδᾶν

ομένας καὶ καταλαμπομένας καὶ δαδου-  
χομένας ὑπὸ τῆς μυστικῆς φλογὸς καὶ  
τῶν ἱερῶν δάδων, περὶ ὧν Αἰσχύλος φησὶν  
Λαμπραῖσιν ἀστραπαῖσι λαμπάδων  
σθένει. Gl. A: 'Ελευσίνι. διὰ τὰς ἐν  
μυστηρίοις λαμπάδας. In allusion to this  
custom we read Arist. Ran. 346, φλογὶ  
φθέγγεται δὲ λειμῶν, and σὺ δὲ λαμπάδι  
φέγγων προβάδην ἔξαγ' ἐπ' ἀνθηρὸν ἔλειον  
δάπεδον χοροποῖον, μάκαρ, ἦβαν. Eur.  
Ion. 1074 f. Stat. Silv. 4. 8. 50, 'Tuque  
Actaea Ceres, cursu cui semper anhelō  
| Votivam taciti quassamus lampada  
mystae.' Lactant. Inst. i. 21. 24, 'Sa-  
cra ejus (Cereris) ardentium taedarum  
jactatione celebrantur.' This they did in  
memory of Ceres, searching with torches  
in her hands for her lost daughter. With  
Λαμπάδες ἄκται Vauv. compares the pro-  
montory Κωλιάς, ἀκτὴ σηπιάς, and λευκὴ  
ἀκτὴ. Λαμπὰς is here an adj., as νιφὰς  
1060. Our poet describes here with  
enthusiasm the mysteries, in which he  
had himself been initiated. Cf. Ant. 1120.

1049. πότνιαι. Schol: αἱ Θεσμοφόροι.  
Proserpine and Ceres are usually thus  
designated. Arist. Thesm. 1149, ἥκετ'  
εὐφρονες, Ἰλαιοι, πότνιαι, ἄλσος ἐς ὑμέτερον.

1050. σεμνὰ Valck. ad Hipp. 25. Br.  
σεμναὶ the mss. σεμνὰ — τέλη.  
'Their sacred rites.' V. Valck. ad Eur.  
Hipp. 25. τιθηνοῦνται. 'Foster,  
preside over, keep, hold.' Schol: ἐπι-  
μελοῦνται. Hom. H. Cer. 142. Theogn.  
1231. Simonid. Fr. 150. 173. Xen. Cyr.  
viii. 5. 19. The middle form is that most  
in use. τέλη. 'Rites.' Schol: τὰς  
τελετάς. καὶ Αἰσχύλος: Ἐφριξ' ἔρωτι  
τοῦδε μυστικοῦ τέλους.

1051. θνατοῖσιν. 'For (for the benefit  
of) mortals.' ὦν καὶ —. It is a ques-  
tion whether ὦν refers to πότνιαι, or to  
θνατοῖσιν. Hermann contends for the  
latter, inasmuch as the duty of keeping  
silence was one imposed, not alone or  
particularly on the Eumolpidae, but  
on all the initiated alike. He trans-  
lates accordingly: 'Quorum linguam  
coerces aurea antistitum Eumolpidarum  
clavis.' On the other hand Kunhardt and  
Schneid. with Reisig would refer ὦν to  
πότνιαι, because as the poet is singing the  
praises of places rendered famous by the  
worship of these goddesses, it is natural  
he should attribute to them as much

as is possible. They construe therefore:  
ὦν καὶ χρυσέα κλῆς βέβακεν ἐπὶ γλ.  
Εὐμ., 'whose golden key moreover,' &c.  
The former mode seems the more pro-  
bable. Construe, ὦν καὶ (δὴ?) ἐπὶ γλώσσα  
βέβακε χρυσέα κλῆς προσπόλων Εὐμολ-  
πιδᾶν, 'On whose tongue also rests the  
golden key of their priests the Eumol-  
pidae,' i. e. on whom strict silence is im-  
posed by the Eumolpidae. But perhaps  
it will be better to refer ὦν to τέλη, 'the  
key of (to) which' &c. So Matth. Ev.  
xvi. 19, δώσω σοι τὰς κλεῖς τῆς βασιλείας.  
Apocal. i. 18, τὰς κλεῖς τοῦ ἄδου.

χρυσέα κλῆς. 'Divine.' Fr. 767, χρυσῇ  
μακέλλῃ Ζηνός. Oed. R. 158. Schol:  
ἐπεὶ ἄρρητα τὰ μυστήρια, καὶ καθάπερ  
κλεισὶν ἢ γλώττῃ κατείληπται, ὑπὲρ τοῦ  
μὴ ἐξενεγκεῖν. Cf. Aesch. Fr. 302, ἀλλ'  
ἔστι κἄμοι κλῆς ἐπὶ γλώσσῃ φύλαξ &c.  
The priestess is called κλειδοῦχος Callim.  
Cer. 45. Our poet seems to have bor-  
rowed this mode of expression from the  
proverbial saying, βοὺς ἐπὶ γλώττῃ, men-  
tioned by Pollux ix. 61. Hesych. Suid.  
Eust. &c. See Blomf. Gl. ad Aesch.  
Ag. 35, βοὺς ἐπὶ γλώσσῃ μέγας βέβηκε.  
Menander ap. Athen. p. 549 C, παχὺς  
γὰρ ὧς ἔκειτ' ἐπὶ στόμα. Which phrase  
was used of those who had bound them-  
selves to secrecy by the administration of  
a bribe; an ancient coin, of the value of  
a didrachm, having been thus formerly  
designated from the impression of an ox  
stamped on it, if we may believe the  
testimony of Pollux. The expression  
may also have originated in the custom  
that prevailed in ancient times of putting  
money in the mouth. Possibly the  
phrase in question had its origin in the  
ceremony of the mystic key being literally  
laid on the tongue of those initiated in the  
Eleusinian rites. The silence imposed upon  
the initiated was of the most solemn na-  
ture: Hor. Od. iii. 2. 26, 'vetabo qui  
Cereris sacrum | vulgarit arcanæ, sub  
isdem | sit trabibus' &c. In these ancient  
mysteries we can hardly fail to trace the  
origin of our modern free-masonry lodges.  
Cf. Ant. 180, ὅστις ἐκ φόβου τοῦ γλῶσ-  
σαν ἐγκλήσας ἔχει.

1052. γλώσσα. γλώσσῃ T. γλώσσαν  
B. V. ἐπιγλώσσᾳ (sic) L. βέβακε  
Br. βέβακεν vulg. 'Rests, is placed.'  
Cf. on 52.



ἐνθ' οἶμαι τὸν ἐγρεμάχαν"  
 Θησέα καὶ τὰς διστόλους  
 ἀδμήτας ἀδελφὰς  
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ"  
 τοῦσδ' ἀνὰ χώρους"  
 ἧ που τὸν ἐφ' ἔσπερον†"

1055

ἀντ. α'.

1053. προσπόλων. 'Priests.' Eur. Suppl. 2. Schol: τῶν τετελεσμένων. Εὐμολπ. "The principal leaders of the mysteries," says Schneid., "were taken from the old priestly races of the Eumolpidae (their ancestor Eumolpus was accounted the founder of the solemnity), and the Kerykes, especially the ἱεροφάντης and δαδούχος." V. Paus. Attic. 38. Heyne ad Apollod. p. 338. Aristid. Orat. Eleus. i. 257. From Callimachus (Hymn. in Cer. 45) it would appear that one of the priests carried the symbolic key on his shoulder.

1054. τὸν ὀρειβάταν Θησέα καὶ A. Ald. τὸν ὀρειοβάταν — K. and v. l. ap. Schol. τὸν ἐγρεμάχαν — B. L. M. T. V. Dind. τὸν ὀρειβάταν ἐγρεμάχαν Hom. Wund. Schn. τὸν ἄρειον Θησέα καὶ Hart. Perhaps τὸν ἄριστον Θησέα καὶ.—Cf. 1100. τὸν ὀρειβάταν, 'the mountaineer,' refers to the inhabitants of the rocky district in question. "As Sophocles, in *Hermesiana*, πολυπρήνα Κολωνὸν λείπει, and goes to Athens. Eurip. *Tro.* 451 calls the Cyclops ὀρειβάτης, and in *El.* 170 the Chorus of country people γαλακτοπότας ἀνὴρ Μυκηναῖος ὀρειβάτας." SCHN. Pallas is called ἐγρεμάχη Hymn. in Cer. 424. If we refer to what Theseus says 1022 f., we shall perceive there can be no question here of Theseus himself being engaged in the pursuit. Cf. on v. ant. 1069.

1055. διστόλους. διστόλους (supr. α) L. διαστόλους B. V. Whence Bergk conjectures ἀστόλους. διστόλους, i. q. δισσάς. So μονόστολος, 'single.' Similarly δικρατεῖς Ἀτρεΐδαι Aj. 252. Qu. Θησέα τὰς διστόλους τ' — αὐτάρκη — βοάν. Theseus and the two maidens being of the same side in the contest.

1056. ἀδμήτας K. L. M. Br. ἀδμήτας A. B. R. T. V. Ald. Ant. 352, οὐρεῖός τ' ἀδμήτα (al. ἀκμήτα) ταῦρον. I. e. 'unmarried virgins, maidens.' ἀδελφὰν M. T. Farn. and (supr. ε) K. L. ἀδελφεὰς A. B. R. V. Ald. Which might be retained, if we suppose a synzesis like that in *Péas* 1073.

1057. αὐτάρκει. αὐτάρκη K. Whence I would read αὐτάρκη τάχ' ἐμμίξειν βοάν.

Or rather αὐτάρκει χέρας μίξειν βοᾷ. Or αὐτάρκει βοᾷ μίξειν Ἀρη. Cf. 1047, τὸν χαλκοβόαν Ἀρη μίξουσιν. But the sense seems to require some thing like this, αὐτάρκει τάχ' ἐκσώσειν (or ἀνσώσειν) βοᾷ, 'will quickly recover in valiant fight (with a successful onset) the two maidens.' Cf. 1075. Besides that we should expect ἐμμίξειν βοάν (not βοᾷ), after the analogy of Ἀρη μίξουσιν 1046. Schneid. renders it, 'will anon involve in self-sufficing encounter the two maidens' (i. e. will deliver them, &c.). βοᾷ. 'In fight.' As in Homer βοὴν ἀγαθὸς Μενέλαος.

1058. τοῦσδ' ἀνὰ χώρους. 'In these places.' Repeated after ἐνθα (1054), because of the length of the intervening passage. Hart: τοὺς ἐνιχώρους. I should prefer τοὺς ποτιχώρους (1064, δεινὸς ὁ προσχώρων Ἀρης). Cf. 493.

1059. The Chorus conjecture the different routes which it is probable the spoilers and their pursuers may have taken. The explanation of the Schol. is not very lucid: τὸν Αἰγᾶλεων φησί· καὶ γὰρ τοῦτο ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τοῦτου.—πέτρας δὲ νιφάδος ἂν εἴη λέγων τὴν οὕτω λεγομένην λείαν πέτραν (mentioned by Istros *ibid.*), ἣ τὸν Αἰγᾶλεων λόφον, ἃ δὴ περιχώρια φασὶν εἶναι.—ὁ δὲ νοῦς· ἄρα ἐπὶ τὸν ἔσπερον χώρον τῆς λείας πέτρας προσπελάσουσι; Reisig and Wunder agree with him in supposing mount Aegaleos, or at least some portion of it, is meant by the πέτρα νιφάς. Wunder thinks the route in question is the one taken, according to Thuc. ii. 18 f., by Archidamus, when he advanced from Oenoë to Acharnae. Two distinct roads are referred to by the Chorus, as likely to be taken by the fugitives towards Thebes, one southward from Colonus towards the 'sacred way,' proceeding by which towards Eleusis they would have the chain of Aegaleos on their right; the other northward, so as to round Aegaleos at its northern extremity. Either road would open into the Thiriasian plain, situated between Oenoë and Eleusis. Here no doubt the two roads met, spoken of by

πέτρας νιφάδος'' πελῶσ''  
Οἰάτιδος ἐκ νομοῦ'',  
πῶλοισιν ἢ ριμφαρμάτοις

1060.

Theseus 900 f. ἢ που Herm. Dind. &c. ἢ που the mss. Br. (as in Tr. 846, ἢ που ὁλοᾷ στένει, ἢ που — τέγγει δακρύων ἄχναν). τὸν ἐφέσπερον vulg. τὸν ἐφ' ἔσπερον L. Musgrave supplies χρόνον. Schneid. understands χῶρον from the following τοῦσδ' ἀνὰ χῶρους, translating, 'or haply they will be nearing the pass to the west of the snow-capt rock from the side of the pasture-land of Oea.' Others τόπον. Qu. ἢ που τάχ' ἐφ' ἔσπερον — πελῶσ' &c. 'Methinks they will presently be approaching to the west of' &c. Or ἢ που τὸ καθ' ἔσπερον —, 'they will be approaching in a westerly direction the ridge' &c. Or ἢ που τὸ πρὸς ἔσπερον (Eur. Or. 1002, τὰν πρὸς ἔσπερον κέλευθον. Aesch. Pr. 348, πρὸς ἔσπερος τόπους). Or ἢ πλευρὸν ἐφ' ἔσπερον (Aj. 875, πᾶν ἐστὶ βῆται πλευρὸν ἔσπερον νεῶν). Or perhaps for ἔσπερον we should read ἔσχατον (Schol: καὶ γὰρ τοῦτο ἐπ' ἔσχατων ἐστὶ τοῦ δήμου τούτου). Or ἢ που τάχ' ἐφέσπερον (or τό γ' ἐφέσπερον) —. So Oed. R. 1115, τῇ δ' ἐπιστήμη σύ μου | προὔχοις τάχ' ἂν που. Schol: τὸν Αἰγᾶλεων φησί. For the accusative after πελάζειν, if such be the case here, cf. Oed. R. 1127 f. and on Phil. 1149.

1060. πέτρας νιφάδος (νυμφάδος V.). πέτρας νιφάδος Musgr. πέτρας λιτάδος (?) Hart. Schol: εἴη ἂν λέγων τὴν οὕτω λεγομένην λείαν πέτραν, ἢ τὸν Αἰγᾶλεων λόφον, ἃ δὴ περιχώρια φαίνονται εἶναι. See on prec. v. It is probable some particular peak or ridge was thus commonly designated, from the fact of snow lying upon it later than upon the surrounding heights. An Athenian audience would of course well understand the local allusions made in this ode, which we cannot fully appreciate. Νιφᾶς is here an adjective (i. q. νιφέσσα), as λαμπὰς 1049. Unless indeed the true reading be λισσάδος (Aesch. Suppl. 794, λισσὰς αἰγίλιψ πέτρα. Cf. Eur. Andr. 533. Herc. 1148. Theocr. xxii. 37. So also ἡ λισσὰς Plut. Mar. 23. Crass. 9. In Hom. Od. iii. 293, λισσῇ — πέτρῃ. xii. 64. 79, λῖς πέτρῃ).

πελῶσ'. γρ. πελάζουσ' L. Which appears to be only a gloss, explaining πελῶσ' to be the present. Compare ἐλᾶ for ἐλαύνει Oed. R. 1160. Translate: 'They are approaching.' Wunder with Schol. (προσπελάσουσιν) takes it for

future. Cf. on 1059. The future πελῶ, Elmsley remarks, occurs Phil. 1150. El. 497. Aesch. Pr. 282, and πελάσω Eur. Or. 1684. Hel. 361. El. 1332. Iph. T. 886. Schneid. for πελῶσ' ingeniously conjectures περῶσ', to denote their crossing a mountain-pass, coll. 885; though on the other hand he thinks πελῶσ' is favoured by the greater distance of this point ('perhaps they are even nearing').

Οἰάτιδος ἐκ νομοῦ. 'From the pasture-land of Oea.' Οἰάτιδος ἐς νομόν Hart. Schol: Οἶα δῆμος τῆς Ἀττικῆς, ὅθεν καὶ τὸ Οἶθην (Οἶαθεν Elmsl.). ἐκ νομοῦ δὲ πάλιν χωρίου Ἀττικοῦ οὕτω καλουμένου, ἐν ᾗ (ᾧ Br.) νέμονται, ὡς νεμήσεως παρακειμένης. It was of the tribe Aeneis, and was probably situated on the Thriasian plain on the slopes of mount Aegaleos. Hesychius explains οἰάτιδος 'grazed by sheep,' as also Eust. ad Il. p. 1225: ἀπὸ δὲ τῶν οἰῶν καὶ οἰάτιδος νομοῦ μέμνηται τις παλαιός, τοῦ ὑπὸ προβάτων κατανεμομένου. Stephanus Byz. (v. Ὀα) distinguishes between Ὀα (Οἶα Elmsl.) of the tribe Pandionis, and Ὀη of the tribe Oeneis. That this distinction was not uniformly preserved is shown by Dind., who observes that Harpocration, on the authority of Isaeus and Diodorus, calls this latter Οἶη. There is therefore no necessity for correcting Ὀάτιδος here. But how is it we find combined the feminine form Οἶατις and the masculine νομός? Should we connect Οἰάτιδος with πέτρας, and suppose ἐκ νομοῦ corrupt? Perhaps Οἰάτεος (from Οἰάτης), or οἰάτεος 'ovilis.' Or Οἰάτιδος (or οἰάτεας) ἐς νομούς. Musgrave compares besides the appellations ῥάται, ὀνεάται, Χοιρέαται given by Clisthenes, Herod. v. 68, and Suid: Οἰάτειον κρέας τὸ προβάτειον. Also the noun οἶα 'ovile' in Apoll. Rh. ii. 139, &c.

1062. ριμφαρμάτοις — ἀμίλλαις (— as B.). I. e. ἀμίλλαις ἄρμάτων ρίμφα φευγόντων, as Wunder explains it. 'With rapid racings of chariots,' with their chariots at full speed. Pind. Ol. iii. 38, ριμφάρματος διφρηλασία. Thebes was renowned for its chariots. Hence πλάξιππος Θήβα Pind. Ol. vi. 85. And its inhabitants are often called εὐάρματοι, χρυσάρματοι, πολυάρματοι. The Kadmeiones are κέντορες ἵππων (Il. iv. 391). Cf. on Ant. 149, τᾷ πο-



φεύγοντες ἀμίλλαις.

ἀλώσεται· δεινὸς ὁ προσχώρων Ἄρης,

1065

δεινὰ δὲ Θησειδᾶν ἀκμά.

πᾶς γὰρ ἀστράπτει χαλινὸς, πᾶσα δ' ὀρμᾶται κατὰ  
ἀμπυκτήρια [φάλαρα] πώλων

ἄμβασις, οἱ τὰν ἵππιαν

1070

λυαρμάτω — Θήβα. 844, Θήβας τ' εὐαρμάτου. ριμφαρμάτας (ρυμφ.) B. V. ριμφάρματος L. From ριμφθα (which comes from an Ionic form ριμπτω), whence ριμφαλέος. V. Blomf. Gl. Ag. 397.

1064. ἀλώσεται. 'He (Creon) will be taken' or 'worsted.' So Arist. Vesp. 393, ὅσον ἀλώσεται, 'how he will be cast!' The same subject (Creon) is perhaps to be supplied before ἐνδώσειν 1076 (where however see note). Schneid. explains it absolutely, 'there will be a capture, a capture will be made' (ἄγρᾳ being understood). Elmsley in this sense, ἀλώσεται ὁ ἀγών (coll. 1148). The colon after ἀλώσεται is omitted in V. Farn. Turn. Br. δεινός. δεινός γ' Tricl., to agree with σεμναί in v. str. 1050. The omission of γὰρ after δεινός adds to the force of the passage. Cf. 247. Oed. R. 1061.

1065. προσχώρων. 'Of the natives,' of Colonus. Schol. δ τῶν ἐπιχωρίων. Qu. χωριτῶν (Fr. 22. 219).

ὁ προσχώρων Ἄρης. 'The prowess of the inhabitants of this place' (Colonus). Cf. 493. Eur. Ph. 1081, ἀλλ' ὁ Καδμείων Ἄρης | κρείσσων κατέστη τοῦ Μυκηναίου δορός. Her. 275, πολλὴν Ἀρεὸς Ἀργείου — αἰχμήν.

1066. Θησειδᾶν. I.e. of the inhabitants of Attica. Cf. on Oed. R. I. So 'Aeneadae' of the companions of Aeneas in Virgil.

1067 f. πᾶσα δ' — πώλων ἄμβασις. Construe: πᾶσα δὲ πώλων ἄμβασις ὀρμᾶται &c. That the riders, not the horses themselves, is meant, is evident from what follows, οἱ τὰν ἵππιαν &c. 'And every mounted horseman speeds, giving the reins to (χαλῶσ') his steed,' i.e. ἀπὸ ρυτήρος, 'effusus habenis' (900). Cf. 898 f. Eur. Suppl. 584, ὀρμᾶσθαι χρεῶν | πάντ' ἄνδρ' ὀπλίτην ἀρμάτων τ' ἐπεμβάτην, | μοναμπύκων τε φάλαρα κινεῖσθαι, στόμα | ἀφρῶ καταστάζοντα. πᾶσα δ'. Perhaps πᾶσι δ', 'by all.'

1068. κατ' ἀμπ. κατὰ | ἀμπυκτήρια Both. Dind. (who for the hiatus compares Aj. 425. Tr. 510). κατ' is certainly corrupt. Hermann with much probability substitutes χαλῶσ' ('laxans habenas').

Cf. Eur. Inon. Fr. xxi. μήτ' εὐτυχοῦσα πᾶσαν ἥνιαν χάλα. And so Schneid., who however suggests as preferable καθείσ', according to the phrases 'detrahere frena, demittere habenas.' Perhaps παρείσ' ('letting go'). Cf. Eur. Cress. Fr. ii. οὐ γὰρ ποτ' ἄνδρα τὸν σοφὸν γυναικὶ χρῆ | δοῦναι χαλινούς, οὐδ' ἀφέντ' ἔαν κρατεῖν. Or λαβοῦσ'. Reisig: κατ' ἀμπυκτήρια φάλαρ' ἄμβασις πώλων. Hart: κρατοῦσ' ἀμπυκτήρια πώλων. Bergk conj: πᾶσα δ' ὀρμᾶται καταστάζουσ' ἀμπυκτήρι' (i. q. χαλινούς) ἀφρῶ.

Ἀμπυκτήρια is evidently an adjective, agreeing with φάλαρα, expressed or understood. 'Head-trappings,' here put for the trappings in general of riding horses (ἵπποι μονάμπυκες). Aesch. Sept. 461, ἵππους δ' ἐν ἀμπυκτήρσιν ἐμβριμώμενας | δινεῖ —. Eur. Suppl. 588. Hel. 1587. Χρυσάμπυξ is the epithet of a horse in Homer Il. ε'. 358.

1069. φάλαρα πώλων the mss. Dind. ejects φάλαρα πώλων, as a mere interpretation. Bothe had already condemned φάλαρα, led by a gloss of Hesychius, Ἀμπυκτήρια: τὰ φάλαρα. Σοφ. Οἶδ. ἐν Κολ. In this he is followed by Herm. Wund. For πώλων, which is contrary to the metre, Hermann with probability replaces παλικά. Qu. ἀμπυκτήρια πώλων (del. φάλαρα), if we read in v. str. 1054, ἐνθ' οἶμαι τὸν ἄρειον (or ἄριστον). It may seem doubtful whether πώλων is to be connected with ἀμπυκτήρια or with ἄμβασις. Most probably with the latter. Cf. on 1068. Comp. Arist. Ran. 963, Μέμονας κωδωνοφαλαροπώλους. In which epithet κώδωνες mean the bells usually attached to the horse trappings of ancient warriors.

1070. ἄμβασις. Qu. ἔμβασις. Cf. Eur. Bacch. 780, κέλευε πάντας ἀσπιδηφόρους | ἵππων τ' ἀπαντᾶν ταχυπόδων ἐπεμβάτας &c. This usage of ἄμβασις to signify 'mounted horsemen' is noticeable. Wunder compares Hom. Il. ε'. 623, δέισε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων. οἱ refers to ἄμβάται, implied in ἄμβασις (cf. 731. 866) according to the figure called πρὸς τὸ σημαι-

τιμῶσιν Ἀθάναν

καὶ τὸν πόντιον γαῖδοχον

ῥέας φίλον υἱόν.

ἔρδουσιν, ἢ μέλλουσ' ;

στρ. β'. 1074

ὥς προμνᾶται τί" μοι

γνώμα τάχ' ἀνσώσειν\*

τῷ δεινὰ τλάσα, δεινὰ δ' εὐρούσα† πρὸς αὐθαίμων πάθη.

νόμενον. Cf. on Tr. 260, πόλιν — τὴν Εὐρυτείαν· τόνδε γὰρ &c. τὰν ἱππίαν — Ἀθάναν. V. Pind. Ol. xiii. 115. Wund. ad Argum. p. 22 f. An altar of Ποσειδῶν ἱππιος and Ἀθηνᾶ ἱππία, situated in Κολωνὸς ἱππιος, not far from the Academy, are mentioned by Paus. i. 30. 4. The latter, though not expressly mentioned in this play, is perhaps alluded to in 898, πρὸς τούσδε βωμούς. As Elmsley remarks on Her. 845, ἱππιος means 'fond of horses' or 'riding,' φίλιππος (Lat 'equestris'); ἱππειος 'pertaining to horses' (Lat. 'equinus'). Hence Athene is here called ἱππία, but we have ἱππειον γένος Ant. 341.

1072 f. Cf. on 55.

1072. πόντιον. Eur. Hel. 1584, ὦ ναίων ἄλλα | πόντιε Πόσειδον. γαῖδοχος. Aesch. Sept. 310, Ποσειδᾶν ὁ γαῖδοχος.

1073. ῥέας is here a monosyllable, as in Hom. Il. ο'. 187, οὓς τέκετο ῥέα. Indeed Pherecydes (ap. Herodian. π. μ. λ. p. 7), cited by Dind., uses the contracted form ῥῆ. Cf. 1058.

1074—5=1085—6. Ischiorrogic verses, metre — — — — —, and — — — — —.

1074. ἔρδουσιν, ἢ μέλλουσ' ; 'Are they actually engaged, or about to be?' The note of interrogation was added by Burt. Heath. &c. ἔρδουσιν Br. ἔρδουσιν Ald. ἔρδουσ' Elmsl. This is perhaps corrupt.

ἢ μέλλουσιν; ὥς | προμνᾶται vulg. ἢ μέλλουσ'; | ὥς προμνᾶται Herm. Dind. Hart: ἢ μέλλουσι; (del. ὥς).

1075. προμνᾶται. 'Presages.' Xen. Anab. vii. 3. 18, τοιαῦτα προμνᾶτο. Qu. ὥς προμνᾶται γέ μοι —. Cf. on 45.

1076. γνώμα. 'My mind.' Cf. 316, ἢ γνώμη πλανᾷ; ἂν δώσειν vulg. ἀνδώσειν (thus) L. in lemm. Schol. ἐνδώσειν marg. Turn. Reisk. Elmsl. Dind. Wund. Herm. Hart. Bergk. ἂν σφῶσειν Emper. Schol: τάχ' ἀνδώσειν (ἂν δ. R.). τάχα ἐνδώσει, φησὶν, ὁ Κρέων. Gl. A: τάχα, φησὶν, ἐνδώσει ὁ Κρέων τὴν τὰ πολλὰ δεινὰ τλάσαν παρθένον, ὃ ἐστι τὴν Ἀντιγόνην. Cf. on 1065. Elmsley explains ἐνδώσειν by ἀνήσειν ('remissura

esse,' 'will cease'), and construes, τάχ' ἐνδώσειν πάθη τῶν δεινὰ τλάσαν &c. Gramm. Bekk. p. 405, ἀνιέντα: ἐνδιδόντα. ἀνήσιν: ἐνδιδῶσιν. So also Dind: τάχα ἐνδώσει, ἢ ἀνήσει, ἢ παύσεται, τὰ πάθη τῶν παρθένων τῶν δεινὰ παθουσῶν. Perhaps ἀμπαύσειν. But I have little doubt the true reading is ἀνσώσειν, 'will recover' (the maidens). Lat. 'recuperaturus,' the subject being the same as before ἔρδουσιν &c. Cf. 1117. I find Schneidewin has hit upon the same correction, who remarks that ἀνασῶζειν is constantly used of the recovery of captives.

1077. τὰν — τλάσαν — εὐρούσαν the mss. τῶν — τλάσαν — εὐρουσᾶν Reis. Elmsl. Dind. Wund. Bgk. Which reading is also mentioned by the Schol. As the Chorus was aware that both maidens (1055, τὰς διστόλους — ἀδελφεὰς) were carried off, it was more natural that it should here speak of both than of only one. Cf. 933. Schneidewin: τὰν — τλάσαν &c., who understands it of Antigone alone, she being the more prominent person throughout, having been forcibly carried off under the eyes of the Chorus; whereas the abduction of Ismene was only reported by Creon. Cf. 1117. 1123. So Schol: τὴν πολλὰ ἀνατλάσαν, τὰς παρθένους ἀπὸ τῆς ἐτέρας δηλῶν. Hart: τὰ τῶν — τλάσαν &c. Whether we read ἐνδώσειν ('that he will give up,' sc. Creon), or ἀνσώσειν ('that they will recover'), I think we should read τῷ δεινὰ τλάσα, δεινὰ δ' εὐρούσα &c. The corruption probably arose from the supposed feminine form being substituted for τῷ: which is a common error of the copyists.

δεινὰ — δεινὰ δ'. For the anaphora cf. Phil. 827, ὕπν' ὀδύνas ἀδαῆs, ὕπνε δ' ἀλγέων. For δεινὰ δ' εὐρούσαν perhaps δεινὰ δὲ σχουσᾶν, the grammarians constantly explaining ἔχειν by εὐρίσκειν (v. Ant. 225, &c.). But cf. Tr. 284, ἐξ ὀλβίων ἄζηλον εὐρούσαι βίον.

1078. αὐθαίμων Both. Reis. Elmsl. Wund. &c. αὐθομαίμων the mss. δμαίμων Br. Though the plural is used,



τελεῖ τελεῖ Ζεύς τι κατ' ἄμαρ"  
 μάντις εἴμ' ἐσθλῶν ἀγώνων.  
 εἴθ' ἀελλαία" ταχύρρωστος" πελειὰς  
 αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων"  
 θεωρήσουσατ' τοῦμὸν ὄμμα.

1080

Creon is meant. Cf. 813. Qu. εὐρούσα 'ξ ὀμαιμόνων πάθη. We find equally ὀμαιμος and ὀμαίμων, σύναιμος and συν-αίμων. Hermann conjectures αὐθομαιμόνων (om. πάθη with Schol.).

1079. τελεῖ — κατ' ἄμαρ. 'Jupiter will accomplish something this day.' So Reisig, Wunder, and Schneid. (who refers to Aj. 740. El. 1414. Tr. 1128) explain κατ' ἄμαρ, but can it bear this signification? Perhaps: 'Jupiter accomplishes something daily' (and therefore will to-day). κατ' ἡμαρ A. B. T. κατῆμαρ V. κατᾶμαρ L. κατ' ἄμαρ K. Ald. Perhaps τόδ' ἄμαρ, 'this day.'

1080. μάντις — ἀγώνων. Hom. Il. α'. 106, μάντι κακῶν. Eur. Hel. 345, πρόμαντις ἀλγέων. Phoen. 808, οὐ γὰρ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

1081. εἴθ' —. 'Would that like a swiftly rushing or darting dove I might from a cloud of heaven light upon (witness) these conflicts' (or 'Would that I might light upon a cloud of heaven'), to give my eye a sight of this contest. Schneid. renders: 'Would that I could reach the clouds, having raised mine eye aloft above the fight.' Compare with this the Psalmist's prayer, 'O that I had wings like a dove; for then would I flee away and be at rest.' "Wishes of this kind," observes Schneid., "are not uncommon. Soph. Oenom. Fr. 423, γενοίμαν αἰετὶς ὑψιπέτας, ὥς ἂν ποταθῇην [read ὥς ἀμποταθῇην] ὑπὲρ ἀτρυγέτου γλαυκᾶς ἐπ' οἶδμα λίμνας. Eur. Ph. 163, ἀνεμώκεος εἶθε δρόμον νεφέλας ποσὶν ἐξανύσαιμι δι' αἰθέρος &c. Hipp. 737." ἀελλαία ταχύρρωστος. I. e. 'rushing (ῥωμένη) swiftly as the storm.' The flight of the dove is characteristic. It starts off with a fluttering noise, and then quietly with hovering wings skims the air, as beautifully described by the great Latin poet, Aen. v. 216, 'Mox aëre lapsa quieto | Radit iter liquidum, celeres neque commovet alas.' In allusion to this peculiarity no doubt the descent of the Holy Spirit on the Son of Man at his baptism, is likened by the Evangelists (Matth. iii. 15, &c.) to the rustling and rapid flight of a dove. For ἀελλαία perhaps ἀελλὰς ὥς,

or ἀελλὰς τις. The form ἀελλὰς is found Oed. R. 467, ἀελλάδων ἵππων. Fr. 614, &c.

ταχύρρωτος (supr. οθ) K. Perhaps rightly. 'ῥέεσθαι means 'to move rapidly, to rush' in Homer and others. Compare the epithet ταχύρροθος.

1082. αἰθερίας νεφέλας. 'A cloud of heaven.' The genitive, as it would seem, after κύρσαιμι. Cf. 247. Oed. R. 1513. Ant. 870. Perh. αἰθερίων (or -ιῶν) νεφελῶν, the plural being more generally used. Dind. explains: αἰθερίας νεφέλας 'ex aetheria nube.' Who however in his note prefers αἰθερία νεφέλα. Hart: αἰθερίαις νεφέλαις.

1083. κύρσαιμ' αὐτῶν δ' ἀγώνων the mss. κύρσαιμι τῶνδ' ἀγώνων (i. e. 'assequar has pugnas') Wund. Dind. Hart. κύρσαιμι, τῶνδ' ἀγώνων — Bergk. κύρσαιμ' ἄνωθ' ἀγώνων Herm. Schn. See on next v.

1084. θεωρήσασα the mss. ἐώρησασα (i. e. 'having raised my eye, with my eye raised') Wund. Dind. Bgk. (Cf. Oed. R. 1264, πλεκταῖς ἐώραις (?)). θεωρήσειε Cant. Reisig: θεωρήσας ἄπουρον ὄμμα. Hart: θέα πλήσασα τοῦμὸν ὄμμα. Kunhardt conjectures: θέα κορέσασα [why not then θέας κορέσουσα?] τοῦμὸν ὄμμα, 'ad spectu satians oculum meum.' Qu. θέας πλήσουσα τοῦμὸν ὄμμα. Cf. Eur. Andr. 1084, ὄμματ' ἐξεπίπλαμεν. Or κύρσαιμι τὸν δ' ἀγῶνα | θεωρήσασα (or θεωρήσειε with Cant.) τοῦμὸν ὄμμα. Or κύρσασα τὸνδ' ἀγῶνα θεωρήσασα &c. Or κύρσαιμ', ὅπως ἀγῶνα | θεωρήσασα (or θεωρήσειε) τοῦμὸν ὄμμα. But the following is the probably true reading: κύρσαιμι, τὸνδ' ἀγῶνα | θεωρήσουσα τοῦμὸν ὄμμα. So Fr. 599, ὅχους Ἀκессαίοισιν ἐμβεβῶς πόδα. Θεωρεῖν ὄμμα, as βαίνειν πόδα &c. V. Pors. ad Orest. 1427. Translate: 'to behold (or contemplate, or survey) with mine eye this contest.' Similarly Eur. Andr. 1087, θέα διδόντες ὄμματ'. For θεωρεῖν cf. Xen. Anab. i. 2. 10, ἐθεώρει τὸν ἀγῶνα καὶ Κῦρος. Herod. viii. 25, ὥς θεωροῖεν ἀγῶνα γυμνικὸν καὶ ἵππικόν. i. 59, θεωροῦντι τὰ Ὀλύμπια. Aesch. Prom. 302, ἡ θεωρήσων τύχας | ἐμὰς ἀφίξει —; The feminine θεωρήσουσα for θεωρήσαν, by assimilation to πελειὰς, the Chorus identifying itself

ὦ Ζεῦ, θεῶν πάνταρχ',  
 ὦ παντόπτα†, πόροις  
 γᾶς τᾶσδε δαμούχοις  
 σθένει 'πινικεῖω τὸν' εὖαγρον τελειῶσαι λόχον,  
 σεμνά τε παῖς Παλλὰς 'Αθάνα.  
 καὶ τὸν ἀγρευτὰν 'Απόλλω  
 καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν  
 ὠκυπόδων ἐλάφων στέργῳ διπλᾶς ἀρωγὰς"

1090

as it were with the dove. Schneid. compares a passage in Cicero, Brut. c. 75, "omni ornatu orationis tanquam veste detracta." Wunder's conjecture ἐωρήσασα appears to me worthless, and I doubt if such a form as ἐωρεῖν (for αἰωρεῖν) exists, or could exist, in Attic Greek.

1085. ἰὼ (ὦ T.) Ζεῦ (Ζεῦ τε T.) πάνταρχε θεῶν, παντόπτα, πόροις the mss. The metre thus is imperfect. παντάρχα θεῶν παντόπτα, | ἰὼ Ζεῦ, πόροις Reisig. ἰὼ πάνταρχε θεῶν, | παντόπτα Ζεῦ, πόροις [Herm.] Dind. ὦ Ζεῦ θεῶν πανταρχέτα, | παντόπτα, πόροις Herm. Perhaps rightly. (θεῶν πανταρχέτα, 'thou of the gods that rulest all.' Cf. 868, θεῶν | ὁ πάντα λεύσων 'Ἡλιος.) ὦ Ζεῦ, θεῶν πάνταρχε παντόπτα, πόροις Hart. Qu: ἰὼ (or ὦ Ζεῦ), θεῶν πάνταρχ', | ὦ παντόπτα, πόροις. Which agrees better with vv. str. 1074—5. Cf. Arist. Av. 1058, ἤδη μοι τῷ παντόπτα καὶ παντάρχα θνητοὶ πάντες θύσουσ' —. Ach. 435, ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ. Soph. El. 209, μέγας ἐν οὐρανῷ Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

1087. γᾶς τᾶσδε δαμούχοις. To the rulers of this land.' Cf. 1348, τῇσδε δημιουργοῦχος χθονός. The plural for singular as in 294. Oed. R. 1095, &c.

1088. ἐπινικίῳ (ἐπινικεῖω or -εῖω K. L.) σθένει vulg. σθένει 'πινικεῖω Herm. Dind. Wund. Schn. Bgk. Dind. compares the form ἐπινύμφειος restored by him Ant. 814. So also παρθένειος (Eur. Hipp. 1302), Κυκλώπειος (Eur. El. 1153), ὑπαίθρειος, Ἐφέσειος, ὀμματίος, &c. Cf. Trach. 186, σὺν κράτει νικηφόρῳ. 497, μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας ἀεί. Qu. σθένει τὸν εὖαγρον ἐπινικίῳ &c. Or νικηφόρῳ σθένει. (Trach. 186, ἤξειν — σὺν κράτει νικηφόρῳ.)

1089. τὸν εὖαγρον τελειῶσαι λόχον. 'To effect the (a) successful ambushade.' So Wunder explains, considering τὸν εὖαγρον to be put proleptically. But then the article would be superfluous. τὸν

εὖαγρον. Perhaps τιν' εὖαγρον, or πανεῖαγρον (?). The article, if used at all, would have been put before λόχον.

τελειῶσαι δὴ (to agree with αὐθομαίμων 1078) Tricl. Vauv. explains εὖαγρον in an active sense, as πάναγρος Il. ε'. 487, ἀψίσι λίνου ἄλόντε πανάγρον. Cf. Aesch. Sept. 311, δορὸς ἄγραν.

1090. In invoking a series of gods, instead of accumulating the direct form of address, the poets are fond of varying the expression. Thus Aesch. Prom. 88, ὦ διὸς αἰθῆρ — παμμήτορ τε γῆ. | Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ, | Ἴδεσθε &c.

1091. τὸν ἀγρευτὰν 'Απ. Apollo ἀγρευτῆς or ἀγραῖος was so called from his slaughter of the Python. Mention is made by Pausan. i. 41. 5, quoted by Bothe, of a shrine or temple of Diana ἀγροτέρα and Apollo ἀγραῖος, who are also mentioned together in this passage. Apollo ἀγρευτῆς, and Artemis ἀγροτέρα of course are here especially invoked, because the question is about a successful capture.

1092. ὀπαδὸν — ἐλάφων. Hence called ἐλαφαβόλος Tr. 214. Diana ἀγροτέρα is meant, respecting whom they refer to Paus. i. 41. Schol. on Arist. Eq. 657. Eust. ad Il. p. 361. Bekk. Anecd. i. 334. Heind. ad Plat. Phaedr. p. 144.

1093. ὠκυπόδων. ὠκυπόρων B. V.

1094. στέργῳ. 'I entreat,' lovingly implore. Schol: οἶον προσίεμαι — προσκαλοῦμαι. So the Latins use 'amo,' as Plaut. Men. ii. 3. 71, 'Sed scin quid te amabo ut facias.' iii. 3. 1, 'Menaechme, amare te ait multum Erotium, ut' &c. Similarly 'venerari.' Plautus, 'Venero te, Apollo, ne me convenire senem sinas.' Cf. on Oed. R. 11. διπλᾶς ἀρωγὰς.

'A twofold succour.' In apposition with the entire sentence. Cf. on Oed. R. 603. Qu. διπλᾶν ἀρωγὰν, 'a twofold succour.' Or διπλᾶς ἀρωγούς. Cf. 1012. El. 454, εὐμενῇ ἡμῖν ἀρωγὸν — μολεῖν. Aj. 835,



μολεῖν γὰρ τᾷδε καὶ πολίταις.

1095

ὦ ξεῖν' ἀλήτα, τῷ σκοπῷ" μὲν οὐκ ἐρεῖς  
ὥς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ  
τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας.

OI. ποῦ ποῦ ; τί φῆς ; πῶς εἶπας ; AN. ὦ πάτερ πάτερ,  
τίς ἂν θεῶν σοι τόνδ' ἄριστον" ἄνδρ' ἰδεῖν 1100  
δοίῃ, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι ;

OI. ὦ τέκνον, ἡ πάρεστον ; AN. αἶδε γὰρ χέρες  
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.

OI. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ  
ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε. 1105

AN. αἰτεῖς ἂ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.

καλῶ δ' ἄρωγους τὰς ἀεὶ — παρθένους &c.

1096. τῷ σκοπῷ μὲν οὐκ ἐρεῖς. 'To your watchman at least (i. e. me) you will not say.' Cf. 35. But I should prefer, what Elmsley also proposes, τὸν σκοπὸν —, 'you will not have to say of your watchman at least.' Or τὸν σκοπὸν γ' ἐμ' οὐκ ἐρεῖς &c.

1097. ὥς ψευδόμαντις. Sub. εἰμὶ or ἐστί. 'That I am a false prophet.' For he had said 1085, μάντις εἰμ' ἐσθλῶν ἀγώνων. Cf. also 1075.

1098. τάσδ'. 'See them, here they are.' Lat. 'eccas.' προσπολουμένας. 'Approaching.' So explains Schaefer, 'accedentes.' Wunder with Matthiae interprets it, προσπόλοις φυλασσομένας. So also Schneid., 'faithfully tended' (by πρόσπολοι, the ὀπαόνες of Theseus, mentioned 1103), comparing Aj. 539, καὶ μὴν πέλας γε πρόσπόλοις φυλάσσεται. In the former sense we should have expected rather the active προσπολούσας, after the analogy of περιπολεῖν. Eur. Tro. 264, προσπολεῖν τύμβῳ. Hart: προσπελωμένας. Bergk: προσπωλουμένας (!).

1099. ὦ πάτερ, πάτερ B. T. V. ὦ πάτερ, ὦ πάτερ the rest, as Ald.

1100. τίς ἂν — ; 'Would that some one' &c. As πῶς ἂν. τόνδ'. τῶνδ' L. M. Qu. τόν γ' —. Or rather τὸν φέριστον, or τὸν κράτιστον.

1102. ὦ τέκνον, ἡ πάρεστον ; Cf. 1104, προσέλθετ', ὦ παῖ. 1112, ἐρείσας, ὦ παῖ. Phil. 369, ὦ σχέτλι', ἡ' τολμήσας — ; Arist. Ach. 259, ὦ Ξανθία, σφῶν δ' ἐστὶν ὁρθὸς ἐκτέος | ὁ φαλλός. Ran. 1479, χωρεῖτε τοῖνον, ὦ Διόνυσ', εἴσω. Δι. τί δαί ; | Αἴ. ἴνα ξενίσω σφω &c. Schol.

ad Arist. Pl. 66. Brunck. ad Ran. 1479. Lob. ad Ajac. p. 248. As Antigone takes the lead in speaking, he addresses himself more particularly to her. Hence the singular ὦ τέκνον 1104. 1112. αἶδε — χέρες. This is strictly true only of the followers of Theseus, not of Theseus himself, if indeed the latter took no part personally in the contest.

1103. τ' om. L.

1104. πρόσσελθ' K. L. M. (which also gives πατρί σου). Cf. 1112, ἐρείσας, ὦ παῖ. 1102. μηδαμὰ B. V. μηδαμὰ (or —ῃ) the rest.

1105. βαστάσαι. 'To handle, feel, embrace.' Lat. 'contrectare.' Suid. Βαστάσαι δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι. Hom. Od. φ'. 405. Aesch. Ag. 35. Cf. Phil. 657. El. 893. Eur. Cycl. 379. δότε A. V. Ald. τόδε B. K. L. M. R. T.

1106. αἰτεῖς ἂ τεύξει. I. e. αἰτεῖς ἐκεῖνα, ὧν τεύξει (Tr. 1116, αἰτήσομαι γὰρ σ' ὧν δίκαια τυγχάνειν). 'You ask what you shall obtain,' or as we should express it, 'what you ask you shall obtain.' Cf. Oed. R. 216, αἰτεῖς· ἂ δ' αἰτεῖς — λάβοις ἂν &c. Catull. lxi. 204, 'quod cupis, capis.' For the construction cf. 839, μὴ' πίτασς· ἂ μὴ κρατεῖς. Ant. 546, μὴδ' ἂ (ἐκεῖνα, ὧν) μὴ' θιγες | ποιοῦ σεαυτῆς. But τυγχάνειν often governs an accusative. Cf. 1168, ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν. Oed. R. 598. Ph. 509, οἶα μηδεὶς τῶν ἐμῶν τύχοι (λάχοι;) φίλων. Ant. 778, τεύξεσαι τὸ μὴ θανεῖν. Eur. Med. 741, πράξας· ἂ μέλλω, καὶ τυχοῦς· ἂ (al. ὧν) βούλομαι. Where v. Elmsl. Ph. 515, τυχεῖν ἂ χρήζει.

ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἶδ' ὁμοῦ πελάζομεν.

ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.

ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.

ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110  
θανὼν' ἂν εἶην σφῶν παρεστώσαιν ἐμοί.  
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον  
ἐμφύντε' τῷ φύσαντι, κἀναπαύσατον'

999, κλέψας λόγοισιν ὥσθ' ἃ βούλομαι  
τυχεῖν. 1666, οὐ γὰρ ἂν τύχοις τάδε.  
Hec. 51, τοῦμὸν μὲν οὖν, ὅσονπερ ἤθελον  
τυχεῖν, | ἔσται. But Hec. 42, καὶ τεύ-  
ξεται τοῦδ' (f. τόδ') —. "Utraque con-  
structio proba," says Porson ad Med. l. l.

σὺν πόθῳ γὰρ ἡ χάρις. 'For with  
longing desire do I grant this request,'  
what thou desirest I long to grant, the  
favour I gladly accord. Cf. 333. 1204.  
1678.

1107. αἶδ' —. 'Here we are approach-  
ing close to you.' ὁμοῦ. 'Near, at  
hand.' Ant. 1180.

1108. ἔρνη. I. q. βλαστήματα. Eur.  
Iph. A. 118, ὦ Λήδας ἔρνος. Ph. 191,  
ὦ Διὸς ἔρνος Ἀρτεμι. Tro. 770. Arist.  
Th. 321, Λατοῦς χρυσώπιδος ἔρνος. Eccl.  
973, Κύπριδος ἔρνος. Similarly θάλος,  
κλάδος, σπέρμα, καρπὸς &c. τῷ  
τεκόντι πᾶν φίλον. 'To a parent what-  
ever it has begotten is dear,' lit. to the  
person that has begotten it every thing is  
dear. A general assertion. Perhaps  
τοῖς τεκοῦσι, the plural as elsewhere.  
Τίκτειν, though strictly applicable only to  
the mother, is occasionally used of the  
father; and contrariwise the aorist ἐγει-  
νάμην is used of the mother equally with  
the father. Some think Antigone in these  
words modestly alludes to the inauspicious  
union, to which she owes her birth, as  
though she said, Yes, dear father, for  
though born as thou full well knowest,  
still I am thy child, and therefore dear.  
But it is not necessary to suppose any  
allusion, even indirectly, to the circum-  
stances of her birth. She merely speaks  
with becoming modesty, as not conscious  
of having done more than her duty to  
gain her father's affection.

1109. ὦ σκῆπτρα φωτός —. 'O ye  
supports of one —.' At φωτός the obser-  
vation is cut short by Antigone. For  
σκῆπτρα cf. 848. γε ed. Lond.  
Reisk. Musgr. Br. &c. τε the mss. Cf.  
on 821.

1111. θανών. Qu. τανῶν, or τὰ λοιπ',

or οὐδ' ὥς (cf. on 1702). παρ-  
εστώσαιν ἐμοί. Qu. παρεστώσαιν γέ μοι.

1112. ἐρείσατ' — τῷ φύσαντι. Con-  
strue, ἐρείσατε τῷ φύσαντι πλευρὸν ἀμφι-  
δέξιον ἐμφύντε (αὐτῷ), 'rest, my child,  
your side on either side of your parent,  
keeping close.' Cf. Ant. 1236, ἐπενταθεῖς  
| ἤρρισε πλευραῖς μέσσον ἔγχος. 1223.  
The commentators generally explain the  
passage otherwise, understanding πλευρὸν  
of the side of the father. But the con-  
struction is evidently as I have given it:  
for ἐρείδειν does not mean 'to support,'  
but to 'set against,' with a dative. Con-  
nect ἐρείσατε (ὥστε εἶναι) ἀμφιδέξιον.  
Schneid. correctly explains, ὥστε μοι ἀμφι-  
δέξιον γενέσθαι τὸ πλευρὸν ὑμῶν. Cf.  
Eur. Or. 788, περιβαλὼν πλευροῖς ἐμοῖσι  
πλευρά. 224, ὑπόβαλε πλευροῖς πλευρά.  
The paronomasia in ἐμφύντε τῷ φύσαντι,  
if such was intended, may be preserved  
by translating, 'implanting yourselves on  
him that planted you.' Schneid. com-  
pares similar instances of paronomasia in  
Homer, χύντο χαμαὶ χολάδες, ὀξείαι δ'  
ὀδύναι δύνον μένος Ἀτρεΐδαο.

ἀμφι-  
δέξιον Mudge. Vauv. &c. ἀμφιδεξιὸν L.  
M. Vict. ἀμφὶ δεξιὸν K. T. and the  
rest. Cf. on Oed. R. 184. Vauv:  
'utrumque latus.' Eur. Hipp. 780, ἀμφι-  
δέξιον σίδηρον (i. e. ἀμφήκη, δίστομον).  
Herod. v. 92, ἀμφιδέξιον χρηστήριον (an  
ambiguous oracle). Cf. on Oed. R. 1243,  
ἀμφιδεξιῖος ἀκμαῖς.

1113. ἐμφύντε Mudg. Elmsl. &c. ἐμ-  
φῦτε A. Ald. Br. ἐμφύσα (with gl. ἀντὶ  
τοῦ ἐμφῦσαι) L. pr. ἐμφῦσα L. sec. and  
the rest. Tricl: τὸ ἐμφύσα πρὸς τὴν  
μίαν τῶν παίδων νοητέον, ἢ ἡ τὸ σα  
βραχὺ διὰ τὸ μέτρον. ἐμφύντε is here  
used for ἐμφύσα, as ἰδόντε for ἰδούσα  
1676. The reading ἐμφύντε can hardly be  
warranted. The other one ἐμφύσα is due,  
I suspect, to the copyists, who were  
offended with the masculine termination  
ἐμφύντε, no less than with παθούσα 1676,  
ἰδόντε καὶ παθούσα (παθόντε?). Cf. Hom.  
Il. vi. 253, ἐν δ' ἔρα οἱ φῦ χειρί. i. 513,



τοῦ πρόσθ' ἐρήμου τοῦδε' δυστήνου πλάνου.

καί μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ 1115  
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.

AN. ὄδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,  
καὶ σοί τε τοῦργον τοῦτ' ἐμοί τ' " ἔσται βραχύ.

OI. ὦ ξεῖνε, μὴ θαύμαζε πρὸς τὸ λιπαρές,  
τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον.

1120

ὡς ἔχει' ἐμπεφυῖα. Od. v. 481. xxiii. 190. The simple φύντε occurs Ant. 145. Perhaps ἐμφύτε is the right reading.

κἀναπαύσατον — πλάνου. 'And (thus) relieve him (me) of this his former wretched wandering in solitude.' The emphasis being on ἐρήμου, for during his daughters' absence from him he had felt, more especially as being blind and aged, the evils of solitude. So Heath and Reisig explain. Others with Musgrave take ἀναπαύσατον in a neuter sense, as παῦε is sometimes used (Arist. Ran. 588, παῦε τοῦ λόγου): and certainly πλάνος would apply to the two maidens, who had been carried away, better than to Oedipus, who does not appear to have altered his position meanwhile. κἀναπαύσατον B. T. V. κἀναπαύσετον the rest. Hence I suspect the true reading is κἀναπαύσατε, the ε having got into the wrong place.

1114. τοῦδε Farn. and (supr. τε) L. T. Both. Reis. &c. τοῦ τε vulg. Ben. Perhaps τόνδε (me). πλάνου. Cf. on Oed. R. 67.

1116. ταῖς τηλικαῖσδε. 'For females of such an age,' so young. Cf. 735. 751. 959. Ant. 726. Oed. R. 1508. σμικρὸς. μικρὸς B. M. R. V.

1118. τε L. ('in rasura,' acc. to Cobet). Ald. vulg. γε M. Turn. τοῦμὸν ἔσται Ald. and ('in rasura,' accord. to Cobet) L. τοῦμὸν ὡς ἔσται Br. and, I suppose, most mss. τοῦμὸν ὦδ' ἔσται Liv. a. τοῦμὸν ἔσται δὴ T. Farn. Sch. τοῦτ' ἐμοί τ' Elmsl. Herm. Dind. Wund. Schn. Hart: οὐ κἀστὶ τοῦργον· τοῦμὸν ὦδ' ἔσται βραχύ. Bergk conj: καὶ σοὶ τόδ' ἔργον οὐ μόνῃς ἔσται μακρᾶς (βραχὺ from a gloss). Arndt proposes: καὶ σοὶ τόδ' ἔργον τοῦμὸν ἡνυσταὶ βραχύ. Qu. καὶ σοὶ τε τοῦργον χῆμιν (or χῆμιν τοῦργον) ὦδ' ἔσται βραχύ. Or καὶ σοὶ τε κἀμολ τοῦργον ὦδ' —. But Elmsley's conjecture is satisfactory enough. Schneid. compares Phil. 1304, ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἔστιν οὔτε σοὶ καλόν. Antiphon, τὰ ἄλλα μακρότερος ἂν εἴη λόγος ἐμοὶ τε διηγῆ-

σασθαι ὑμῖν τε ἀκοῦσαι. Plaut. Pseud. 5, 'Duorum labori ego hominum parsissem lubens, | Mei te rogandi et tui respondendi mihi.'

1119. μὴ θαύμαζε πρὸς τὸ λιπαρές. 'Wonder not at my earnestness.' Cf. Tr. 1211, ἀλλ' εἰ φοβεῖ πρὸς τοῦτο. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινόω | τόδε. Eur. Hel. 456, τί βλέφαρα τέγγεις δάκρυσι; πρὸς τίν' οἰκτρὸς εἶ; | Με. πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας. Others, as Wund. Dind., put a comma after θαύμαζε, and explain πρὸς τὸ λιπαρές 'earnestly,' as πρὸς βίαν, πρὸς ὀργήν &c. So Cant. Heath, &c. Elmsley puts a comma before and after πρὸς τὸ λιπαρές. Perhaps μὴ θαύμαζέ μου —. τὸ λιπαρές. 'My earnestness, importunity.' Schol: τὸ λίαν προσκεκαθικὸς τῆς ψυχῆς τοῖς τέκνοις. El. 1378. Arist. Lys. 672. Cf. λιπαρεῖν Oed. R. 1435.

1120. τέκν' εἰ φανέντ' B. T. Schol. Heath. Br. &c. τέκν' εἰ φανόντ' V. τέκν' ἐμφανέντ' A. Ald. τέκνα φανέντ' R. τέκν' εἰ φανέντ' —. 'If on the unexpected appearance of my children I lengthen my discourse.' Τέκνα &c. is not a nominative or an accusative placed absolutely, but depends upon μηκύνω λόγον, equivalent to πολλῶ λόγῳ προσηγχοῶ, 'I address with many words.' Sophocles is partial to these sudden and rather capricious changes of construction, which to those who are unacquainted with the style of our author, are apt to cause difficulty. Schol: ἰδίως ἐσχημάτισε τὸν λόγον — οὐ γὰρ φησιν, ἀέλπτως φανέντων ἐμοὶ τῶν τέκνων μηκύνω τὸν λόγον, ἀλλὰ τὰ τέκνα φανέντα, εἰτα μηκύνω τὸν λόγον. Cf. 765 f. Oed. R. 60. Ant. 259 f. El. 123, τίν' αἰεὶ τάκεις — οἰμωγὰν τὸν — πρόδοτον. Tr. 208, ἴτω κλαγγὰ τὸν εὐφάρετραν —. 556, εἰ δέ μ' ὦδ' αἰεὶ λόγους ἐξῆρχες —. Eur. Andr. 1201, θανόντα δεσπόταν γόοις (γόους?) νόμῳ τῷ νερτέρων κατάρξω. Med. 203, ἄχρα — τὸν ἐν λέχει προδόταν. Hipp. 22, τὰ πολλὰ δὲ | πόνου προκόψας, οὐ πόνου

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι  
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην  
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.  
 καί σοι† θεοὶ πόροιεν ὥς" ἐγὼ θέλω,  
 αὐτῷ τε καὶ γῇ τῇδ'. ἐπεὶ τό γ' εὖσεβὲς  
 μόνοις παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ  
 καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.  
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε"  
 ἔχω γὰρ ἄχω διὰ σὲ κοῦκ ἄλλον βροτῶν.  
 καί μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς

1125

1130

πολλοῦ με δεῖ. Ion. 572, τοῦτο κἄμ' ἔχει πόθος (i. e. κἀγὼ ποθῶ). Iph. A. 426, ταχεῖα δὲ | διῆξε φήμη παῖδα σὴν ἀφιγμένην. So in Thucydides, τρία μὲν ὄντα λόγου ἄξια τοῖς Ἑλλησι ναυτικά, τούτων εἰ περιόψεσθε &c. Elmsley supposes some such verb as ὄρων understood, and the construction the same as in Aj. 136, σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. He also compares Oed. C. 427. 765. 1435. Wunder explains the passage rather differently, taking λόγον μηκύνειν τινὰ to mean, 'to speak at length concerning any one.' ἄελπτα. 'Unexpectedly' (1104—5). I. q. ἀέλπτως. So ἄπυστα 489, ἔκπαγλα 716, ἄλεκτρα (γηράσκουσιν) El. 962, κοινὰ Ant. 546. Cf. Eur. Ph. 320, ἰὼ ἰὼ μόλις φανείς | ἄελπτα καδόκητα ματρὸς ὠλέναις. Cf. Trach. 203. Possibly however ἄελπτα may be an adjective, to be closely connected with φανέντα. Cf. Tr. 203, ὥς ἄελπτον (f. ἄελπτά γ') ὕμ' ἐμοὶ | φήμης ἀνασχὼν τῇσδε νῦν καρπούμεθα. μηκύνω λόγον vulg. Schol.: εἰ μακρηγορήσω. Whence Elmsley would read μηκυνῶ. Cf. 648, ἐμμενεῖς (ἐμμένεις the mss.). But the long address to his children alluded to had already taken place 1102—1116.

1121. τήνδε τὴν Musgr. τήνδε σὴν the mss. 'This pleasure as regards (from) them.' ἐς τάσδε μοι. ἐστᾶς δέ μοι L. ἐς τὰς δέ μοι A. ἐς τὰδ' ἐμοι M. Ald. Perhaps ἐς τῷδε μοι.

1123. σὺ γὰρ — οὐκ ἄλλος. So Phil. 980, ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος. Cf. on 1129 below. νιν. 'Them,' as in El. 624.

1124. καὶ σοί. I prefer καί σοι. πόροιεν. πόρειεν K. and (supr. oi sec. m.) L. πόρειαν M. ὥς ἐγὼ θέλω. 'According to my wish, what I wish.' I should however prefer οἷ' ἐγὼ θέλω, as

Hart., I find, reads. Cf. El. 334, οἷ' αὐτοῖς φρονῶ. Eur. Hel. 1421, θεοὶ δέ σοι δοῖεν οἷ' ἐγὼ θέλω. Arist. Ach. 445, εὐδαιμονοίης. Τηλέφω δ' ἀγὼ φρονῶ (from Eur. Teleph. Fr. xvi.). Schaefer observes that Greek writers often use ὥς, where we should have expected to find ὅσα, ἃ, or the like, as in Hesiod. Op. 688, φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὥς ἀγορεύω. And Schneid. compares Hymn. Cer. 137, ὕμιν θεοὶ δοῖεν — τέκνα τεκέσθαι, ὥς ἐθέλουσι τοκῆες.

1125. αὐτῷ τε καὶ —. Cf. 461. 868. 951. 1909. τό γ'. τὸδ' M. τοῦτό γ' K. L. Cf. on 110.

1127. τοῦπιεικὲς. 'Consideration, moderation, kind indulgence.'

1128. 'And knowing this full well (by experience) I requite with these words this treatment.' But can ἀμύνειν mean 'to repay?' Should we read, εἰδὼς δὲ τοῖσδε τοῖς λόγοις σ' ἀμύνομαι (or ἀμείβομαι)? Cf. 873, ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι. But Phil. 602, οἷπερ ἔργ' ἀμύνουσιν (ἀμύνονται) κακά. We have τιμωρεῖν (instead of the more usual τιμωρεῖσθαι) τινα in Oed. R. 107. 140, and contrariwise τιμωρεῖσθαί τινα El. 349. 399. Cf. on 134 above.

1129. ἔχω γὰρ ἄχω διὰ σέ. Compare the language of the Apostle, 'By the grace of God I am what I am.' Cf. 1123, σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν. Phil. 980, ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος. Eur. Hipp. 355, σοῦ τὰδ', οὐκ ἐμοῦ, κλύεις. ἄχω. I. e. ἃ ἔχω. The same crasis occurs El. 451. διὰ σέ γ', οὐκ ἄλλον Burges on Phil. p. 113.

1130. καί μοι χέρ'. καί μοι χαῖρ' K. L. καὶ χαῖρέ μ' B. T. καί μοι χαῖρε μ' V. ὦναξ. ὦ'ναξ B. K. V. ὦναξ L. δεξιάν. δεξιάν τ' B. K. L. T. V. Vict.



ψαύσω φιλήσω τ', εἰ\* θέμις, τὸ σὸν κάρα.  
καίτοι τί φωνῶ ; πῶς σ' ἂν ἄθλιος γεγώς  
θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τίς οὐκ ἔνι  
κηλὶς κακῶν ξύνοικος ; οὐκ ἔγωγέ σε,  
οὐδ' οὐν'' εἰάσω· τοῖς γὰρ ἐμπείροις βροτῶν 1135  
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.  
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου  
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗ. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,  
τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω, 1140  
οὐτ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη·

1131. τ' εἰ θέμις vulg. Br. Herm. Schn. Hart. τ' ἢ θέμις K. and (τ' ἢ 'in rasura' acc. to Cobet) L. θ' ἢ (or ἦ) B. T. V. Dorv. ad Char. p. 535. Elmsl. Dind. Wund. τ' ἢ marg. Turn. Phot: ἦ θέμις· ὡς νόμος, ὡς προσήκον. For ἦ thus used Doederl. refers to El. 338. Tr. 550. 676. But the Homeric ἦ, ἦτε (ὡς, ὥστε) θέμις, as Schneid. observes, is unknown to the Tragedians. Cf. below 1556 and Tr. 809. Ph. 661. Fr. 678. Bergk conjectures θ', ἢ θέμις.

1132. καίτοι τί φωνῶ ; Aesch. Pr. 101, καίτοι τί φημί ; πῶς δ' ἂν the mss. vulg. πῶς σ' ἂν Herm. Dind. Wund. Schn. Hart. πῶς ἂν conj. Bergk. Cf. on 893. ἄθλιος γεγώς. Cf. 974, δῶστηνος φανείς. An euphemism for 'an impure wretch,' as Musgrave observes, who compares the similar caution taken by Hercules to avoid contaminating Theseus in Eur. Herc. 1231 f. Similar is the language of the Thyestes of Ennius: 'Nolite, hospites, ad me adire! illico istim! | Ne contagio mea bonis umbrave obsit: | — tanta vis sceleris in corpore haeret.'

1133. θελήσαιμ'. Perhaps θέλοιμ' ἂν. τίς Herm. τις vulg. Cf. Oed. R. 1526, ὃν τίς οὐ ζήλω πολιτῶν τῆς τύχης ἐπέβλεπεν ; Fr. 782, ὅπου τίς ὄρνις οὐχὶ κλαγγάνει ;

1134. κηλὶς κακῶν. 'Stain of evil.' Cf. on Oed. R. 833. 1384. Eur. Iph. T. 1200, κηλὶς μητροκτόνος. Hipp. 820, κηλὶς ἄφραστος. ξύνοικος. Cf. 514. 1238. El. 785, ἥδε γὰρ μείζων βλάβη | ξύνοικος ἦν μοι. Oed. R. 1206. Ph. 1168. οὐκ ἔγωγέ σε. Supply θελήσαιμ' ἂν θιγεῖν ἐμοῦ.

1135. οὐδ' οὐν εἰάσω. 'Nor yet will I allow you,' even if you are willing. I should prefer οὐδ' οὐν σ' εἰάσω with Musgrave. τοῖς γὰρ — τάδε. Similarly Oed. R. 1415, τὰμὰ γὰρ κακὰ | οὐδεῖς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. He means his daughters, so conversant with their father's misfortunes, and whom in consequence he had not feared to embrace 1105. συνταλ. τάδε. 'To assist in enduring these evils.'

1137. 'But thee may good luck attend forthwith,' which would not be, if thou wert to defile thy hands by touching an accursed object like me. αὐτόθεν. 'Forthwith,' lit. from the spot, where thou standest. In Latin 'illico' (in loco).

1138. ἐς τόδ' ἡμέρας. Lat. 'ad hoc temporis.' So Eur. Phoen. 436. 1101. Alc. 9. Hipp. 1007. Matth. § 319. Similarly Ant. 1229, ἐν τῷ ξυμφορᾶς διεφθάρης. Eur. Or. 566, ἐς τόδ' ἤξουσιν θράσους.

1139. οὐτ'. οὐδ' Wund. If we retain οὐτ' here, we must correct οὐτ' for οὐδ' 1141. Cf. on 450. 421. Oed. R. 1422. μῆκος τῶν λόγων ἔθου. I. e. ἐμήκυνας τοὺς λόγους (cf. 1120). 'Hast prolonged thy discourse.' Cf. on 466, θεῶ νυν καθαρόν.

1141. οὐδ' vulg. Herm. Wund. οὐτ' Elmsl. Dind. Schn. Hart. If οὐδ' be right here, we must read οὐκ instead of οὐτ' 1139. Translate: 'Nor if in preference to me you chose to converse with them.' πρὸ τοῦμοῦ. Nearly equivalent to πρὸ ἐμοῦ. τῶνδ'. τοῦδ' B. V. and T. pr.

βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.  
 οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν  
 λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.  
 δείκνυμι δ'· ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην 1145  
 οὐδέν σε, πρέσβυ' τάσδε γὰρ πάρειμ' ἄγων  
 ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.  
 χῶπως μὲν ἄγων ἡρέθη τί δεῖ μάτην"  
 κομπεῖν, ἃ γ' εἴσει καὐτὸς" ἐκ ταύταιν ξυνών;  
 λόγος δ' ὃς ἐμπέπτωκεν" ἀρτίως ἐμοὶ 1150

1142. Schneid. thinks this verse might well be spared. Its force, if it be correct, certainly is not very clear.

1143 f. Aesch. Sept. 574, οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει. Compare the Latin, 'esse quam videri.'

1145. δείκνυμι δ'. So 146, δηλῶ δ' οὐ γὰρ ἂν —.

1147. ἀκραιφνεῖς. 'Unscathed, unharmed.'

1148. ἄγων. 'ἄγων Elmsl. 'ὥγων Heath. ἄγων οὗτος the mss. and Ald. ὅδ' ἄγων Br. χῶπως ἄγων μὲν οὗτος ἡρέθη τί δεῖ (del. μάτην, as in K.) Turneb.

ἄγων ἡρέθη. 'The contest was brought to a successful issue.' Musgr: 'certamen profligatum est.' They compare Herod. ix. 35, ἀγῶνας τοὺς μεγίστους συγκαταίρει. vii. 50, μεγάλα πρήγματα μεγάλοισι κινδύνοισι ἐθέλει καταίρεισθαι. Plut. Cimon. c. 13, Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρᾳ μῖα δύο καθηρηκῶς ἀγωνίσματα &c. i. 432 A., συνηρηκῶς τὸν Μιθριδατικὸν πόλεμον. 574 E., συναιρήσαν τὴν πολιορκίαν. Cf. also on Eur. Ph. 530. μάτην κομπεῖν. Herod. vii. 103, ὅρα μὴ μάτην κόμπος ('an idle boast') ὁ λόγος οὗτος ὁ εἰρημένος εἶη (l. ἔη). V. 41, κομπέειν ἄλλως. Fr. 668, πολλὰν γλῶσσαν ἐκχέας μάτην.

1149. ἃ γ' εἴσει (ἃ γ' οἴση V.) καὐτός. Qu. ἃ πεύσει γ' αὐτός (or καὐτός). καὐτός. 'Even yourself,' without any intervention. Sophocles, in order to avoid giving a description of the encounter in a play so rich in incident, which would thus have been extended to an unreasonable length, makes Theseus, to whom Oedipus had already been referred by Antigone for the details, refer again the aged father to his daughters: and so the matter drops. ταύταιν. Qu. τούτοιιν.

1150. λόγος all the mss. and Suid, v.

στείχειν. Sch. Elmsl. Wund. Dind. Herm. Schn. Hart. λόγον Ald. Turn. Heath. Br. Vauv. λόγον conj. Steph. Bened. The nominative is put by attraction to agree with the following relative ὃς, for which construction they refer to Porson ad Orest. 1645. Λόγος is rightly preferred by Porson. Λόγον could only have a place, if the following relative were in the accusative, as in Eur. Or. 1645. Oed. R. 449, τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς — οὗτός ἐστιν ἐνθάδε. Trach. 283, τάσδε δ' ἄσπερ εἰσορᾷς — χωροῦσι πρὸς σε. Aesch. Sept. 400, καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος | ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν, | τάχ' ἂν γένοιτο μάντις ἡννοία τινί. Arist. Lys. 408, τὸν ὄρμον ὃν ἐπεσκεύασας. — ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. Cf. on Oed. R. 449. Pl. 200, ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ | ἔχειν με, ταύτης δεσπότης γενήσομαι. Virg. Aen. i. 577, 'Urbem quam statuo, vestra est.' For in all such passages the accusative is not, I conceive, what is usually called 'absolute,' but is made to agree by attraction or apposition with the subjoined relative. More usually the relative precedes the noun substantive it attracts, as above 56, ὃν δ' ἐπιστείβεις τόπον, | χθονὸς καλεῖται — ὁδός. Schneid. thinks the poet here chooses the nom. λόγος, in order that he may be able to add σμικρὸς μὲν εἰπεῖν &c. The comma has been properly removed between λόγος δ' and ὃς. Λόγος here means 'a matter' (πράγμα, 'res'), as ἔπος 443, φάτις Tr. 693. Translate: 'But as to a matter just reported to me, as I was on my way hither, give thy attention' or 'consideration.' ἐμπέπτωκεν. Phil. 965, ἐμοὶ μὲν οἰκτος δεινός ἐμπέπτωκέ τις. Perhaps ἐμπέπαικεν (El. 902).



στείχοντι δεῦρο, συμβαλοῦ γνώμην ἐπεὶ  
σμικρὸς μὲν εἶπεῖν, ἄξιος δὲ θαυμάσαι.  
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως ; δίδασκέ με,  
ὥς μὴ εἰδότην αὐτὸν μηδὲν ὦν σὺ πυνθάνει.

1155

ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν"  
οὐκ ὄντα, συγγενῇ δὲ, προσπεσόντα πῶς"  
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ  
κυρῶν ἔθνον,† ἡνίχ' ὠρμώμην ἐγώ".

1151. στείχοντι. στίχοντι (or στίχειν τῷ) K. L. Cf. on Ant. 1129. συμβαλοῦ γνώμην. Lit: 'collect' or 'concentrate your thoughts,' give your attention to, reflect upon. For this and similar expressions v. Valck. ad Hipp. 500. γνώμην. γνώμη Suid. v. στείχειν.

1153. 'For a man should make light of no matter.' Schol: ἄνθρωπον δὲ, φησὶν, ὄντα οὐ δεῖ πράγματα κακίζειν αἰεὶ (οὐδὲν πρᾶγμα κακίζειν δεῖ Pors.). ἀτίζειν. Aesch. Sept. 441, θεοὺς ἀτίζων. Eum. 540. Suppl. 733. Eur. Suppl. 19, νόμιμ' ἀτίζοντες θεῶν. οὐδὲν A. K. M. Schol. and Suid. v. πρᾶγος. Mudg. Musgr. Vauv. Br. &c. οὐδέν' L. B. T. V. Ald. ἀνθρώπων the mss. ἀνθρώπων Musgr. Br. Markl. ad Suppl. 19. Pors. Adv. p. 167 &c. And so read the Schol. With πρᾶγος πρᾶγμα compare βλέπος βλέμμα, δέρος δέρμα, λέπος λέμμα, κλέπος κλέμμα &c.

1155. ὥς μ' εἰδότην K. L. ὥς μηδότην V. ὥς μὴ εἰδότην the rest(?). ὥς εἰδότην conj. ed. Lond. i. On the crasis μὴ εἰδότην v. Monk. ad Hipp. 1331. Cf. Ant. 263. 535. Tr. 321. αὐτόν. 'Of myself.' Cf. 1149. Oed. R. 221. ὦν σὺ πυνθάνει. 'Of those things whereof thou art informed,' hast been apprised. Schneid. compares the similar use of κλύειν, ἀκούειν (cf. on 240). I doubt however if the common reading be correct. Qu. ὦν λέγεις πέρι, or something like.

1156. σοὶ μὲν ἔμπολιν (πόλει add. K.) οὐκ ὄντα —. 'Not indeed of the same country as yourself, but of the same kin.' Schol: ἐν τῇ αὐτῇ πόλει οἰκοῦντα. Polynices, though by birth a Theban, had, by marrying a daughter of the king of Argos, become an Argive citizen. ἔμπολιν has been restored above 637. With σοὶ — ἔμπολιν cf. 1167, εἴ τις ὑμῖν ἐγγενής. Though σοὶ seems more especially to

refer to συγγενῇ. But the position of σοὶ, thus placed emphatically, when the emphasis is really on ἔμπολιν, appears objectionable. I should at least prefer σὸν μὲν ἔμπολιν &c. From the reading in K. one may conjecture, φασίν τιν' ἄνδρα σῇ μὲν ἔμπολιν πόλει —, or φασίν τιν' ἡμῖν ἄνδρα σῇ μὲν ἐν πόλει (or σῆς μὲν ἐκ πόλεως). The words ἐν πόλει would first be written ἐμπόλει (cf. on Tr. 615), and then ἔμπολιν. But I suspect the true reading to be σύμπολιν μὲν οὐ | σὸν ὄντα —. If however ἔμπολιν be right, we may compare it with ἐντοπος, ἐγχωρος, ἐγχθόνιος, ἐγχαιος &c. An oracle having declared that the side to which Oedipus should attach himself, should prove victorious, Polynices comes in the hope of winning over his father to himself.

1157. προσπεσόντα πῶς βωμῷ. 'Having for some reason or other (Trach. 695, ῥίψασά πῶς) prostrated himself before the altar.' So Trach. 904, βωμοῖσι προσπίπτουσα. Aj. 1181, προσπεσὼν ἔχου. Oed. R. 16, προσήμεθα | βωμοῖσι τοῖς σοῖς. Below 1754, προσπίτνομέν σοι. Arist. Eq. 31, κράτιστα — νῶν | θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας. πῶς. 'For some reason, I know not why.' But I do not see the force of πῶς here. I suspect the true reading is τῷ (τῷ) βωμῷ. For the article at the end of a line cf. on Ant. 409.

1158. τῷ V. Cf. on 1389. καθῆσθαι. Sitting being considered a suppliant posture. Cf. on Oed. R. 2. Hence θακῆματι 1160. Cf. also 1163. 1166.

1159. θύων ἔκυρον vulg. θύων ἔτυχον V. and (corr. ἔκυρον) B. Schol: ἔκυρον. ἀντὶ τοῦ ἐκύρουν, ταυτὸν τῷ ἐτύγγανον. Suid: Ἐκύρουν (sic): ἐτύγγανον. "Βωμῷ θύων ἐκύρουν." As Elmsley appears with reason to proscribe the barytone form

- ΟΙ. ποδαπόν ; τί προσχρήζοντα τῷ θακήματι ; 1160  
 ΘΗ. οὐκ οἶδα πλὴν ἔν· σοῦ γάρ, ὡς λέγουσί μοι,  
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.  
 ΟΙ. ποῖόν τιν' ; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.  
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μόνον\*  
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165  
 ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν ;

κύρειν from ancient authors (though its aorist ἔκυρσα frequently occurs), and the quantity (ῥ) will not admit of our substituting ἐκύρουν, I propose to invert and read κυρῶν ἔθυον. Cf. Phil. 542, τόνδε — ἐκέλευσ' ἐμοὶ σε ποῦ κυρῶν εἴης φράσαι. 371, πλησίον γὰρ ἦν κυρῶν. Dindorf (whom v. ad Aj. 314) endeavours to defend ἔκυρον. Hermann also would read κύρω. (Aesch. Eum. 398, κύρων Eur. Hipp. 746.) Elmsley, with his usual ingenuousness, thus delivers himself, "omnia valde incerta mihi videntur." The sacrificing of Theseus in question was mentioned 888. ἡνίχ' ὠρμώνην (ὄρμ. K. L. M.) ἐγώ. 'As I was setting off hither.' To be connected with προσπείσονται καθῆσθαι, as Elmsley directs. As ἐγὼ seems superfluous, perhaps we should read ἡνίχ' ὠρμώνην μολεῖν. Cf. Arist. Nub. 607, ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα.

1160. προσχρήζοντα. I. q. προσαιτοῦντα. 'Asking in a suppliant manner.' τῷ θακήματι. For τῇ θακήσει, 'by that suppliant posture.' Cf. 1179. 1166. 1380. So ἦδ' ἔδρα 1163. Gl. A: τῇ ἱκετείᾳ.

1162. οὐκ ὄγκου πλέων. 'Not bulky, not lengthy' or 'prolix.' An amplification of βραχύν. Perhaps however οὐδ' ὄγκου πλέων would be preferable. Schneid. translates, 'without causing much trouble.' For ὄγκος cf. 1341, βραχεῖ σὺν ὄγκῳ καὶ πόνῳ. El. 1142, σμικρὸς — ὄγκος. πλέων. πλέον A. Ald. Firnhaber's conjecture πλέως is improbable.

1163. οὐ γὰρ —. 'For this suppliant posture (supplication) is not of small account (a matter of trifling import).' Musgrave quotes Herod. i. 120, λόγου οὐδενὸς γινόμεθα πρὸς Περσέων. iii. 4, ἐόντα λόγου οὐ σμικροῦ. iii. 139. For ἔδρα cf. on Oed. R. 2.

1164. σοὶ being the emphatic word, is properly placed at the commencement of the sentence. Cf. 1006. 1309. Oed. R.

546. 677. 759. 840. 1006. Aj. 1329. 1371. Ant. 469. μολόντ' the mss. Br. Sch. Herm. Dind. Wund. Schn. Hart. μόλον Ald. μόνον τ' Musgr. μόνον Vauv. Both. Elmsl. Schol: φασὶν αὐτὸν μολόντ' αἰτεῖν εἰς λόγους σοὶ ἐλθεῖν. The phrase ἐς λόγους ἐλθεῖν τινι, 'to hold a conversation with any one' is common enough. The passage, as usually read, we must construe: φασὶν αὐτὸν μολόντα αἰτεῖν ἐς λόγους ἐλθεῖν σοὶ, ἀπελθεῖν τε &c. The apostrophe at the end of the verse as in 17. Oed. R. 332 &c. But I have little or no doubt the true reading is μόνον, the τ' having been wrongly inserted here from the margin instead of after ἀπελθεῖν. A similar error is found Ant. 1069, βαλὼν κάτω | ψυχὴν τ' ἀτίμως (l. ψυχὴν, ἀτίμως τ') — κατοικίσας.

1165. ἀπελθεῖν. τ' was added by Heath. Br. Elmsl. edd. recc. Porson ad Arist. p. 97. Cf. on prec. v. The complete restoration of the true reading μόνον | αἰτεῖν ἀπελθεῖν τ' is due to Vauv. Cf. 1288, διδοὺς ἐμοὶ | λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ. τῆς δεῦρ' ὁδοῦ. 'The way thither, the way I came.' Cf. Oed. C. 1019, ὁδοῦ κατάρχειν τῆς ἐκεῖ. 663, τὸ δεῦρο πέλαιος. Xen. Cyr. v. 1. 25, τῆς δεῦρο στρατείας. For the genitive τῆς δεῦρ' ὁδοῦ, which depends on the verb ἀπελθεῖν, cf. Arist. Ran. 174, ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ ('proceed on your way'). Pac. 1155, τῆς αὐτῆς ὁδοῦ ('on the same journey, on the way'). Matthiae wrongly connects ἀσφαλῶς τῆς δεῦρ' ὁδοῦ (i. e. μὴ σφαλέντα τῆς δεῦρ' ὁδοῦ, 'not frustrated in the object of his journey').

1166. τήνδ' — ἔδραν; 'Who then can it be that is sitting in this suppliant posture?' Lat. 'hanc sedens sessionem.' Ἐζεσθαι, ἔδρα, θάσσειν &c., are used of suppliants and supplications. Cf. on Oed. R. 2, τίνας ποθ' ἔδρας τάσδε μοι θαύσετε (προσθαύσατε?); The addition of πρὸς conveys a notion of 'supplication.' Cf. the words πρόστροπος, προστρόπαιος, προσπίπτειν, προσαιτεῖν, προσχρήζειν &c.



- ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν\* ἐγγενὴς  
 ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.  
 ΟΙ. ὦ φίλτατε, σχές οὐπερ εἶ. ΘΗ. τί δ' ἔστι σοι;  
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγέ'. 1170  
 ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.

Reisig aptly compares Eur. *Here.* 1205, θάσσοντα δυστήνους ἔδρας. *Heracl.* 55, καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς; *Aesch.* *Prom.* 389, θακοῦντι παγκρατεῖς ἔδρας. προσθακῶν. προσθακῶν A. B. V. Ald. Qu. προσθάσσων. 'Sitting as suppliant.'

1167. ὑμῖν vulg. ὑμῖν Elmsl. Rightly. ὑμῖν ἐγγενὴς. 'Akin to you.' *Oed. R.* 1016, ἦν σοι Πόλυβος οὐδὲν ἐν γένει. 1430, τοῖς ἐν γένει. 1168. 1506. *Ant.* 659, τὰ — ἐγγενὴ φύσει. Similarly 1156, σοὶ μὲν ἔμπολιν.

1168. ἔσθ', ὅστις ἂν σου. Qu. ὅστις τάχ' ἂν σου —. Or, as ὅστις after εἴ τις is unusual, perhaps we should read ἔσθ', ὅς τάχ' —. V. Elmsl. and Herm. ad *Med.* 775. The same critic on *Her.* 977 remarks that though οὔτις ἐστὶν ὅς and οὐκ ἔστιν ὅστις constantly occur, he knows but of one instance where οὔτις ἐστὶν ὅστις is found, *Eur. Med.* 793, which passage he corrects. The same reasoning probably holds good of εἴ τις ἐστὶν ὅστις. We find however ἦν τις ὅστις *Eur. Andr.* 916. For ἐστὶ in the beginning of a line Elmsley compares *Eur. Tro.* 380, οὐδὲ πρὸς τάφοις | ἔσθ', ὅστις αὐτῶν αἷμα γῇ δαρήσεται. ὅστις — τοῦτο προσχρήζοι τυχεῖν. 'Who might desire to obtain this favour from thee.' For τυγχάνειν with an accusative cf. *Eur. Iph. A.* 995, ταῦτα τεύξομαι σέθεν. *Phoen.* 999, κλέψας λόγοισιν, ὥσθ' ἂ βούλομαι τυχεῖν. 1666, οὐ γὰρ ἂν τύχοις τάδε. Cf. also on 1106 and *Oed. R.* 1155, τί προσχρήζων μαθεῖν; *Phil.* 1315, ἄν δέ σου τυχεῖν ἐφίεμαι. σου — προσχρήζοι. σοι — προσχρήζει B. T. V.

1169. φίλτατε, σχές Heath. Vauv. *Purg. Reis. Sch. Elmsl. &c.* φίλτατ' ἴσχεις B. K. L. V. φίλτατ' ἴσχε M. φίλτατ' εἶχες T. φίλτατ' ἐπίσχεις A. Ald. Pierson on *Moer.* p. 423 thinks it not improbable Sophocles may have written, ὦ τᾶν, ἐπίσχεις —. *Moeris*: ὦ τᾶν, Ἀττικῶς. ὦ σὺ, Ἑλληνικῶς. σχές οὐπερ εἶ. 'Stop (speaking) where thou art.' So we say 'hold, stay, stop.' Cf. 856, ἐπίσχεις αὐτοῦ. *Oed. R.* 782, κατασχόν (sub. ἐμαυτόν). After οὐπερ εἶ

we may understand λόγων. Elmsley compares *Eur. Hipp.* 1354, σχές, ἀπειρηκὸς σῶμ' ἀναπαύσω. *Iph. A.* 1467, σχές, μή με προλίπης. *Hec.* 962. For σχές cf. also *Soph. El.* 1013. Upon the mention of Argos (cf. 378 f.), he begins to recognize in the suppliant his own son. οὐπερ. οἶπερ (corr. ead. m.) L. ἦπερ T. V.

1170. μή μου δεηθῆς. μή μοι δεηθῆς Dobree, unless we are to understand περὶ before πράγματος ποίου. Benedict: μή μου δεηθῇ ('ne me precibus adeat' Polynices), coll. 1178. πράγματος ποίου; δεῖσθαι governs the genitive of the thing, as well as of the person; though the two combined, as here, are unusual. Yet so *Herod. v.* 40, τῆς γυναικὸς οὐ προσδεόμεθ' αὐτῇ τῆς ἐξέσιος. viii. 144, οὐδὲν ποιήσομεν τῶν ἐκείνος ἡμέων προσεδέετο. The usual construction is δεῖσθαι τί τινος. Perhaps therefore the words mean, 'in respect of what matter?' For Sophocles is partial to uncommon uses of the genitive. Cf. 513, ἔραμαι πυθέσθαι —. τί τοῦτο; — τᾶς δειλαίας ἀπόρου φανείσας ἀληγδόνος &c. Or perhaps he wrote, πρᾶγμα ποῖον; οὐκ ἐρεῖς (or οὐ λέγεις); When once ποῖον οὐ had passed into ποίου, the change of πρᾶγμα into πράγματος would necessarily follow.

1171. ἀκούων τῶνδ'. 'Hearing from these' my two daughters. Perhaps ταῖνδ', which Elmsley also would prefer, or τῆσδ'. Or ἔξοιδ' ἀκούων (or ἔξοιδα τούτων, or τούτοις) ὅστις —. Ismene is more particularly meant, who had given an account of Polynices' doings 377 f. ὅς for ὅστις or τις, as elsewhere. *Matth.* § 485. ὁ προστάτης. 'The suppliant.' Schol: ὁ ἱκέτης, ὁ προσεστηκὼς τῷ βωμῷ. Cf. 1278. The word is thought to come, not from προσστῆναι, as the analogy of προστρόπαιος, προστρέπειν, προσπίπτειν, προσθακεῖν, προσχρήζειν, προσαίτειν &c. might lead one to suppose, but from προστῆναι ('to stand before' as a suppliant). Cf. *El.* 1378, ἦ σε πολλὰ δὴ — λιπαρεῖ προὔστην (?) χερσί. Which passage however is probably corrupt. Perhaps however the true orthography of the

ΘΗ. καὶ τίς ποτ' ἐστὶν, ὃν γ' ἐγὼ ψέξαιμί τι' ;

ΟΙ. παῖς οὐμὸς, ὦναξ, στυγνὸς, οὐ λόγων ἐγὼ  
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175  
χρηζέεις ; τί σοι τοῦδ' ἐστὶ λυπηρὸν κλύειν ;

ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·  
καὶ μή μ' ἀνάγκη προσβάλλης τὰδ' εἰκαθεῖν.

ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει 1180  
μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα.

word is προσστάτης (as if προσεστῶς, 'approaching' in a suppliant manner). A single sigma is often found in place of a double one in the mss. Hartung gives πρόστροπος.

1172. ὃν γ' ἐγὼ. ὃν τ' ἐγὼ M. ὃν ἐγὼ K. ὃν ἂν ἐγὼ Br. ὃν γ' ἐγὼ ψέξαιμί τι ; 'Whom I should have to rebuke at all, that I should rebuke him at all?' Aesch. Prom. 299, οὐκ ἔστιν ὅτ' αὖ μείζονα μοῖραν | νείμαιμ' ἢ σοί. Cho. 170, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν. Ag. 629, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ. Eur. Alc. 52, ἔστ' ὅν ὅπως Ἀλκῆστις εἰς γῆρας μόλοι ; 115, ἔσθ' ὅποι τις — παραλύσαι ; Med. 586, μὴδ' ὄλβος (γένειτό μοι), ὅστις τὴν ἐμὴν κνίσοι φρένα. Oed. R. 72, ὡς πύθοιθ' ὃ τι | δρῶν ἢ τι φωνῶν τήνδε ῥυσσάμεν πόλιν. Oed. C. 561, δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις | λέξας, ὅποιας ἐξαφισταίμην ἐγὼ. Ant. 271, οὐ γὰρ εἴχομεν — ὅπως δρῶντες καλῶς | πράξαμεν. Arist. Ran. 96, γόνιμον δὲ ποιητὴν ἂν οὐχ εὐροῖς ἔτι | ζητῶν ἂν, ὅστις ῥῆμα γενναῖον λάκοι. Theognis 374, οὐδ' ὁδὸς, ἣν τις ἰὼν ἀθανάτοισιν ἄδοι. In such passages as these, not only is the particle ἂν not required, but it would give a different sense from that intended. But the common reading is hardly satisfactory. Qu. ὅντινα ψέξαιμί τι (or σοι), or ὃν γέ σοι ψέξαιμί τι, or ὃν γέ τι ψέξαιμί σοι, or ὃν τί σοι ψέξαιμ' ἐγὼ, or ὃν ψέγοιμ' ἐγωγέ τι (or σοι), or ὃν θέλεις ψέξαι μέ σοι. Wex and Hart: ὃν γ' ἐγὼ ψέξοιμί σοι. Compare Aj. 1130, ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ; τι. σοι Ald.

1174. ἐξανασχοίμην κλύων. Ph. 1355, πῶς — ἐξανασχέσεσθε — ἐμὲ ξυνόντα πασίν ;

1176. τί σοι τοῦτ' — vulg. After λυπηρὸν Doederlein places a comma, coll. Aesch. Sept. 244, τοῦτ' γὰρ Ἀρης βόσκεται, φόν' βροτῶν. Suppl. 278,

ὅπως τὸδ' ὑμῖν ἔστιν, Ἀργεῖον γένος. He is followed by Schneid., who explains, 'Why is this painful to thee, to hear?' But I doubt not that for τοῦτ' we should read τοῦδ', as Elmsley had proposed, i. e. 'Why is it painful to thee to hear this man?' Cf. 1117, τοῦδε χρὴ κλύειν, πάτερ.

1177. ἔχθιστον —. Translate: 'This speech (the speech of this man) is (has come to be) most hateful to me.' For ἔχθιστον ἥκει in this sense cf. on Oed. R. 1519, ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. Below 1265. τοῦθ'. Here again we should perhaps correct τοῦδ', as proposed by Lenting ad Med. 1374.

1178. μή μ' ἀνάγκη προσβάλλης. 'Do not lay me under, do not impose on me, the necessity.' Equivalent to μή μ' ἀναγκάσης: whence the infinitive εἰκαθεῖν. The usual construction would require καὶ μή μοι ἀνάγκην προσβάλλης. Cf. El. 974, εὐκλείαν — σαυτῇ τε κἄμοι προσβαλεῖς. Tr. 42, ἐμοὶ πικρὰς | ὠδῖνας αὐτοῦ προσβαλὼν ἀποίχεται. 255, ὅρκον αὐτῷ προσβαλὼν διώμοσεν. 1138, στέργημα — προσβαλεῖν σέθεν (σοι). Perhaps therefore we should read, μὴ τήνδ' ἀνάγκην προσβάλλης (sub. μοι) —. Qu. μή μή μ' (or μή μ' οὐν) ἀνάγκη &c. Cf. Aesch. Pr. 108, ἀνάγκαις ταῖσδ' ὑπέξενγμαι. εἰκαθεῖν Elmsl. εἰκάθειν the mss. On this aorist (for there is no present εἰκάθειν in use) v. Elmsl. ad Med. 186. Similarly formed aorists are ἀμυνάθειν, διωκάθειν, εἰργάθειν.

1179. τὸ θάκημ'. 'His sitting posture' (of supplication). We should have expected rather ἡ θάκησις, expressing the action. So σπέρμα for σπορά Oed. R. 1246.

1180. μή σοι all the mss. μή μοι edd. vett. Both. Reisig. Elmsley too seems in favour of the old reading. Translate: 'Whether reverence for the god ought



ΑΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.  
 τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ  
 χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,  
 καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.  
 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185  
 γνώμης, ἃ μὴ σοι ξυμφέροντα λέξεται.  
 λόγων δ' ἀκοῦσαι τίς βλάβη ; τὰ τοι κακῶς

not to be observed by you.' The tenor of Theseus' remark is this: "Even if I do not insist upon your allowing an interview to the suppliant, yet consider whether out of respect to the god, whose suppliant he is, you should not yield."

1181. κεί. καὶ εἰ L. M.

1182. τὸν ἄνδρ' — τόνδε. I. e. Theseus, as Musgrave, Reisig, and Bothe rightly understand; as is evident, I think, even from τὸν κασίγνητον (not αὐτὸν or νιν) in v. 1184, where a new subject is clearly introduced. Cf. also 1201—3, where in conclusion the same petition is urged afresh, as is elsewhere often the case. Besides how can the words τῷ θεῷ θ' ἃ βούλεται apply to Polynices? In what sense could he be said 'to accord to the god what he wished?' Or who wished to prevent his doing anything of the sort? Hermann on the contrary and Schneid. think the passage applicable only to Polynices.

τῇ — φρενὶ χάριν παρασχεῖν. 'To gratify his own feelings' or inclination. Cf. 855, ὁρῇ χάριν δούς. 1497, δικαίαν χάριν παρασχεῖν. τῷ θεῷ θ' ἃ βούλεται. Repeat παρασχεῖν, 'and (to grant) to the god what he wishes.' But the meaning of this clause is by no means clear. Kunhardt explains it thus: 'et, quae facere eum jusserit Deus, exsequi.' Perhaps we should explain: 'and thanks to the god (as regards those things, for obtaining those things) which he wishes.' Or stop thus: χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται. There is probably some error here.

1184. καὶ νῶν. καὶ νῦν R., a ms. of no authority. καὶ νῶν ὑπείκει —. 'And yield to us this point (grant us this favour) that our brother be allowed to come.' Lat. 'hoc indulge nobis ut frater veniat.' Ant. 1029, ἀλλ' εἶκε τῷ θανόντι. Aj. 804, σπεύσαθ' οἱ μὲν Τεῦκρον — μολεῖν. Ant. 233, δεῦρ' ἐνίκησεν μολεῖν. Oed. C. 1286, ἐνθεν μ' ᾧδ' ἀνέστησεν μολεῖν.

1185. 'For, rest assured, those things will not forcibly turn you from your fixed

resolution, which shall be said by him not agreeable to you (to your taste),' or 'expedient in your eyes.' "Antigone urges her intercession with the consideration, first, that he need not fear to be shaken from his purpose by aught that Polynices can say; next, that he must not forget that Polynices is, after all, his son; further, that he bears in his own person a sad testimony to the terrible consequences of precipitate anger; lastly, that it is not good to be a receiver of benefits without requiting them." SCHN.

θάρσει placed parenthetically, as in Eur. Hec. 876, τὰ δ' ἅλλα, θάρσει, πάντ' ἐγὼ θήσω καλῶς (so Elmsl.). Similarly μὴ τρέσῃς. Eur. Her. 715, οἷδ' οὐ προδώσουσίν σε, μὴ τρέσῃς, ξένοι. Med. 301, where v. Elmsl. παρασπάσει. παρασπάσῃ K. Qu. οὐ γάρ σε, θάρσει, μὴ βία παρασπάσῃ.

1186. γνώμης. 'Fixed purpose.' Arist. Vesp. 983, ἐγὼ γὰρ ἀπεδάκρυσσιν νῦν γνώμην ἐμήν. λέξεται. Passively, as in Eur. Hec. 901. Alc. 332. Herc. 852. Iph. T. 1047. Cf. on Phil. 48. The Schol. expressly states that λέξεται is for λεχθήσεται. V. Pors. ad Hec. 297.

1187. τὰ τοι καλῶς εὐρημέν' ἔργα τῷ λόγῳ μηνύεται vulg. I. e. 'cleverly conceived designs are discovered by words,' and therefore if he entertains any such, he will probably divulge it in his conversation. Such would appear to be the sense of the words, if they are genuine. But I suspect that for εὐρημέν' we should correct κεκρυμμέν' (opp. to μηνύεται), in this sense: 'cleverly concealed designs are apt to be disclosed in conversation.' And perhaps also ἔργῳ καὶ λόγῳ for ἔργα τῷ λόγῳ, in this sense: 'cleverly concealed designs are usually revealed (or disclosed) in deed, not in words.' And this I am inclined to think is the right interpretation, for Antigone's object is to satisfy her father that, as Polynices only wishes to exchange words (1164), there can be no harm in his simply hearing what he has to say. I find Kunhardt

εὐρημέν' ἔργα τῷ λόγῳ μὲνεται.  
 ἔφυσας αὐτόν· ὥστε μὴδὲ δρᾶντά σε  
 τὰ τῶν κακίστων κἀσεβαστάτων, πάτερ,  
 θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.  
 ἀλλ' ἑαυτον\*. εἰσὶ χᾶτέροις γοναὶ κακαὶ  
 καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι  
 φίλων ἐπωδαῖς ἐξεπάδονται φύσιν'.

1190

proposes a like correction: τὰ τοι κακῶς | εὐρημέν' ἔργῳ κοῦ λόγῳ μὲνεται, i. e. 'Verba audire quid nocet? Quae dolose excogitata sunt, factis, non verbis produntur.' Hermann reads κακῶς for καλῶς, in this sense: 'facta mala mente instituta dictis produntur.' But καλῶς may safely, I think, be retained, if we explain it, 'cleverly, artfully.' τὰ τοι καλῶς. Perhaps τὰ καὶ καλῶς, but then I think καὶ τὰ καλῶς would have been written. καλῶς vulg. Br. Elmsl. καλὰ B. V. κακῶς Herm. Dind. Wund. Hart. Schn. Bgk.

1188. εὐρημέν'. εἰρημέν' M. Qu. κερκρυμέν'. Cf. on prec. v. ἔργα. ἔργῳ B. V. Perhaps therefore ἔργῳ κοῦ λόγῳ (or ἔργοις, οὐ λόγοις), ἔργον and λόγος, as usual, being contrasted with one another. Cf. on prec. v. The juxtaposition of εὐρημέν' and ἔργῳ naturally led to the corruption, and κοῦ or οὐ would then easily be exchanged for τῷ.

1189. μὴδὲ Dawes M. C. p. 342. Br. &c. μῆτε the mss.

1190. τὰ τῶν κακίστα δυσσεβαστάτων, πάτερ the mss. τὰ τῶν κακίστων δυσσεβαστάτ', ὦ πάτερ Dawes M. C. p. 342. Dind. Wund. Schn. Bgk. Reisig reads: τὰ τῶν κακίστων δυσσεβαστάτ' ἄν, πάτερ, | θέμις σέ γ' εἶη. Musgrave's neglected emendation, τὰ τῶν κακίστων κἀσεβαστάτων, πάτερ, is far preferable. The same is proposed by Toup Em. i. 323, who aptly quotes Plato Legg. x. p. 228, κακίστος καὶ ἀσεβέστατος. Perhaps τὰ τῶν μάλιστα δυσσεβαστάτων, πάτερ. Cf. on 743.

1191. θέμις — εἶναι. θέμιν Elmsl. Wrongly. Θέμις is here, as elsewhere, indeclinable. Aesch. Suppl. 340, πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; Plat. Gorg. 505 C. ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺν θέμις εἶναι καταλείπειν. Xen. Oecon. xi. 11, πῶς θέμις εἶναι σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; Dindorf adds Aelian N. A. i. 60, μὴ γὰρ θέμις (so two mss. θέμιν vulg.) εἶναι τὸν ἄρχοντα —

κακὸν ἐργάσασθαι. V. Buttm. Gr. i. 232. Hart: σοὶ θεμιτὸν εἶναι. Perhaps θεμιστὸν (or θεμιστά γ') εἶναι. σέ γ'. 'You at least,' being his father. Lat. 'te quidem, qui pater sis.'

1192. ἀλλ' αὐτόν B. L. T. (ἀλλ' αὐτόν L. sec. Cobet.) ἀλλ' αὐτόν M. Ald. and (supr. σε) A. Elmsl. ἀλλὰ σεαυτὸν R. ἀλλ' ἑαυτὸν Dawes M. C. p. 343. prob. Fritzsch. ad Arist. Ran. 1243. ἀλλ' ἑαυτὸν Br. ἀλλ' ἑαυτὸν Bergk. ἀλλ' ἑαυτον Schneid. ἀλλ' ἑασον ed. Lond. i. Reis. Dind. ἀλλ' ἑασον or ἀλλ' ἑα τὰδ' Dobr. ἀλλ' ἑα νιν Wund. (who however would not object to ἀλλ' ἑασον, coll. Arist. Ran. 1243). Herm. Hart. ἀλλ' εἶζον conj. Musgr. Elmsley (from Arist. Lys. 735) proposes to write in full, ἀλλ' ἑα αὐτόν, as μὴ εἰδῶτα &c. Cf. on Arist. Ran. 1243, ἑαυτόν (ἑα αὐτόν). Lys. 945, ἑαυτό (ἑα αὐτό). Oed. R. 1451, ἀλλ' ἑα με —.

1194. ἐξεπάδονται. ἐξαπάδονται L. M. Schol: καταπραῦννται. 'Are charmed, soothed.' Compounds beginning with ἐξεπ— are of rare occurrence. ἐξεπεύχεσθαι (?) occurs Phil. 668, ἐξεπομβρεῖν (?) Fr. 407, ἐξεπαίρειν (?) Arist. Lys. 624. Perhaps ἐκπραῦννται, or ἐκμαλάσσονται. The comma after ἐπωδαῖς is properly omitted by Schaefer and others. Cf. Aj. 330, φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις. Aesch. Pr. 378, ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι. 172, καὶ μ' οὔτι μελιγλώσσοις πειθοῦς | ἐπαοιδαῖσιν | θέλξει. Eur. Hipp. 478, εἶσιν δ' ἐπωδαὶ καὶ λόγοι θελκτῆριοι. Pind. P. iv. 385, λιτὰς ἐπαοιδάς. Hor. Ep. i. 1. 34, 'Sunt verba et voces, quibus hunc lenire dolorem | possis, et magnam morbi deponere partem.' Milton, Sams. Ag. 180, 'We come thy friends . . . apt words have power to swage | The tumors of a troubled mind, | And are as balm to fester'd wounds.' 604, 'be calm | And healing words from these thy friends admit.'

φύσιν. 'In nature, disposition.' Perhaps φρένας.



σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει  
πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες.  
κὰν κείνα λεύσσης, οἷδ' ἐγὼ", γνώσει κακοῦ"  
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται  
ἔχεις γὰρ οὐχί" βαιὰ τὰνθυμήματα,

1195

1195. Schol: εἰς ἐκεῖνα, τὰ περὶ τὴν πῆρῳσιν λέγοι ἄν. οὐ γὰρ τὰ ἐξ ἀρχῆς πραχθέντα ὀνειδίζει αὐτῷ, ἀλλ' (ἀλλ' ἂ?) ὑπὸ τῆς ἄγαν ὀργῆς ἀπέβη. τούτου γὰρ αὐτὸν ἀποτρέπει βούλεται. εἰς ἐκεῖνα μὴ τὰ νῦν — vulg. εἰς ἐκεῖνα μὴ τανῶν — Br. Elmsl. ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει Doed. Herm. Dind. Wund. Schn. εἰς ἐκεῖνά μοι τανῶν — [Herm.]. Perhaps εἰς ἐκεῖνα, μὴ 's τὰ νῦν, —. But cf. 78, τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις. Translate: 'And do you look to those former troubles in connexion with your father and your mother which you endured, not on present ones.' A delicate allusion to the self-inflicted mutilation of his eyes, in consequence of his unhappy relations with his parents. Schol: τὰ περὶ τὴν πῆρῳσιν λέγοι ἄν. By τὰ νῦν (πῆματα) Antigone means the present troubles that Oedipus has to endure in consequence of his sons' undutiful behaviour, the consideration of which embitters him just now against Polynices. So Kunhardt. The old reading of this passage was σὺ δ' εἰς ἐκεῖνα μὴ τὰ νῦν ἀποσκόπει —, i. e. 'and do not you just now dwell on those misfortunes' &c. The advice of Antigone to her father according to this reading would be that he should not suffer his feelings to be exacerbated by looking back to the evils he has endured; but dismissing them from his mind, should act in the present case with calmness and moderation, knowing as he must do how fatal are the consequences of passion. But the context, I think, shows that the former reading and interpretation is the correct one.

1196. πατρῶα — πῆμαθ'. The misfortunes connected with and resulting from his murder of Laius and his alliance with his mother are meant, more especially his loss of sight.

1197. κὰν κείνα (ἐκεῖνα V.) λύσης the mss. Heath. Vauv. Elmsl. Bened. κὰν κείνα λεύσσης (corresponding with ἀποσκόπει 1195) Pierson Verisim. p. 260. Herm. Dind. Wund. Schn. Hart. Bgk. κὰν κείν' ἐάσης Toup Em. iii. 145 (who renders: 'si illa taceas, tamen alia sunt, ex quibus cognoscas irae exitum esse

tristem.' Cf. 361, ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ, | παρεῖσ' ἐάσω). So also Reiske. κὰν καινὰ ('vel recentia') λεύσσης Musgr. κὰν κείν' ἀλύξης ('quod si illorum recordationem devitaveris') Reisig. Heath retains and thus explains the old reading, κὰν κείνα λύσης, 'atque etiamsi ea purgaveris, i. e. si vel injuste ea tibi accidisse innocenti probaveris.' Cf. Phil. 1224, λύσων θο' ἐξήμαρτον. Oed. R. 100, φόνον φόνῳ πάλιν | λύοντες. Eur. Hipp. 1460, λύω δὲ νεῖκος πατρί. Benedict thus: κὰν κείνα λύσης, 'si haec missa feceris.' Perhaps κὰν κείν' ἀθρήσης, 'if you carefully consider, reflect on those events.' Or κὰν ταῦτ' ἀλεύσης Fr. 825, ἀλεύσω, i. e. φυλάξω. Or κὰν τοῦτο δράσης. But Pierson's conjecture is probably right, though at one time I had great confidence in Toup's emendation, κὰν κείν' ἐάσης, 'and if you will only dismiss those' from your thoughts, and use your unbiassed judgment. Cf. 705, λεύσσει (λεύσει K.). Oed. R. 1254, ἐλεύσσομεν (ἐλεύσομεν L. pr.). 1376, προσλεύσσειν (προσλεύσειν P.). 1524, λεύσσει (al. λεύσει). Tr. 897, ἐλευσσε (al. ἐλευσας). Eur. Ph. 1772, λεύσσει (λεύσει Ald. λεύσαι in some mss.). Λεύσσειν often means not only 'to see,' but 'to look steadfastly at, to consider, contemplate.' Ph. 815, τί τὸν ἄνω λεύσεις κύκλον; 716. Tr. 992. οἷδ' ἐγὼ, γνώσει. Qu. οἷδ' ὅτι γνώσει. κακοῦ — κακῆ. I suspect κακοῦ is corrupt. Qu. κενού (i. q. ματαίου). El. 331, θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά. Ant. 753, κενὰς γνώμας.

1198. θυμοῦ τελευτὴν —. The putting out of his eyes. Compare what Creon says of Oedipus' habitual anger above 852—5, ὀργῇ χάριν δοὺς, ἥ σ' αἰ λυμαίνεται. Similarly Ant. 1221, δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν, | ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν. 1252. As Plutarch Mor. p. 460 observes, ὡς δι' ὀμύχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγματα μείζονα φαίνεται. προσγίγνεται. So πρόσκειται Ant. 1243. προσεῖναι 1252.

1199. ἔχεις γὰρ οὐχί" βαιὰ —. 'For the grounds for reflection, or consideration, which you have (of this) are not

τῶν σῶν ἀδέρκτων ὁμμάτων τητῶμενος.

1200

ἀλλ' ἡμῖν εἵκε· λιπαρεῖν γὰρ οὐ καλὸν

δίκαια προσχρῆζουσιν'', οὐδ' αὐτὸν μὲν εὖ

πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τῖνιν.

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν'' νικᾷτέ με

slight (trifling or insignificant), deprived as you are of your sightless eyes.' Others explain ἐνθυμήματα to mean 'proofs.' Matthiae doubts whether ἐνθύμημα ever means an 'argumentum' or 'documentum,' and reads and explains thus: ἔχεις γὰρ οὖν βίαια τάνθ., 'violentiae enim sunt cogitationes tuae, ex quo oculis privatus es' [i. e. for your feelings are embittered &c.]. Oedipus' feelings had been exasperated by his sufferings, and he was therefore less likely to act dispassionately in the present case. Cf. on 1195. This interpretation seems to me highly probable, except that with a trifling alteration I should prefer, ἔχεις γὰρ οὖν οὐ βαιὰ τάνθυμήματα, 'for you have no trifling grounds for reflection' (grief, remorse), those which you have are not trifling ones. It is probable that οὐ first slipped out after οὖν, and that then, to sustain the metre, the two readings οὐ βίαια and οὐχὶ βαιὰ were contrived. For γὰρ οὖν cf. 985. Ant. 489. 741. 771. 1255. Ph. 766, &c. Porson ad Med. 585. Brunck refers hither a gloss of Hesychius, Βαίον· ὀλίγον, μικρόν. Σοφοκλῆς δὲ Οἰδίποδι Τυράννῳ, ἀντὶ τοῦ ἄφθονος καὶ πολλός (— Οἰδίποδι ἐν Κολωνῶ· οὐ βαιὰ, ἀντὶ τοῦ ἄφθονα καὶ πολλὰ Brunck). Elmsley corrects ἀφίλος καὶ μόνος, and refers the gloss to Oed. R. 750. οὐχὶ βίαια K. L. οὐ βίαια the rest and Ald. Bened. οὖν βίαια Heath. Pors. (ad Med. 585) Sch. Reis. Elmsl. Matth. οὐχὶ βαιὰ Musgr. Br. Dind. Wund. Schn. Hart. Bgk. Gl. A: οὐκ ἀπόκρυφα τὰ παραδείγματα. Trach. 44, χρόνον γὰρ οὐχὶ βαιὸν — τάνθυμήματα. 'Subjects of thought, anxiety.' Cf. 292.

1200. τῶν σῶν ἀδέρκτων — ἀδέρκτων added proleptically. Cf. 259, τί δῆτα δόξης — μάτην βεούσης ὠφέλημα γίγνεται; 528, μητρόθεν — δυσώνυμα λέκτρ' ἐπλήσω (l. ἔτλης — ὦ); Ant. 108, φυγάδα πρόδρομον — κινήσασα. 791, σὺ καὶ δικαίων ἀδίκους | φρένας παρασπᾶς. 881, τὶν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. 974, ἀρατὸν ἔλκος ἀραχθὲν — ἀλαδὸν ἀλαστόροισιν (ἄλαστον τοῖσιν;) ὁμμάτων κύ-

κλοῖς. 1013, φθίνοντ' ἀσῆμων ὀργῶν μαντεύματα. 1186, κλῆθρ' ἀνασπαστοῦ πύλης | χαλῶσα. 1275, λακπάτητον ἀντρέπων χαράν. 1302, λύει κελαινὰ βλέφαρα. Aj. 402, ὀλέθριον αἰκίζει. 828, πεπτῶτα τᾶδε περὶ νεορράντῳ ξίφει. 899, κεῖται κρυφαίῳ φασγάνῳ περιπτυχῆς. Tr. 106, οὐποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον. 120, ἀλλὰ τις θεῶν αἰὲν ἀμπλάκκοντ' Αἶδα σφε δόμων ἐρύκει. 914, καὶ γὰρ λαθραῖον ὕμν' ἐπεσκιασμένη | φρούρου. El. 141, γονέων ἐκτίμους ἴσχυσα πτέρυγας δευτόνων γόων. 1297, ἔσχον ὀργὰν ἄναυδον. Oed. R. 58, ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. Eur. Ph. 974, γῆρυν ἄφθογγον σχάσας. Iph. A. 343, μεταβαλὼν ἄλλους τρόπους. Aesch. Pers. 296, ἀνανδρον τάξιν ἡρήμου θανάων. Hom. Il. xiv. 6, εἰσόκε θερμὰ λοετρά — θερμῆν. Hor. Epist. i. 10. 17, 'Cum semel accepit solem furibundus acutum.' So our Thomson iii. 1013, 'and dyes the purple seas with gore.' ἀδέρκτων. Cf. 130, ἀδέρκτως, 'with shut eyes.'

1201. λιπαρεῖν γὰρ (μὲν B. V.) οὐ καλὸν δίκαια προσχρῆζουσιν vulg. 'For it is not well for persons to press, when they only ask what is just; nor that you yourself should receive benefits, and having received them not know how to requite them.' Cf. 776, λιπαροῦντι — τυχεῖν. Oed. R. 1435, καὶ τοῦ με χρεῖας ὥδε λιπαρεῖς τυχεῖν; The article is omitted before προσχρῆζουσιν, because the assertion is made of persons in general. But qu. λιπαρεῖν γὰρ — προσχρῆζοντας (sc. ἡμᾶς), or λιπαροῦντα δ' οὐ καλὸν δίκαια προσχρῆζειν τιν' (of Theseus).

1203. τῖνιν. 'To requite,' by according a hearing to Polynices. Schol: ἀμείβεσθαι. Cf. 230.

1204. βαρεῖαν ἡδονὴν νικᾷτέ με vulg. 'Ye extort from me by your words a reluctant pleasure' (favour, χάριν), i. e. a favour I am loath to grant. The double accusative, of person and thing, put, as in ποιεῖν, λέγειν, ἀφαιρεῖν τινά τι &c. So ἡδονὴν νικᾶν, as μάχην, γνώμην νικᾶν &c. V. Heind. ad Plat. Gorg. 24. ἡδονὴν and βαρεῖαν are placed in significant contrast with one another, to imply that the self-same thing that is agreeable to one party



λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.

1205

μόνον, ξέν', εἵπερ κείνος ᾧδ' ἐλεύσεται,

μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ.

ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δις, χρήζω κλύειν,

ᾧ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δ' ὦν

σῶς ἴσθ', ἐάν περ καὶ μέ τις σώζῃ θεῶν.

1210

ΧΟ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου  
πέρατ'

στρ.

is unpleasant to the other. On the contrary 1106, αἰτεῖς ἂ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις. But the expression seems forced and unnatural. Qu. βαρεῖαν δὴ χάριν (or δόσιν) νικᾷτε μέ.

1205. ἔστω δ' οὖν —. 'But nevertheless let it be as you wish.' Cf. 1444. Plat. Symp. c. 8, ἂ δ' οὖν ἐκάτερος εἴληχε, πειρατέον εἰπεῖν. Aesch. Ag. 39. Cf. on Trach. 1157.

1206. μόνον —. Arist. An. 1315, τύχῃ μόνον προσείη. ἐλεύσεται. This future occurs again Trach. 595. In the Epic poets it is common enough, in the Dramatic it is rarely found.

1207. 'Let no one ever (i. e. do not let any one ever) have control over my life,' or take possession of my person. For ποτέ Elmsley proposes τότε. Oedipus evidently has a suspicion that Polynices has not come single-handed, and that, if an interview be granted, he may be carried off by force. Cf. 1342.

1208. ἄπαξ —. As Theseus has already promised his protection 656 f. Cf. Phil. 122.

1209. σὺ δὲ or σύδε (supr. δέσε, i. e. σὲ δὲ, in L.) σῶν ἴσθ' the mss. σὺ δὲ | σῶς ἴσθ' Scal. Br. Musgr. Bergk. prob. Valck. ad Hipp. 304. σὺ δ' ὦν | σῶς ἴσθ' Dind. Wund. Hart. σὲ δὲ | σῶν ἴσθ' Reis. Herm. Schn. σὺ δὲ | σῶν σ' ἴσθ' conj. Schn. Valck. ad Hipp. 303 supposes here the suppression of ὦν, comparing Eur. Her. 597, πασῶν γυναικῶν ἴσθι τιμωτάτῃ (sc. οὔσα). But the participle seems required, as in Oed. R. 1181, ἴσθι δύσποτος γεγώς. We find a trace of the ὦν in σῶν (for σῶς). The ὦν might easily have slipped out from its resemblance to σῶς.

1210. σώζῃ. σώζει K. M. σώζει L. Cf. on 1213. Theseus hereupon leaves to call Polynices, as well as to finish the sacrifice, in which he had been interrupted. On the καὶ in καὶ μέ cf. on Oed. C. 35.

1211 f. In this exquisitely touching

and pathetic ode the chorus, deeply impressed with the spectacle of the troubles, which like so many successive waves have fallen upon the head of the unhappy Oedipus, take occasion to comment on the folly of wishing for length of days, seeing that every period of life has its portion of trials and sorrows, and that old age in particular is fraught with every kind of ill. Being themselves advanced in years, they are the better able to appreciate and commiserate the evils incident to old age. Schol: κατὰδὴλός ἐστιν ὁ Χορὸς — ἀλληγορίζων περὶ τῆς τῶν ἀνθρώπων ἀπληστίας, καὶ ἔοικε τῷ Ἡσιόδειῳ [Op. 30.] Νήπιοι οὐδ' ἴσασι δὲ σῶν πλέον ἡμῖσι παντός. τείνει δὲ ταῦτα εἰς τὴν δυσποτμίαν Οἰδίπου. Cf. Aj. 473, αἰσχρὸν ἄνδρα τοῦ μακροῦ χρήζειν βίου, | κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται. Eur. Ph. 206. Elmsley approves of Doederlein's interpretation: ὅστις χρήζει τοῦ πλέονος μέρους (ὥστε ζῶειν), παρὲς (χρήζειν) τοῦ μετρίου. The genitive after χρήζειν, as in Aj. 473. Eur. Ph. 203. For τοῦ μετρίου can hardly depend on παρὲς. Lit: 'whoso covets the greater portion (of life) to live it.' The noun that ought strictly to follow ζῶειν in the accusative, is attached to χρήζειν in the genitive. In fact there appear to be two constructions blended in one, ὅστις τὸ πλέον μέρος ζῶειν χρήζει, and ὅστις τοῦ πλέονος μέρους χρήζει ζῶειν (αὐτό). So El. 364, τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν. Aj. 967, ὦν γὰρ ἡράσθη τυχεῖν. Fr. 109, ὦν ἐρᾷ τυχεῖν. Below 1497. 1755. Eur. Med. 1396, φίλου χρήζω στόματος παίδων — προσπύξασθαι. Herod. iii. 38, ἔδεε συμμαχίης τινὸς οἱ μεγάλης ἐξευρεθῆναι. But there appears to be some error in the text. Cf. on next line. Heath rightly understands this passage to apply not to the immoderate desires of men in general, but to the inordinate love of a long life.

1212. τοῦ μετρίου παρὲς the mss. τοῦ

ζώειν, σκαιοσύναν φυλάσσω  
ἐν ἐμοὶ κατάδηλος ἔσται”.

ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο” δὴ 1215  
λύπας ἐγγυτέρω, τὰ τέρποντα δ’ οὐκ ἂν ἴδοις ὅπου,  
ὅταν τις ἐς πλέον πέσῃ”  
τοῦ σθένοντος†”. ὁ δ’ ἐπίκουρος” ἰσοτέλεστος, 1220

μετρίου πάρος Both. τὰν μετρίου παρὲς ζῶαν Hart. Wunder, in favour of the common reading, aptly compares Plat. Legg. iii. p. 691, ἐάν τις μείζονα διδῶ τοῖς ἐλάττωσι δύναμιν, παρὲς τὸ μέτριον. But Schneidewin’s emendation τοῦ μετρίου πέρα (derived from the paraphrase of the Schol. on 1220, ὁ πλεονεκτεῖν ἐθέλων παρὰ τὸ καίριον καὶ τὸ μέτριον), is extremely probable. I. e. ‘beyond what is moderate.’ So Oed. R. 74, τοῦ γὰρ εἰκότος πέρα. At the same time it must be observed that τοῦ πλέονος μέρους placed thus absolutely, without mention of a definite object, is open to suspicion. Qu. ὅστις τοῦ πλέονος χρόνου (or βίου) χρήζει τοῦ μετρίου πέρα. Or ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου χρόνου (or βίου).

1213. ζῶειν. ζῶειν L. ζῶειν V. The poetic form ζῶειν, as Elmsley remarks, occurs again El. 157, οἷα χρυσόθεμις ζῶει — (where the metre is epic), and no where else in Attic writers. σκαιοσύναν φυλάσσω. ‘Fostering, pertinaciously clinging to, folly’ (holding a foolish opinion), as opposed to the accidental entertaining of a single error of judgment. Τρέφειν is used in like manner. Cf. Oed. R. 382, ὅσος παρ’ ὑμῖν ὁ φθόνος φυλάσσεται. So θυμὸν, γλῶσσαν, νοῦν τρέφειν (Aj. 1124. Ant. 1089 &c.). Perhaps however in φυλάσσω there may lie concealed the participle of the verb ὀφλισκάνειν. Qu. ὀφλῶν ὥς παρ’ ἐμοὶ —. ὀφλῶν αἰὲν ἐμοὶ (v. on Phil. 1031) —.

1214. ἐν ἐμοί. ‘In my opinion.’ Cf. 153. Oed. R. 677. Ant. 459, ἐν θεοῖσι τὴν δίκην | δώσειν. 913, ἐν θεοῖς καλά. Eur. Hipp. 1310, σὺ δ’ ἐν τ’ ἐκείνῳ κὰν ἐμοὶ φαίνει κακός. V. Valck. ad Hipp. 324. Perhaps παρ’ ἐμοί, as in Tr. 589, δοκεῖς παρ’ ἡμῶν οὐ βεβουλεύσθαι καλῶς. κατάδηλος. ‘Very manifest.’ Perhaps μάλα δῆλος. Musgrave thinks ἔσται tame, and proposes αἰεί. Why not then rather ἔστιν?

1215 f. Literally: ‘Since many things length of days brings (or gets) nearer to sorrow’ (than to joy). Cf. Dem. de Cor.

231, 16, φανεροὶ πᾶσιν ἦσαν ἀναγκασθόμενοι. αἱ μακραὶ ἀμέραι. ‘Length of days.’ Oed. R. 561, μακροὶ παλαιοὶ τ’ — χρόνοι. Oed. C. 7, χρόνος — μακρός. Aesch. Pr. 448, τὸν μακρὸν χρόνον. So in Latin, ‘longa dies.’ The phrase αἱ μακραὶ ἀμέραι Doederlein thinks is made up of αἱ πολλαὶ ἀμέραι and ὁ μακρὸς βίος, as ‘longi anni’ in Virg. Aen. x. 549. The hiatus after μακραὶ is to be observed. Cf. 1202. Seidler in Eur. El. 153. Perhaps αἱ μακραὶ γ’ —.

1216. κατέθεντο. The gnomic aorist. This does not seem to be right. Perhaps τάχ’ (or κάκ’) ἔθεντο, or προσέθεντο, or παρέθεντο, ‘acquire’ (lit. place near themselves). The middle appears to be used, because in αἱ μακραὶ ἀμέραι is implied the subject οἱ ἐν γῇρα ὄντες. Elmsley explains κατέθεντο ‘lay up.’ Schneid. explains it by ἔθεντο παρὰ πόδας, i. e. ‘bring to one.’ But then the middle would be unsuitable. δῆ. Connect δὴ with πολλὰ μὲν, unless for κατέθεντο we read τάχ’ ἔθεντο, in which case τάχα δὴ must go together, ‘soon indeed.’

1217. λύπας ἐγγυτέρω. ‘Nearer to sorrow’ (than to joy, ἢ τέρψεως, χαρᾶς). Ant. 933, οἶμοι, θανάτου τοῦτ’ ἐγγυτάτω τοῦπος ἀφίκεται. Eur. Her. 904, ἐγγὺς μανιῶν ἐλαύνει. Wunder compares Demosth. pro Cor. p. 305, 21, οὗτοι παρεσκευάκεισαν τοὺς περιχώρους ἔχθρας ἢ φιλίας ἐγγυτέρω. c. Mid. p. 555, 10. Brunck and Matthiae wrongly take λύπας for an accusative.

1218. τὰ τέρποντα δ’ —. ‘And as for the things that give pleasure you cannot see where’ they are. For ὅπου thus used cf. on Oed. R. 926. Arist. Ach. 748, ἐγὼν δὲ καριζῶ Δικαιοπόλιν ὅπα. ὅπου, ὅταν Herm. Elmsl. Mus. Crit. i. 352. γρ. ὅπου ὅτ’ ἂν in L. ὁπότ’ ἂν (ὁπόταν A. B. T. V.) vulg. Ald. ὁπότ’ ἂν K. ὁπό-|τε γ’ ἂν Br. πέσῃ. For προπέσῃ, ‘has advanced.’ Lat. ‘prolapsus sit, proventus sit.’ Cf. 156, ἵνα — μὴ προπέσῃς νάπει &c. But I suspect πέσῃ thus used. Qu. περᾶ, or βιῶ.

1220. τοῦ θέλοντος the mss. vulg. τοῦ



Ἄϊδος ὅτε μοῖρ' ἄννυμέναιος  
ἄλνυρος ἄχορος ἀναπέφηνε',  
θάνατος ἐς τελευτάν.

δέοντος conj. Burt. Faehso Syll. p. 332. Kunhardt. Hart. Elmsley understands τὸ θέλον as equivalent to θέλημα, and explains the passage: 'Quando quis senectutem, quam vult, attigerit.' But it is plain the words cannot admit of that sense. Τὸ θέλον can only mean i. q. τὸ βουλόμενον, 'what he wishes,' Lat. 'voluntas,' as in Eur. Iph. A. 1270, οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθας. Cf. below 1604, τοῦ — δρώντος (?). Trach. 196, τὸ — ποθοῦν. Eur. Hec. 299, τῷ θυμουμένῳ. Arist. Vesp. 1455, τὸ τρυφῶν. Thuc. i. 142, ἐν τῷ μὴ μελετῶντι. id. v. 9, τοῦ μένοντος. For the participle thus used in place of the noun v. Matth. Gr. § 570. Reisig Conj. p. 143. But what suitable sense does τοῦ θέλοντος thus yield? Perhaps therefore τοῦ δέοντος (with Burt. &c. coll. Schol.), or τοῦ πρέποντος, or τοῦ μεσοῦντος (i. q. τοῦ μετρίου 1212) or (which I suspect is the only true reading) τοῦ σθένοντος, in this sense, 'when a man has outlived his strength.' For the Chorus is lamenting the miseries attached to old age. And this very correction I find has been already proposed by Musgrave. Schol. τοῦ μετρίου, τοῦ ἱκανοῦ, τοῦ προσήκοντος. οὐδ' ἐπὶ κοῦρος K. L. and (γρ. κόρος) Schol. οὐδ' ἐπὶ κόρος M. R. T. οὐδέπικóρος B. οὐδ' ἐπὶ κόρος Farn. οὐδ' ἐπὶ (ἐπὶ A.) κόρος A. V. Ald. Br. Elmsl. Wund. Hart. οὐδ' ἐπὶ κόρος Musgr. ὁ δ' ἐπὶ κόρος Herm. Dind. Schn. Bgk. Elmsley and Wunder explain the passage thus: 'nor does satiety supervene (as in one weary of life), when the common lot of Hades, without bridals, without the harp, without the dance, to wit death, appears at last.' And so Schol. οὐ παύονται τοῦ κόρου πρὶν εἰς θάνατον ἔλθωσιν. With which we may compare Fr. 280, τὸν Ἄϊδαν γὰρ οὐδὲ γῆρας οἶδε φιλεῖν. 64, τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ. But this sentiment is not in accordance with the lesson the Chorus would convey, which is that, in consequence of the many troubles accompanying advanced age, death should be looked upon rather as a welcome deliverer from trouble (παῖαν κακῶν, Phil. 797. Oed. C. 955, &c.). I therefore incline to Hermann's excellent emendation, ὁ δ' ἐπὶ κόρος, ἰσοτέλεστος —. Which is confirmed by the metre of

the corresponding line 1234, καὶ φθόνος τό τε κατὰ μεμπτον. At the same time I venture to propose what seems to me a still better reading ὁ δ' ἀκόρεστος, 'the insatiable.' So Gratius Fal. Cyneg. 347, 'avidissimus Orcus.' In Hermann's conjecture the position of the article seems objectionable. Or some verb for ἐπὶ-κούρος.

1221. Matthiae explains ἰσοτέλεστος, 'omnibus aequo destinata,' h. e. 'omnibus communis.' Cf. Ant. 519. Pind. N. vii. 30, ἀλλὰ κοινὸν γὰρ ἔρχεται κῦμ' (κοινὰ — μοῖρ') Ἀἴδα. Hor. Od. i. 4. 13, 'Mors aequo pulsat pede pauperum tabernas | regumque turres.' Ep. ii. 2. 178, 'metit Orcus grandia cum parvis.' The Schol. connects ἰσοτέλεστος θάνατος, taking the rest as parenthetical (διὰ μέσου). After ἰσοτέλεστος Dind. places a comma, and removes the one usually placed after Ἄϊδος, thus connecting closely the words Ἄϊδος ὅτε μοῖρ' — ἀναπέφηνε, which are διὰ μέσου, as the Schol. also explains, who connects ἰσοτέλεστος with θάνατος. Ἄϊδος ὅτε μοῖρ'. Qu. μοῖρ' ὅτ' Ἄϊδος (υ υ υ). Cf. v. ant. 1235. Or thus: ἰσοτέλεστος, | ἄλνυρος, ἄχορος, ἄννυμέναιος, | μοῖρ' ὅτ' Ἄϊδος ἀναπέφηνε. Cf. vv. ant. 1235—7. Or: ὁ δ' ἀκόρεστος ἰσοτέλεστος, | ἄλνυρος, ἄχορος, ἄννυμέναιος, | μοῖρά γ' Ἄϊδος, ἀναπέφηνε | θάνατος ἐς τελευτάν. The metre thus harmonizes exactly with 1236 —8. For Ἄϊδος μοῖρα Elmsley compares θανάτου μοῖρα in Aesch. Pers. 920, μοῖραν θανάτου Eur. Med. 987. Add Aj. 516 f. Macho Athen. 341 C, καλεῖ δὲ μοῖρα νύχιος, ἧς κλύειν χρεῶν. So also in Homer, θάνατος καὶ μοῖρα, θάνατος καὶ πότμος.

1222. Similarly Ἄρης is called in Aesch. Suppl. 665 (coll. 628), ἄχορος, ἀκίθαρις, δακρυογόνος.

1223. ἀναπέφηνε. ἀναπεφῆνη Doed. Hart.

1224. θάνατος, skilfully reserved till the close of the sentence, is added in explanation of the preceding Ἄϊδος μοῖρα, as we often find a figurative expression followed by the proper one in illustration, e. g. Aesch. Theb. 207, ἱππικῶν-ἄπνων πηδαλίων διὰ στόμα πυριγενετῶν χαλινῶν. Cf. 1578.

μὴ φῦναί τιν' ἅπαντα νικᾷ λόγον τὸ δ', ἐπεὶ  
φανῇ, ἀντ.

βῆναι κείμεν' ὅθεν περ ἥκει 1226

πολὺν δεύτερον ὡς τάχιστα.

ὡς εὔτ' ἂν τὸ νέον παρῇ κούφας ἀφροσύνας  
φέρων, 1230

1225. μὴ φῦναι τὸν —. Read μὴ φῦναί τιν' —, 'that a person never should have been born.' Thus a subject is supplied before φανῇ, which otherwise would be wanting. Schol: πάνυ ἄριστον ἀνθρώποις τὸ μὴ φῦναι. The same sentiment is found in Theognis 425 (quoted by Schol.), πάντων (ἀρχὴν Schol.) μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον | μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἡελίου | φύντα δ' ὅπως ὤκιστα πύλας Ἀἴδαο περῆσαι, | καὶ κεῖσθαι πολλὴν γῆν ἐπαμειβόμενον [qu. γαίαν ἐφεισάμενον]. Similar was the advice given by the captive Silenus to king Midas, as recorded by Cicero Tusc. i. 48 (where see Davis): 'non nasci homini longe optimum esse, proximum autem quam primum mori.' Eur. Bell. Fr. xx. ἐγὼ, τὸ μὲν δὴ πανταχοῦ θρυλούμενον, | κράτιστον εἶναί φημι, μὴ φῦναι, βροτῶ. Lact. iii. 304, 'Non nasci longe optimum, nec in hos scopulos incidere vitae: proximum autem, si natus sis, quam primum tanquam ex incendio effugere.' They also refer to Plato Theaet. p. 176. Val. Max. ii. 6. 12. Mela ii. 2. Solin. Polyhist. c. 10.

1226. ἐπεὶ φανῇ. 'After having appeared' (when once he has been born). Cf. 974, φανείς δούστηνος. The subjunctive with ἐπεὶ, as with εἰ, is properly used in speaking of general contingencies, and where no definite application is intended. Cf. on Oed. R. 198. So Ant. 1025, ἐπεὶ (ἐπὴν Br.) δ' ἀμάρτη ('should he at any time err'). Oed. R. 874, ὕβρις, εἰ (ἦν T. Br.) πολλῶν ὑπερπλησθῇ &c. 198. Plato Legg. xii. 958 D, εἴτε τις ἄρρην εἴτε τις θήλυς ᾗ. Bekk. Anecd. p. 129. 11. Matth. § 521, n. 1. Herm. ad Vig. p. 929. Brunck too hastily, especially in a choral piece, corrects ἐπὴν φανῇ. Elmsley considers the Attic form would be, not ἐπὴν, but ἐπ'άν: but the analogy of ἦν (ἐάν, εἰ ἂν) favours ἐπὴν. However the tragedians do not appear to use either.

1227. βῆναι κείμεν (κἀκείμεν B. V.). ὅθεν περ — vulg. Elmsley considers κείμεν put for κείμε by a kind of attraction similar to that in 1150, λόγος δ' ὅς ἐμπέπτωκεν —. He adds, ἐκείθεν and ἐκεῖσε

no more differ in signification, than do different cases of nouns, which are ordinarily interchanged by attraction. This change, however, I imagine, is confined to relatives, not to the preceding nouns to which those relatives refer. Hermann calls this "usitatissima attractio," referring for similar examples to Viger. p. 941. Linwood also says: "Attractione usitata pro κείσε ὅθεν." Schneid. likewise considers κείμεν put for κείσε by assimilation to ὅθεν, comparing Plat. Crit. 45 B, πολλοῦ καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε. But this example is not to the point, and is probably not free from error. Apitz (ad Trach. 683) tries to defend κείμεν by Hom. Od. v. 30, σχεδόν δέ οἱ ἦλθεν Ἀθήνη, | οὐρανόνθεν καταβάσα. Notwithstanding Hermann's assertion that this is 'usitatissima attractio,' and the respectability of the authorities just mentioned, I must beg permission to express my doubt whether even a single genuine instance of such an attraction can be found. The shade of Sophocles would blush, methinks, if blush shades can, at such language being attributed to him. What Englishman would say, 'I go thence, whence, &c.?' Vauv. proposes: βῆναι ἐκεῖσ' ὅθεν περ ἥκει. But this the metre will not allow of. Dobree conjectures: κείσ' ὅθεν ἂν περ ἥκει, comparing Menand. Stob. cxvii. ἀπῆλθεν ὅθεν ἦλθεν ταχύ. Eur. Herc. 1247, θανὼν, ὅθεν περ ἦλθον, εἴμι γῆς ὕπο. Alexis Athen. p. 124 B. Add Epicharm. Fr. 126, ἀπῆνθεν ὅθεν ἦνθεν πάλιν, | γὰ μὲν εἰς γᾶν, πνεῦμ' ἄνω. Qu. βῆναι κείσ' αὐ (or κείνον, or φροῦδον, or ὕνευθεν) ὅθεν περ ἥκει. Or κείσε (or κείσ' αὐ) βῆναι —. Or βῆναι κείσ' ὁπόθεν περ ἥκει.

1228. πολὺν δεύτερον. 'By far the next best.' Connect ὡς τάχιστα with βῆναι.

1229. εὔτ' ἂν. I. q. ὅταν (ὅτε ἂν). Cf. El. 627. Tr. 287. τὸ νέον.

Schol: ἡ νεότης. 'Youth.' So τὸ νεάζον Tr. 144. παρῇ. παρείς Hart.

1230. κούφας ἀφρ. Ant. 617, κουφονόων ἐρώτων.



τίς πλάγχθη πολύμοχθος" ἔξω ; τίς οὐ καμάτων ἐνι ;  
 φόνοι, στάσεις, ἔρις, μάχαι  
 καὶ φθόγος· τό τε κατάμεμπτον ἐπιλέλογχε 1235  
 πύματον ἀκρατὲς ἀπροσόμιλον  
 γῆρας ἄφιλον, ἵνα πρόπαντα  
 κακὰ κακῶν" ξυνοικεῖ.

1231. τίς πλάγχθη (τοῦ add. V.), πολύμοχθος ἔξω; vulg. Schol: Τίς πλάγχθη: τοῦτο ἰδίως ἐξήνεγκε. βούλεται δέ τι τὸ τοιοῦτο σημαίνειν· τίς ἂν πλαγχθεῖη τῶν πολλῶν μόχθων; — Τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπλανήθη; Very ἰδίως indeed! "Nemo unquam ex hoc versu sensum eliciet," justly observes Vauvilliers, who himself proposes, τίς πλάνη πολύμοχθος ἔξω; Bothe gives: τίς πλαγκτὴρ πολύμοχθος —; Dobree is of opinion that in the place of πλάγχθη some substantive should be restored; and he proposes πάθη. Dind. considers the sense to be, τίς πλάγχθη ἔξω πολλῶν μόχθων; but acknowledges the singularity of the mode of expression, which is also remarked upon by the Schol. Schneid. explains thus: τίς πολύμοχθος (κάματος) πλάγχθη ἔξω (τοῦ νέου), τίς καμάτων οὐκ ἐνι (αὐτῷ); Or for πολύμοχθος he conjectures ποτὲ μόχθος. Hart: ὡς εὐτ' ἂν — τις πλαγχθῇ &c. Bergk ventures to give "certa conjectura" ταῖς (i. e. αἰς) for τις. Doed. illustrates from Pind. p. iv. 510, φαντὶ δ' ἔμμεν τοῦτ' ἀνιάρτατον, καλὰ γιγνώσκοντ' ἀνάγκη ἐκτὸς ἔχειν πόδα. The common reading is undoubtedly corrupt. I would correct, τίς μόχθος πολύπλαγκτος ἔξω; So Eur. Hel. 1335, πολυπλανήτων — πόνων; Aj. 1185, πολυπλάγκτων ἐτέων. Ant. 615, ἅ — πολυπλάγκτος ἐλπίς. The copyists perhaps blundered, as they often do in this way, writing πλαγκτὸς πολύμοχθος for μόχθος πολύπλαγκτος, and then a further change of πλαγκτὸς into πλαγχθῇ took place. Or τίς φεύγει (or some similar verb) πολύμοχθος εἶναι; Or (with Vauv.) τίς πλάνη πολύμοχθος ἔξω; Cf. 165, ὦ πολύμοχθ' ἀλᾶτα. Musgrave conjectures τίς πλίχθη (πλιχθῇ?) —, explaining ἔξω (τῶν ἀφροσυνάν), coll. Eur. Bacch. 853, ἔξω τοῦ φρονεῖν. Plutarch. ii. 460, τοῦ πάθους ἔξωθεν ὄντα &c.

1232. τίς οὐ καμάτων ἐνι; Doed. compares Eur. Tro. 544, τίς οὐκ ἔβα νεανίδων, τίς οὐ γεραίς ἐκ δόμων; Arist. Pl. 786, ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος | περιεστεφάνωσεν —; Cf. on Oed. R. 1526. φόνοι — φθόνος. φθόνος —

φόνοι Fachse Syll. p. 332. Perhaps στάσεις, φόνοι, ἐριδες, μάχαι &c. Reisig compares Cic. de Fin. i. 44, 'Ex cupiditatibus odia, dissidia, discordiae, seditiones, bella nascuntur.'

1234. κατάμεμπτον. 'Detested, abhorred.' Cf. 1695. It might perhaps mean 'discontented' actively as μεμπτὸς Tr. 446. ἐπιλέλογχε. 'Supervenes, falls to him afterwards.' Elmsley cites Pind. Ol. i. 84, ἀκέρδεια λέλογχε θαμινὰ κακαγόρως. Or we might perhaps explain ἐπιλέλογχε 'he afterwards gets for his lot' (old age). Eur. Iph. T. 914, τίνα πότμον εἴληχε βιότου; Tro. 281, μυσαρῷ — λέλογχα φωτὶ δουλεύειν. The Chorus, as Schn. observes, passes over the age of manhood, distinguishing only youth and old age, with Mimmermus Fr. v. 4, ἀλλ' ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἡβητιμήεσσα· τὸ δ' ἀργαλέον καὶ ἄμορφον | γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπεκρέματα | ἐχθρὸν ὁμῶς καὶ ἄτιμον.

1236. ἀκρατὲς. 'Powerless, imbecile, infirm.' Schol: ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἑαυτοῦ. In the same sense we find ἀκράτωρ (f. ἀκρατῆς) Phil. 486. Our poet playfully (δριμέως, says Eust. ad Il. κ'. p. 790) calls old age ἀκρατὲς, not in its usual sense of ἀκόλαστον, but in that of 'infirm, imbecile.' Elmsley notices the same equivocal in the Latin 'impotens.'

1237. ἵνα πρόπαντα —. Qu. ᾧ πρόπαντα — ξυνοικεῖ, 'with which are associated (lit. dwell with, 1134. 1259. Ph. 1168) all the direst of evils possible.' Unless we translate: 'where (ἵνα) are congregated all the direst of evils.' Oed. R. 57, ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. Cf. Fr. 500, πάντ' ἐμπέφυκε τῷ μακρῷ γῆρα κακά. πρόπαντα. 'Omnia omnino.' Stronger than the simple πάντα.

1238. κακὰ κακῶν. Diocles com. ap. Phot. p. 124, 17: πλυνεῖ τε τὰ κακὰ τῶν κακῶν ὑμᾶς. Incert. ap. Plutarch. Consol. ad Apoll. p. 115, τοιαύδε θνητοῖς κακὰ κακῶν ἀμφὶ τε κῆρας εἰλεῦνται: Cf. on Oed. R. 465, ἄρρητ' ἀρρήτων. Phil. 65, ἔσχατ' ἐσχάτων κακά. Eccles. i. 2, ματαιότης ματαιότητων, τὰ πάντα μα-

ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος'',  
 πάντοθεν βόρειος ὥς τις  
 ἄκτὰ κυματοπλήξ χειμερία κλονεῖται,  
 ὥς\* καὶ τόνδε κατὰκρας  
 δειναὶ κυματοαγεῖς  
 αἶται κλονέουσιν αἰεὶ ξυνοῦσαι,  
 αἱ μὲν ἀπ' ἀελίου δυσμᾶν,  
 αἱ δ' ἀνατέλλοντος'',  
 αἱ δ' ἀνὰ μέσσαν ἄκτῶν'',  
 αἱ δ' ἐννυχίαν\*'' ἀπὸ 'Ριπᾶν\*.

1240

1245

ταιότης. Perhaps κακῶς or κακῷ ('wretched').

1239. ἐν ᾧ. 'In which' old age. οὐκ ἐγὼ μόνος. I do not see any meaning in these words. Qu. ἐξευκται (or ἐγκειται) τάλας. After μόνος Benedict, perhaps rightly, places a full stop. Perhaps the poet, through the Chorus, speaks of his own experience as to the evils of a long life.

1240. πάντοθεν —. From Homer Il. ii. 394, ὥς ὅτε κύμα | ἄκτῇ ἐφ' ὕψηλῇ, ὅτε κινήσῃ νότος ἐλθὼν, | προβλῆτι σκοπέλω' τὸν δ' οὔποτε κύματα λείπει | παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἐνθα γένωνται. Cf. also Il. xiv. 394, οὔτε θαλάσσης κύμα τόσον βοᾷ ποτὶ χέρσον | ποντόθεν ὀρνύμενον προῖη βορέω ἀλεγεινῇ. From which passage and Ant. 590, where we find βυσσόθεν, Reisig proposes ποντόθεν for πάντοθεν. That this latter however is the true reading sufficiently appears from the context 1245—8, which lines form a comment upon πάντοθεν. After πάντοθεν Bergk places a comma. Similar passages occur in Ant. 586—92. Tr. 112—9. Compare also Il. i. 4. λ'. 305. ν'. 795. Virg. Aen. ii. 416. xi. 297. βόρειος — ἄκτά. 'A rugged shore facing and exposed to the north wind.' Ἀκτὴ means a projecting rugged shore, against which the waves break (ἄγνυται). Tr. 752, ἀκτὴ τις ἀμφίκλυστος — ἔστιν. Ant. 592, ἀντιπλήγες ἄκται. Hence probably Attica derived its name, as if ἀκτική (χώρα).

1241. κυματοπλήξ χειμερία. 'Lashed by the stormy waves.' κλονεῖται. 'Is agitated, beaten.' Tr. 146. Pind. P. xi. 85, χῶπόσαι ἐν θαλάσσῃ — ψάμαθοι κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται.

1242. ὥς the mss. Dind. ὥς Br. &c. Cf. on El. 1085. ὥς καὶ τόνδε —. We expected κλονεῖται, or something similar; but the sentence takes a different turn, as in 1574. κατὰκρας. Lat. 'fun-

ditus.' κατ' ἄκρας probably all the mss. Elmsl. Suidas explains the word by δι' ὕλου, παντελῶς. Cf. on Ant. 201. Eur. Hipp. 1366. Hom. Il. ο'. 557. Herod. vi. 18. In accordance with the metaphor, we may translate, 'rolling over his head' (with overwhelming force). Borrowed probably from Od. ε'. 313, ὥς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης ('a vertice') | δεινὸν ἐπεσσύμενον.

1243. κυματοαγεῖς. I. e. κυματοφαγεῖς, 'breaking like waves' over him.

1244. αἶται. αἶτε B. K. M. V. κλονέουσιν. κλονέουσιν Farn. κλονοῦσιν Elmsl. 'Harass, vex him.' Cf. on Tr. 146.

1246. ἀνατέλλοντος. By a poetic variation of construction for ἀπ' ἀνατολῶν. Qu. ἀπὸ τέλλοντος. El. 699, ἡλίου τέλλοντος.

1246—8. The marked and appropriate gradation of the rhythm in these lines, each swelling out as it were beyond the one immediately preceding, is noticed by Dind. and Schneid., who compare a similarly produced picturesque effect in Oed. R. 173—5.

1247. ἀνὰ μέσσαν ἄκτῶν. Lit: 'in the direction of the midday ray of the sun,' i. e. the south. Are we to supply ὄντος τοῦ ἡλίου from the preceding? For ἀνὰ by itself cannot imply motion from a place. Moreover the metre seems at fault, for at the end of the line we require apparently — —, instead of — —. Bergk. thinks Soph. may have written 'novo more' μέσσαν. Qu. αἱ δὲ μεσᾶν ἀπ' ἄκτῶν (or μέσας ἀπ' ἀκτίνος), or αἱ δ' ἄκτῶν ἀνὰ μέσσαν.

1248. αἱ δὲ νυχίαν B. V. and (supr. ων) T. Reis. Elmsl. Herm. Dind. Wund. Schn. &c. αἱ δὲ νυχίαν Farn. αἱ δὲ νυχίαν the rest. αἱ δ' ἐννυχίαν Hart. Bergk. (Schol: λέγει δὲ αὐτὰ ἐννύχια.) Qu. αἱ



AN. καὶ μὴν ὄδ' ἡμῶν, ὡς ἔοικεν, ὁ ξένος  
 ἀνδρῶν γε μούνος", ὦ πάτερ, δι' ὀμματος 1250  
 ἀστακτὶ λείβων δάκρυον" ὦδ' ὁδοιπορεῖ.

OI. τίς οὗτος ; AN. ὄνπερ καὶ πάλαι κατείχομεν

δ' αὖ νυχιάν. For the accentuation of νυχιάν v. Elmsl. ad Med. 1230, κυανεᾶν (al. κυανέων) — Συμπληγάδων. This question of accentuation is a doubtful one; but I am inclined to think Elmsley is right, there being a contraction in such genitives feminine of ἄων. νυχιάν.

'Dark, gloomy.' Gl. A: ἦτοι ἀρκτώων, ἡ τῶν κατὰ τὸ μεσονύκτιον. ἀνάλογα γὰρ ἄμφω. Schol. Apoll. Rh. iii. 846, νύκτα τὸν ἀφώτιστον τόπον φασί. Cf. 1559, ἐννυχίων ἄναξ, 'ruler of the dead.' Tr. 501, τὸν ἐννυχον 'Αἶδαν. Orithyia, according to Soph., was carried away by Boreas Νυκτὸς ἐπὶ πηγὰς, as Schn. remarks. Vauv. thinks the ancients may well have fixed the seat of Night in those regions, which the Sun was supposed never to visit. V. Hesych. with annot.

ρίπᾶν Burt. Heath. Br. Dind. Hart. 'ΡΙπᾶν Schol. Musgr. Vauv. Both. Reisig. Elmsl. Herm. Wund. Schn. Bgk. Schol: τὰ ἀπὸ τῶν ὕρων φησὶ τῶν προσαγορευομένων 'Ριπαίων. οὕτω δὲ καλοῦσι 'Ριπαῖα ὕρη. λέγει δὲ αὐτὰ ἐννύχια διὰ τὸ πρὸς τῇ δύσει κεῖσθαι. μέμνηται δὲ καὶ Ἀλκμαν λέγων οὕτως 'Ριπᾶς ('Ρίπας?) ὕρος ἔνθεον ὕλας, νυκτὸς μελαίνας στέρονον. καὶ ἐν 'Ηλιάσιν Αἰσχύλος 'Ριπαὶ μὲν δὴ πατρός. In confirmation of the assertion that the Rhiphaean mountains were sometimes called 'Ρίπαι, Musgrave refers to Arist. Meteor. i. 13, ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι 'Ρίπαι, &c. Eust. in Od. p. 843, ὕρος 'Ρίπαι. Lucan iii. 273 places among them the source of the Tanais. At the present day this chain is called the 'Ural' or 'Oural.' If you read 'ΡΙπᾶν, translate: 'from the gloomy Rhiphaean mountains' (regions of the north). Burton and Heath explain νύχιαι ρίπαλ of the twinkling of the stars at night, comparing El. 105, παμφεγγεῖς ἄστρων ριπᾶς. As the mid-day sun ('meridies') is used to denote the South, so they think the North may well be designated by the stars of night. Dind. explains ρίπαλ of blasts or breezes of wind. I prefer myself the reading 'ΡΙπᾶν.

1249—1446. "Oedipus, Antigone, Ismene, and Polynices are on the stage together all this time; but it is to be observed that Ismene is not only mute

during the presence of Polynices, but that in part of the play she does not speak a word from her entrance to the exit. The poet was at liberty to employ as many mutes as he thought proper." ELMSL. Quart. Rev. No. xiv. p. 449.

1249. Cf. 549, καὶ μὴν ἄναξ 38' ἡμῶν Αἰγέως γόνος — πάρα. "Antigone, in announcing her brother's approach, manages it as gently as possible. By way of preparation she calls him ὁ ξένος, adding ὡς ἔοικεν, forbearing to mention his name until she is expressly asked." SCHN.

1250. ἀνδρῶν γε μούνος. 'And that too alone without attendants.' A rather peculiar phrase, which offends Hermann. Hart: ἀνδρῶν δίχα μόνος. I should prefer ἀνδρῶν ἔρημος. This observation she makes, in order to quiet the apprehension he had expressed 1206 f., that Polynices might come with an armed force of attendants. ὄμματος. Brunck tacitly corrects ὀμμάτων. But the singular is also frequently used.

1251. ἀστακτί. 'Profusely, copiously.' Lit: 'not dropping.' Lat. 'largo imbree.' Suid: ἀστακτί· πολυδακρύτως. "Τὸν νεκρὸν παραπέμπων ἔκλαιεν ἀστακτί." Hesych: ἄστακτον· οὐ καταστάζον, ἀλλὰ ῥύδην. Plato Phaed. p. 117 C. ἀστακτὶ ἐχώρει τὰ δάκρυα. Philostr. Her. p. 714, ὅ τε Πρωτεσίλεις ἀστακτὶ δακρύει. With ἀστακτὶ compare ἀτιμωρητί, ἀσκαρδαμυκτὶ, ἀκονίτι, ἀνιδρωτί, ἀφοφητί, ἀπονητί, ἐγερτί &c. Below 1646 the final syllable of ἀστακτί, if the reading be correct, is lengthened. It is possible it may be common, according as it coincides with the arsis or thesis. But it is far more likely to be only short, as ἐγερτί Ant. 413. Otherwise one might easily correct here ἀστακτα λείβων δάκρυ. So Eur. Iph. T. 1242, ἀστακτῶν μάτηρ ὑδάτων. Homer's heroes too, as Schn. observes, weep like children, ὥστε κρήνη μελάνυδρος. λείβων δάκρυον. Cf. Ant. 527, δάκρυα λειβομένα. So Hom. Od. θ'. 86, ὑπ' ὀφρύσι δάκρυα λείβων. δάκρυον. Qu. δάκρυ. Ant. 527, φιλάδελφα κάτω δάκρυ· εἰβομένη. But El. 1231, ἔρπει δάκρυον ὀμμάτων ἄπο. Od. δ'. 154. θ'. 531.

1252. κατείχομεν γνώμῃ. 'We had, entertained in our thoughts,' supposed to be

γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἶμοι, τί δράσω ; πότερά τ' αἶμαυτοῦ κακὰ  
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρών 1255  
 πατρὸς γέροντος ; ὃν ξένης ἐπὶ χθονὸς  
 ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον  
 ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλῆς  
 γέρων γέροντι συγκατώκηκεν πίνος  
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260  
 κόμη δι' αὔρας ἀκτένιστος ᾄσσεται

the person. On καὶ πάλαι cf. Ant. 289. Phil. 966. 1218. Tr. 87.

1254 f. Imitated perhaps from Eur. Ph. 1330, οἶμοι, τί δράσω ; πότερ' ἐμαντὸν ἢ πόλιν | στένω δακρύσας &c.; where Valck. observes that one passage would appear to have been copied from the other, and adds that we should probably have more light on this subject, were the treatise *περὶ τῆς τοῦ Σοφοκλέους κλοπῆς* by Philostratus of Alexandria extant, mentioned by Euseb. Pr. Ev. v. p. 465 D. In fact it was natural enough that coeval and often rival poets, as well as writers in general, should now and then unconsciously and undesignedly hit upon one another's expressions and ideas. V. Clem. Alex. Strom. vi. p. 740, 12.

1258. σὺν τοιᾷδε, τῆς. σὺν τοιᾷδε γ', ἧς — is the needless conjecture of Toup Add. in Theocr. p. 394. The article is constantly used for the relative pronoun in Sophocles. δυσφιλῆς. 'Offensive, loathsome.' Aesch. Ag. 1641, ὁ δυσφιλῆς — λιμός.

1259. γέρων — πίνος. 'Old (in-grained) filth.' Cf. Fr. 862, σὺν γὰρ γέροντα (i. e. παλαιὰ) βουλευεῖς. Aesch. Ag. 760, γέρων λόγος. Cho. 312, τρι-γέρων μῦθος. Sept. 622, γέροντα — νοῦν. Eur. Med. 1186, σάρκας γεραίās. Ion. 1213, γραῖαν ὠλένην. Herc. 450, γραῖας ὕσων — πηγὰς. So γέροντα μῦθον and γέροντα πράγματα in Etym. M. Aj. 510, νέας τροφῆς. Eur. Med. 48, νέα — φροντίς. Herc. 15, νέφ βρα-χίονι. Agatho Athen. 445 C. νέος τρό-πος. Eur. Herc. 1095, νεανίαν θώρακα καὶ βραχίονα. Hel. 210, νεανίαν πόνον. 1562, νεανίαις ὤμοισι. Ion. 480, νεάνιδες ἥβαι. Ph. 798, νεάνιδος ἔρας. Arist. Lys. 1207, ὁ δ' ἄρτος — ἰδεῖν μάλα νεανίας. Eur. Hel. 171, λίβυν λωτόν. El. 1134,

πένητας ἐς δόμους. Hipp. 1096, παρθένον ψυχὴν. Ion. 273, παρθένους χεῖρας. (Contrariwise παρθενικὴ for παρθένος.) Or. 450, γέροντι — ποδί. 1163, δοῦλον — θά-νατον. Phoen. 1561, μαστὸν — ἰκέταν. Oed. R. 1070, πλουσίῳ χαίρειν γένει. Tr. 53, γνῶμαισι δούλαις. So 'senex' (Hor. Sat. i. 10. 67. ii. 1. 34). Cf. Valck. ad Phoen. p. 38. γέρων γέροντι. A similar parallelism occurs Fr. 653, γέρων γέροντα παιδαγωγῆσω σ' ἐγώ. συγκατώκηκεν. Cf. 1238, ἵνα πρόπαντα κακὰ κακῶν ξυνοικεῖ. Phil. 1168, ἀδὰς δ' ἔχειν μυρίον ἔχθος, ᾧ ξυνοικεῖ. For the use of the perfect Wunder refers to El. 1101, Αἴγισ-θον ἐνθ' ᾔκηκεν ἱστορῶ πάλαι. πίνος Scal. Reisk. Burt. Musgr. Br. &c. Lat. 'squalor.' Cf. 1597, ἔλυσε δυσπινεῖς στολάς. Aesch. Ag. 544, ἔμπεδον σίνος (read ἔμπεδος πίνος, by a transposition or interchange of the two outside letters) ἐσθημάτων. Eur. El. 303, ἄγγελλε — οἷοις ἐν πέπλοις αὐλίζομαι, | πίνῳ θ' ὕσφ βέβριθ'. Arist. Ach. 426, δυσπινῇ — πεπλώματα.

1260. πλευρὰν μαραίνων. Qu. πλευρ' ἐκμαραίνων (or ἀπομ.). ὀμματο-στερεῖ. 'Sightless.' So in Eur. Ph. 330, ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερεῆς (Oedipus). Ὄμματοστερεῆς is used in an active sense in Aesch. Eum. 933, as ἡλιοστερεῆς above 314. Βιοστερεῆς is passive 747.

1261. ᾄσσεται. 'Waves' or 'streams.' Lit: 'Is caused to flow' or stream. The passive of this verb, though frequently used in Epic poetry, is seldom found in Dramatic. "Hom. Il. iii. 368, ἠέχθη παλάμην. Oppian. Hal. iii. 426, ἐς μυχὸν ἠέχθησαν." Musgr. Cf. on 1500, ἡχεῖται κτήπος. The active ᾄσσειν occurs Aj. 40, &c.



ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ"  
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.  
 ἄγὼ πανώλης ὄψ' ἄγαν" ἐκμανθάνω  
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265  
 ταῖς σαῖσιν ἤκειν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ.  
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων  
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ σοὶ πρὸς†", πάτερ,  
 παρασταθήτω· τῶν γὰρ ἡμαρτημένων  
 ἄκη μὲν ἔστι, προσφορὰ" δ' οὐκ ἔστ' ἔτι. 1270

1262. ἀδελφὰ — τούτοισιν. Schol: κοινὰ — τούτοις. Bekk. Anecd. p. 341, 'Ἀδελφά: ὁμοία, παραπλήσια. 'Akin to.' Lat. 'germana.' Cf. Ant. 192, καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω. For the dative Wunder refers to Matth. § 386, 5. Perhaps for τούτοισιν the poet wrote τούτων αὐτῶν or τῶνδ' αὐτοῖς. φορεῖ. φέρει Ven. For ἔχει, as Elmsley observes: though the word sounds rather strange, when used with reference to food. Schneid. improbably explains: 'he gets' by begging. The passage is probably corrupt. Perhaps ἀδελφὰ — τοῖσδε συμφέρεῖ ('agree').

1263. θρεπτήρια. 'Nourishment, support, sustenance.' θρεπτήρια is here used as synonymous with τροφαῖς (341). Its usual signification is 'a reward for the trouble of nurture,' as in Hesiod. Op. 186, οὐδὲ μὲν οἷ γε | γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. See Valck. ad Phoen. 45. Homer has θρέπτρα Il. δ'. 478. ρ'. 302. Cf. 341, τᾶξω βίου τροφεῖα.

1264. ὄψ' ἄγαν. ὄψ' ἄγαν γ' B. T. Qu. ὄψε γοῦν, 'late though it be.' Aesch. Ag. 1427, γνώσει διδασχθεὶς ὄψε γοῦν τὸ σωφρονεῖν. Arist. Vesp. 217. Cf. Ant. 1270, ὄψε τὴν δίκην ἰδεῖν. Tr. 934, ὄψ' ἐκδιδασχθεὶς.

1265. κάκιστος — ἤκειν. 'That I am (lit. have come to be) the basest of men.' Cf. 1177 and on Oed. R. 1519. Dindorf gives this as the sense, μαρτυρῶ κάκιστά σοι ἀποδεδωκέναι θρεπτήρια. τροφαῖς ταῖς σαῖσιν. 'In respect of (in the matter of) your support,' or mode of living. Cf. 362. The plural τροφαῖς, as in 238. 338. 446. Compare El. 1060, τροφᾶς κηδομένους ἀφ' ὧν τε βλάστωσιν &c.

1266. 'Learn not from others what concerns me' (my short comings), I confess all myself. Cf. El. 1225, μηκέτ' ἄλλοθεν πύθῃ. τὰλλα (or τᾶλλα) the mss. Ald. τὰμὰ Reisk. Musgr. Reis.

Elmsl. Dind. Wund. Bgk. Dobr. and Porson Opusc. p. 217, who observes that the error arose from the similarity of ΔΔ and Μ. (So τᾶλλ' for τᾶμ' Ven. in Oed. R. 329.) τοῦτο Br. Pors. Adv. p. 168. ταῦτα Elmsl. ad Her. 669. Kunhardt. Hart: — ἤκειν ταῦτα μὴ 'ξ ἄλλων πάθῃ.

1267. ἀλλ' ἔστι γὰρ καὶ Ζηνὶ — καὶ πρὸς σοί. Perhaps ἀλλ' ἔστι γάρ τοι —. But καὶ is often thus repeated in contrasting two objects. Cf. on 53. The sense of the passage is, 'As there is mercy with Jove, so let there be also with thee.'

Ζηνὶ σύνθακος θρόνων. 'Assessor with Jove upon his throne.' So 1382, Δίκη ξύνεδρος Ζηνὸς —. Arist. Av. 1753, καὶ πάρεδρον Βασιλείαν ἔχει Διός.

1268. Αἰδῶς. 'Clemency, mercy, compassion.' Cf. 238. 247. Eur. Her. 461, πολλῆς γὰρ αἰδοῦς κατυχῆς τις ἂν τύχοι. Herc. 301. Alc. 986. Hom. Il. ω'. 44. Musgrave observes this use of the word is confined mostly to the poets. πᾶσι om. B. M. V. καὶ πρὸς σοῦ K. and (supr. σοί) T. καὶ πρὸς σοῦ (sic) B. V. καὶ πρὸς σοί the rest, and vulg. Qu. καὶ σοὶ πρὸς —. Or καὶ σοὶ νῦν —. Or καὶ σοὶ γ', ὦ πάτερ. Or παρὰ σοὶ γ' —. (Phil. 1056, πάρεστι — παρ' ἡμῖν.) Πρὸς seems to be used here adverbially, as often elsewhere.

1269. τῶν γὰρ ἡμαρτ. 'For of the faults that have been committed' &c. By whom? By Polynices, or by Oedipus? By the latter, I think. Cf. 439. Polynices' argument is that matters have reached their worst, but that they may by compliance with his proposal be bettered. For though, he says, your misfortunes may be so great that they cannot be added to, still there may be remedies to assuage and heal them. He thus also disavows any intention of inflicting any fresh injuries.

1270. ἄκη μὲν ἔστι. By your returning

τί σιγᾶς ;

φώνησον, ὦ πάτερ, τι μή μ' ἀποστραφῆς.

οὐδ' ἀνταμείβει μ' οὐδέν ; ἀλλ' ἀτιμάσας

πέμψεις ἀναυδος, οὐδ' ἂ μηνίεις φράσας ;

ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275

πειράσας, ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς

τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,

ὥς μή μ' ἄτιμον, τοῦθ' θεοῦ γε προστάτην,

to your home and native land. Cf. 1342. Aesch. Pers. 623, εἰ γάρ τι κακῶν ἄκος οἶδε πλέον. Eum. 615, ἔστι τοῦδ' ἄκος. Eur. Hipp. 600, τῶν νῦν παρόντων πημάτων ἄκος μόνον. Alc. 136, οὐδ' ἔστι κακῶν ἄκος οὐδέν. Aj. 363, κακὸν κακῷ διδοὺς ἄκος.

προσφορά δ' —. 'But addition to them there cannot be.' By which assurance he endeavours to reconcile his father to the plan he proposes, and at the same time to allay any apprehension on his part lest fresh troubles may be in store for him from his son. Heath explains προσφορά by βοήθειαν προσφέρειν ὥστε μηκέθ' ἡμαρτημένα εἶναι. I. e. 'there is no help for it.' Brunck: 'exprobratio.' Musgrave explains the passage: 'Remedia quidem adsunt, sed ea admoveere non licet.' Schol: ἐπανάληψις. ἀντὶ τοῦ ἀνακαλέσασθαι αὐτὰ καὶ ἀναλῦσαι (ἀναλαβέσθαι οὐκ ἔστι Tricl.). Who perhaps read: ἄκη μὲν ἐστίν, ἀναφορά δ' (or ἔστ', ἐπαναφορά δ') οὐκ ἔστ' ἔτι. And so read Vauv. Hart. ἀναφορά 'a recovery or repairing,' as in Plut. Phoc. 2. Cf. Phil. 1249, τὴν ἁμαρτίαν | αἰσχροὺς ἁμαρτῶν, ἀναλαβεῖν πειράσσομαι. Perhaps: ἄκη μὲν ἔστ', ἀποστροφή δ' οὐκ ἔστ' ἔτι. Cf. 1473, ἥκει — βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφή.

1271. τί σιγᾶς; Here we must suppose a pause to be made, as in the similar passage in Phil. 804 f. τί φῆς, παῖ; | τί φῆς; τί σιγᾶς;

1272. μή μ' ἀποστραφῆς. 'Turn not from me.' Cf. Arist. Pac. 683, ἀποστρέφεται τὸν δῆμον, ἀχθῆσθεῖς ὅτι —. Eur. Hel. 77, τί — μ' ἀπεστράφης; Philo p. 172, τοὺς ἰκέτας οὐκ ἀποστρέφεται. Paul Ep. Tim. ii. 3. 5, τούτους ἀποτρέπου.

1273. οὐδ'. οὐκ Hart. ἀτιμάσας. 'Without deigning to hear me.' Cf. 49. 1273. Oed. R. 788. Ant. 22.

1274. ἂ μηνίεις. 'Wherefore (δὲ ἂ) thou art wroth.' Cf. 1291. So in Eur. Phoen. 263, ὃ καὶ δέδοικα μή με — οὐκ ἐκφρῶ. Or we may explain thus, φράσας

ταῦτα ὧν μηνίεις (ἂ by attr. with ταῦτα). Cf. on Ant. 546.

1275. σπέρματ'. σπέρμα γ' B. V. Qu. ὦ σπέρμα τῶνδ' ἀνδρὸς τοῦδ'. But cf. 600, ἀπηλάθην | πρὸς τῶν ἐμῶν σπερμάτων. ἀνδρὸς τοῦδ'. I. e. of me. Cf. 1428. 1618. Tr. 305. Eur. El. 43. Alc. 343. 706. 735. 1094. 1104. Aesch. Ag. 47. τοῦδ', ἐμαὶ δ'. Instead of — ἐμοῦ δ'. Cf. on Aj. 1174. Arist. Ran. 964. ἐμαὶ δ'. ἐμαὶ τ' would here be wrong. Cf. 322, παῖδα σὴν, ἐμὴν δ' ὄραν | ὕμαιμον. Tr. 741, τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω | πατέρα. Eur. Andr. 25, πλαθεῖς Ἀχιλλέως παιδί, δεσπότη δ' ἐμῷ. Med. 940, πατρὸς νέαν γυναῖκα, δεσποτὶν δ' (τ' the mss.) ἐμῇ. Where Elmsley has collected numerous examples. In the former clause μὲν is sometimes expressed; but more generally, as in the above instances, is understood. Cf. on Tr. 406.

1276. ἀλλ' ὑμεῖς γε. 'At least ye.' Cf. 1405, and on Phil. 1041.

1277. δυσπρόσοιστον (δυσπρόσιτον B. T. V.). 'Unapproachable.' Schol: τὸ δυσπροσπéλαστον. Aesch. Pers. 91, ἀπρόσοιστος γὰρ ὁ Περσῶν στρατός. Eur. Med. 274, εὐπρόσοιστος. Iph. A. 287, ναυβάταις ἀπρόσφοροι (Echinades). ἀπροσήγορον. Tr. 1093, λέοντ', ἄπλατον θρέμμα κἀπροσήγορον. The epithets, which strictly speaking belong to πατρὸς, are by poetic license transferred to στόμα. Cf. 794.

1278. ὥς μή μ' (μήτ' Ald.) — ἀφῆ με. On the repetition of the pronoun Reisig compares Arist. Eq. 781, σὲ γὰρ, ὡς Μῆδοισι διεξιφίσω — οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Xen. Oecon. x. 4, οὐ γὰρ ἂν ἐγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαι σε ἐκ τῆς ψυχῆς. But I suspect we should read ὥς μή ἀπότιμον, which the copyists would write ὥς μ' ἀπότιμον, whence (from ὥς μή and ὥς μ' combined) the corruption ὥς μή μ' ἄτιμον, for the sake of the metre, would be ob-



οὕτως ἀφῇ με'' μηδὲν ἀντειπὼν ἔπος.

ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὢν χρεία πάρειν 1280

τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,  
ἢ δυσχεράναντ', ἢ τι καὶ κνίσαντάτ' πως\*  
παρέσχε φωνήν τοῖς ἀφωνήτοις τινά.

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ'' σύ μοι 1285

πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος  
ἄρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν  
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ  
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ ξὺν ἐξόδῳ.  
καὶ ταῦτ'' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι  
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290  
ἂ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.

vious. For ἀπότιμος cf. Oed. R. 215. Similarly ἄξενος and ἀπόξενος. Cf. on next v. ἄτιμον. Cf. 49. 1273.

τοῦ θεοῦ —. I would read, τὸν θεοῦ γε προστάτην, 'who am the suppliant of a god.' Cf. on 1389. Τὸν is far more required than τοῦ, and that the copyists should change τὸν θεοῦ into τοῦ θεοῦ is what was to be expected. Cf. 44, ἀλλ' ἴλεψ' ἔμ' ἐκ τῆς δεξαλάτο. προ-

στάτην. Qu. προσστάτην. Cf. 1171, and on El. 1378. Hart: πρόστροπον. Supply ὄντα. Cf. 83, ὡς ἐμοὶ μόνης πέλας (οὐσης).

1279. οὕτω σμ' ἀφῇ γε L. οὕτως μ' ἀφῇκε R. οὕτως ἀφῇ γε Turn. Br. οὕτως μ' ἀφῇ (or ἀφῇ) γε the rest with Ald. vulg. (So ἀφῷσι Arist. Lys. 157.) οὕτως ἀφῇ με Dind. Wund. Schn. Bgk. οὕτως ἀφῇ Elmsl. Hart. Qu. οὕτως ἀφῇται, 'thus dismiss me from his presence.' (Cf. ἐκπεμψαι 1347.) Or οὕτως ἀπαθῇ. But cf. on 1278.

1280. ὢν χρεία. 'Through desire of what things.'

1281 f. Cf. Herod. i. 85, ἄφωνος — ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνήν· εἶπε δὲ, ὦνθρωπε, μὴ κτεῖνε Κροῖσον.

1282. κατοικτίσαντα vulg. This can never possibly mean 'having excited pity,' Lat. 'misericordiam moventia,' as explained by Brunck and others. I would read κατακνίσαντα, 'having stung, nettled,' rather stronger than δυσχεράναντ', 'having annoyed.' We saw οἱ and ἄ interchanged already in 148, σμικρῶς (vulg. σμικροῖς). Cf. Oed. R. 786, ἐκνίξέ μ' αἰεὶ τοῦθ'. Eur. Med. 598, μηδ' ὀλβος (γένοιτό μοι), ὅστις τὴν ἐμὴν κνίξοι

φρένα. 555. 568. Iph. A. 330. Andr. 208. Herod. vii. 10, ὄρᾳς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ θεός, — τὰ δὲ σμικρὰ οὐδέν μιν κνίξει. vii. 12, Ξέρξης ἐκνίξε ἡ Ἀρταβάνου γνώμη. Pind. N. v. 32, τοῦ ὄργαν κνίξον λόγοι. P. xi. 23, νιν ἐκνισεν ὕρσαι χόλον. I. iv. 65, ἐκνίσ' ὕπιν. Or ἢ τι καὶ κνίσαντα ('or perhaps in some way having stung'). Or ἢ τι κινήσαντα (cf. 1276). The comma after πως I remove with Wund.

1283. τοῖς ἀφωνήτοις. 'To the silent,' i. q. τοῖς ἀφώνοις. So ἀναύδητος, ἀνάληγτος, ἀφθεγκτος, ἀδερκτος &c. Cf. on Oed. R. 969.

1284. καλῶς γάρ. γὰρ καλῶς γάρ L. καλῶς δ' R. Qu. καλῶς δὲ καὶ ἐξηγεῖ σύ μοι, or καλῶς γὰρ ὅν ἡγεῖ σύ μοι.

1286. ἔνθεν. 'Whence,' i. e. from whose altar. ἀνέστησεν (cf. 276) μολεῖν, 'raised up to come.' Cf. Phil. 60.

1288. λέξαι τ' ἀκοῦσαι τ'. Cf. 190. ἀσφαλεῖ. ἀσφαλῇ L. ἀσφαλῇ (supr. σ) V. ἀσφαλῇ others. ἀσφαλεῖ ξὺν ἐξόδῳ. 'With a safe pass or conduct.' Cf. 1165.

1289. ταῦτ'. Qu. ταῦτ'. This clause seems to answer to πρῶτον μὲν &c. 1285. βουλήσομαι. On this future cf. on Oed. R. 1048.

1291. ἂ δ' ἦλθον. 'The reasons of my coming.' Schol: δι' ἃ ἦλθον. Cf. 1274, ἂ μηνίεις. Oed. R. 1005, τοῦτ' ἀφικόμεν, ὅπως &c. Trach. 133. Eur. Hec. 13, ὁ καὶ με γῆς | ὑπεξέπεμψεν. Arist. Pl. 966, ὅ τι — ἐλήλυθας. Eur. Hec. 971, τί χρημ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; ἤδη. ὧδε B. T. V. σοι. σοὶ Bergk.

γῆς ἐκ πατρώας ἐξελέλαμαι φυγὰς,  
 τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις  
 γονῇ πεφυκῶς ἡξίουں γεραιτέρα.  
 ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος,  
 γῆς ἐξέωσεν'', οὔτε νικήσας λόγῳ,  
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,  
 πόλιν δὲ πείσας''. ὧν ἐγὼ μάλιστα μὲν  
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω,  
 ἔπειτα καὶ πὸ μάντεων ταύτῃ κλύω\*.  
 ἐπεὶ γὰρ ἦλθον'' Ἄργος ἐς τὸ Δωρικὸν,  
 λαβὼν Ἀδραστον πενθερὸν ξυνωμότας  
 ἔστησ' ἑμαυτῷ γῆς ὅσοιπερ Ἀπίας

1295

1300

1293. πανάρχοις. I. q. παντάρχοις (1085). So πανόπτης and παντόπτης, πανούργος and πανουργός. ἐνθακεῖν θρόνοις. El. 267, θρόνοις — ἐνθακοῦντα τοῖσιν πατρώοις. Phil. 18, ἐνθάκησιν.

1294. γονῇ πεφυκῶς — γεραιτέρα. I. e. γονῇ (or φύσει) γεραιτερος ὧν. Hom. Il. xxi. 439, σὺ γὰρ γενεῇσι νεώτερος. Musgrave reads γονῇ — γεραιτέρα, coll. Hesych: γονάς. τέκνα. Cf. 374—6.

1295. ἀνθ' ὧν μ' — ἐξέωσεν. Perh. ἀνθ' ὧν — ἐξέωσέ μ'.

1297. εἰς ἔλεγχον — μολῶν. Cf. 834, τάχ' ἐς βάσανον εἰ χερῶν. Phil. 98, εἰς ἔλεγχον ἐξιών. Fr. 92. Ἐλεγχος, it may be well to observe, is supposed to be derived from ἐλεῖν ἔγχος, because most matters of dispute were decided by an appeal to arms. Eust. ad Il. δ'. 467. 44. Compare Aj. 814, τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται. χειρός. χειρῶν R. οὐδ' Herm. Dind. οὔτ' the mss. Reisig reads χειρὸς αὐτουργοῦ, coll. Ant. 52, αὐτουργῷ χερί. El. 1019. Eur. Or. 1038, αὐτόχειρι — τρόπῳ. ἔργου. ἔργων B. T. V. ἔργον R.

1298. πόλιν δὲ πείσας. Qu. πόλεως δ' ἀπώσας, or πόλεως δ' ἀπελάσας.

1299. τὴν σὴν Ἐρινύν. Cf. 1434, τῶν τε τοῦδ' Ἐρινύων. 788, ἀλάστωρ οὐμός. Ἐρινύν Elmsl. ἐρινύν L. ἐρινύν or ἐρινύν the rest.

1300. ἔπειτα. συνείς τε Hart. μάντεων. Of whom Amphiaraus, the famous soothsayer, no doubt was uppermost in his thoughts: hence he is enumerated first among the seven leaders 1313. ταύτῃ. 'So, thus.' ταύτῃ (supr. ην) T. κλύω B. K. L. T. V. Br. Kunh. κλύων A. M. R. Ald. Reis.

Elmsl. Herm. Dind. Wund. Schn. Hart. Schneid. understands κλύων (λέγω), the second member thus taking a different turn. Cf. Oed. R. 740—1. I prefer myself κλύω, as contrasting better with λέγω.

1301. ἐπεὶ γὰρ —. What does γὰρ explain here? Should we read ἐπεὶ δ' ἄρ' ἦλθον, or ἐπεὶ δ' ἀπῆλθον (or ἀνῆλθον), or ὅτε δὲ (δὴ) κατήλθον, or ὅτε δὴ δ' ἀνῆλθον, or ἐγὼ δ' ὅτ' ἦλθον? Ἄργος ἐς τὸ Δωρικόν. To distinguish it from Amphiloehian Argos. Or Ἄργος Δωρικόν is the Peloponnesian (Δωρίδα νῆσον 696). Thus designated, says Hermann, to distinguish the Peloponnesians from those, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον, | Μυρμιδόνες δὲ καλεῖντο καὶ Ἕλληνες καὶ Ἀχαιοί (Il. ii. 681).

1302. ξυνωμότας. 'Confederates.'

1303. γῆς — Ἀπίας. The Peloponnesian is thus styled also in Aeschylus Suppl. 260 f., who tells us that it received this appellation from a certain physician of the name of Apis. Cf. ibid. 117. 127. Musgrave refers us also to Pausan. p. 123. Tzetz. in Lycophr. 176. Clem. Alex. p. 383. Arrian. ap. Eust. ad Dionys. Perieg. 415. Strab. p. 371 D. The Sicyonians, according to Pausan. ii. 5. 5, maintained that the country was so called from Apis, one of its kings. Plutarch ii. 303 A, derives the name rather from the great supply of pears (ἀπίων) produced in the country. Cf. Buttm. Lexilog. T. i. 19, p. 67. In the Tragedians the first syllable is long, as if the word were related to ἥπιος (Dor. ἄπιος); as in Aesch. Suppl. 260, αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε &c. So also Theoc. xxv. 183, κατ' Ἀπιδα (of the country). But in Epic



πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,  
 ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον 1305  
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,  
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.  
 εἶεν τί δῆτα νῦν ἀφιγμένος κυρῶ ;  
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,  
 αὐτός τ' ἐμαντοῦ ξυμμάχων τε τῶν ἐμῶν, 1310  
 οἱ νῦν ξὺν ἐπτά τάξεσι ξὺν ἐπτά τε  
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πᾶν  
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν

poetry it is short, signifying 'distant' (from ἀπὸ, as ἄντιος from ἀντί). So in Il. α'. 270, τηλόθεν ἐξ ἀπῆς γαίης. γ'. 49. Od. η'. 25. π'. 18. Though some of the old grammarians understood this as the old name of the Peloponnese. V. Buttm. Lexil. § 24. Cf. on 1685 below.

1304. δόρει Dind. Wund. δορί the mss. Cf. on 620.

1305. τὸν ἐπτάλογχον — στόλον. 'The expedition led by seven spears' (captains), the λόγχη representing, it would seem, the ensign or standard or force of each separate commander, as in 1311, ξὺν ἐπτά τάξεσι (ἐπτά τ' ἀσπίσι?) ξὺν ἐπτά τε | λόγχαις. It is applied to a force in general in Eur. Ph. 445, δεῦρο μυρίαν ἄγων λόγχην (Polynices). For τὸν (?) qu. ποτ' or τάχ'. ἐς all the mss. εἰς Ald.

1306. πανδίκως. 'In a fair and honest manner.' Tr. 1247. Aesch. Sept. 670. Cho. 681. Eum. 804. Cf. Tr. 611. Perhaps παντελῶς, 'entirely, utterly.' Vauv. reads: ἢ θάνοιμ', ἢ πανδίκως | τοὺς τοιάδ' ἐκπρ. [qu. τοὺς ταῦτά μ' ἐκπρ., or ὑβρίσαντας, or ἀδικήσαντας].

1307. τοὺς τὰδ' ἐκπράξαντας. 'The authors of these things,' i. e. Eteocles. Eur. Alc. 299, ταῦτα θεῶν τις ἐξέπραξε. Perhaps we should read τοὺς τὰδε πράξαντας. Cf. on 739. El. 995.

1308—12. Schneid. suspects that these lines may be an interpolation made by the actors.

1308. εἶεν. 'Well!' This word marks the transition from one remark to another. Cf. 476. El. 534. Phil. 1308. Aj. 101. Reisig cites Arist. Nub. 176, εἶεν τί οὖν πρὸς τᾶλφίτ' ἐπαλαμῆσατο; Dem. Or. Phil. i. p. 46, εἶεν τί πρὸς τούτοις ἔτι; Eur. Suppl. 1094, εἶεν τί δὴ χρὴ τὸν ταλαίπωρόν με δρᾶν;

1309. σοί. Qu. σοῦ. Cf. 558.

ὦ πάτερ om. V. λιτὰς ἔχων. Qu. λιτὰς φέρων, or πέμπων λιτὰς (Phil. 495, ἱκεσίους πέμπων λιτὰς). But cf. 558, πόλεως — προστροπὴν ἐμοῦ τ' ἔχων. 1310. τ' Reisk. Sch. Elmsl. Dind. &c. γ' the mss. Cf. on 821.

1311. σὺν ἐπτά τάξεσιν, σὺν L. For ἐπτά τάξεσιν Bergk ingeniously conjectures ἐπτά τ' ἀσπίσι, since ἀσπίδες and λόγχει are usually and indeed naturally mentioned together. Cf. 1524 f. Fr. 374, Ἄρης ὁ ληστὴς σὺν δόρει σὺν ἀσπίδι. Eur. Ph. 78, πολλὰν ἀθροίσας ἀσπίδ' Ἀργείων.

1312. ἐπτά τε λόγχαις. Cf. on 1305, τὸν ἐπτάλογχον — στόλον. The Schol. explains λόγχη as put for σύστημα, 'a company,' as we find ἵππος used for a body of horse. Compare the use of ἀσπίδες for ἀσπιδηφόροι 1524.

1313—25. In the following description of the seven captains of the Argive force our poet agrees with Aeschylus in his Sept. c. Thebas. Euripides in his Phoenissae (100—200) enumerates them thus, Hippomedon, Tydeus, Parthenopaeus, Polynices, Adrastus, Amphiarus, Capaneus. The same poet in his Supplices (858 f.) gives them thus, Capaneus, Eteocles, Hippomedon, Parthenopaeus, Tydeus, Polynices, Adrastus (the only survivor). The enumeration of them given in the Phoenissae is followed by Diodorus Sic. iv. 64 f. and Apollodor. iii. 6; that given by Aeschylus and Sophocles was sanctioned by the Argives themselves, according to Pausan. ii. 20. 4. V. Reisig ad h. l.

1313. δορυσσοῦς Reisig. Dind. &c. δορύσσους vulg. 'Brandishing the spear, impetuous with the spear.' Hesych: Δορυσσόν: ἀνδρεῖον δόρυ ὁρμᾶν: ἢ δόρατι φοβοῦντα καὶ σοβοῦντα. Aesch. Suppl. 190, ὄχλον δ' ὑπασιτιστῆρα καὶ δορυσσόν

δόρει κρατύνων'', πρῶτα δ' οἰωνῶν ὁδοῖς·

ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος

1315

Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·

τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ

Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ''

Καπανεὺς τὸ Θήβης ἄστρ' ἀγνώσειν πυρὶ·

ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,

1320

ἐπώνυμος τῆς πρόσθεν ἀδμήτης'' χρόνῳ

| λεύσσω. 985, ἐμοῦ δ' ὁπαδὸν τούσδε καὶ δορυσσοῦς | ἔταξαν &c. Sept. 125, δορυσσοῖς σάγαῖς. (Where v. Blomf.) Hom. Od. α'. 244, λαοσσόν Ἀμφιάρῳ. Pind. I. iv. 35, ἵπποσόας Ἰόλαος. P. ii. 65. Ol. iii. 27, ἵπποσά (Schol. ἢ τοὺς ἵππους σοβοῦσα — ἢ ἱππική). Compare the epithets δορυφόρος, δορυξός, δορύκρανος. Also ἰόκωρος, ἐγχεσίμωρος. τὰ πρῶτα —. Neue compares Aj. 1300, στρατοῦ τὰ πρῶτ' ἀριστεύσας. 435, τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ. The meaning is: 'first in the art of war, and also of divination.' Qu. ὁ πρῶτα μὲν —. Compare what Pindar says of Amphiarus Ol. vi. 17, ἀμφοτέρων μάντις τ' ἀγαθὸς καὶ δορυρὶ μάρνασθαι. Nem. x. 9, μάντις Οἰκλείδας, πολέμοιο νέφος.

1314. δορὶ the mss. δόρει Reis. Herm. &c. ἐν δορὶ Br. Cf. on 1386. πρῶτα δ'. Supply τὰ from the preceding τὰ πρῶτα μὲν. Wunder refers to Seidler ad Eur. El. 429. I would rather correct δόρει κρατῶν, τὰ πρῶτα δ' —. οἰωνῶν ὁδοῖς. 'In the ways (habits, knowledge) of birds,' i. e. in soothsaying. A singular expression.

1316. Ἀργεῖος γεγώς. Added to distinguish him from Eteocles of Thebes, the son of Iphis (Eur. Suppl. 873. 1040. Paus. Phoc. R. 326). The anapaest in the 'third' foot is excusable from the word being a proper name. Cf. Phil. 793. For the same reason we find it in the 'second' foot in Eur. Iph. A. 416, ἦν Ἰφιγένειαν ὠνόμαζες ἐν δόμοις, in the 'fourth' Oed. R. 285, μάλιστα Φοῖβῳ Τειρεσίαν, παρ' οὗ τις ἂν &c., in the 'fifth' in Ant. 11, ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων. In the 'first' foot it of course needs no excuse, as in Eur. Or. 614, Μενέλαε, σοὶ δὲ τὰδε λέγω &c. Aj. 1091.

1318. κατασκαφῇ — πυρὶ. 'That he will burn the city to the ground, with an utter destruction.' Lat. 'funditus.' Cf. Aesch. Cho. 50. For κατασκαφῇ we

should probably read κατασκαφῆς (sub. ὥστε εἶναι). Cf. Ant. 891. Also Phil. 998, Τροίαν — κατασκάψαι βίαν. Or κατασκαφέν. Cf. Aesch. Sept. 46, ὥρκα μόττησαν ἢ πόλει κατασκαφῆς | θέντες λαπάξιν ἄστρ' Ἀδμεῖων βίαν &c. For the double dative Schn. compares Aesch. Pers. 820, θίνες δὲ νεκρῶν καὶ τριτοσπόρῳ γονῇ | ἄφωνα σημαίνουσιν ὁμ-μασιν βροτῶν.

1319. πυρὶ. τάχα A. R. Ald. Qu. βίαν. Cf. Phil. 998. Aesch. Sept. 47. But Eur. Hel. 196, Ἰλίου κατασκαφὰν πυρὶ μέλουνσαν δαΐφ.

1320. Παρθ. The Schol. remarks that the Parthenopaeus in question, according to the opinion of some, was not the son of Atalante, but the son of Talaus, otherwise called Calaus.

1321. ἐπώνυμος. Schol.: παρὰ τὸ παρθένος οὕτω κληθεῖς. 'So called after her who was formerly a virgin, having at length (χρόνῳ) been born of her as her mother.' Such appears to be the literal, though not very elegant, rendering of this passage. By the words χρόνῳ — λοχουθεῖς appears to be intimated the fact of Atalante's lengthened period of virginity. Parthenopaeus is described by Aeschylus Sept. 533, as μητρὸς ἐξ ὀρεσκόου | βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνῆρ. — ὦμὸν, οὗτι παρθένων ἐπώνυμον, | φρόνημα, γοργὸν δ' ὅμῳ. ἔχων. Eur. Ph. 1122, ὁ τὰς κυναγοῦ Παρθενοπαῖος ἔκγονος. Of Atalante Theognis writes 1287, ὥς ποτέ φασιν | Ἰασίου κούρην Παρθένιον κατ' ὄρος | ὠραίην περ ἐοῦσαν ἀναινομένην γάμον ἀνδρῶν | φεύγειν· ζωσαμένη δ' ἔργ' ἀτέλεστα τέλει | πατρὸς νοσφισθεῖσα δόμων ξανθῇ Ἀταλάντῃ· | ὥχετο δ' ὕψηλὰς ἐς κορυφὰς ὄρεων, | φεύγουσ' ἱμερόεντα γάμον, χρυσῆς Ἀφροδίτης | δῶρα· τέλος δ' ἔγνω καὶ μάλ' ἀναινομένην. ἀδμήτης. So El. 1239, τὰν Ἀρτεμιν, τὰν αἰὲν ἀδμήταν. The other form ἀδμῆς occurs Oed. C. 1056, τὰς διστόλους ἀδμήτας ἀδελφεάς. Ant. 353, ἀδμήτα ταυ-



μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·  
 ἐγὼ δὲ σὸς, κεῖ μὴ σὸς, ἀλλὰ τοῦ κακοῦ  
 πότμου φυτευθεῖς, σὸς γέ τοι' καλούμενος,  
 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325  
 οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς'', πάτερ,  
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι  
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ  
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,  
 ὃς μ' ἐξέωσε κάπεσύλησεν πάτρας. 1330  
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,

ρον. Perhaps here too we should read ἀδμήτος. χρόνῳ. This seems corrupt. Perhaps κόρης.

1322. μητρὸς λοχευθεῖς. So 1323, τοῦ κακοῦ | πότμου φυτευθεῖς. Phil. 3. Musgrave explains πιστὸς to mean 'undoubted, genuine.' Elmsley, 'quia matri similis.' "Omnis Parthenopaei virtus," says Kunhardt, "hoc uno continetur, quod vera est ac genuina Atalantae proles." If the poet had meant to extol his 'trustiness,' he thinks ὁ πιστὸς would have been put. I think there is some latent error in these two verses.

1323. ἐγὼ δὲ σὸς. ἐγὼ δ' ὁ σὸς Br. Ant. 635, πάτερ, σὸς εἰμι. τοῦ κακοῦ πότμου φυτ. Similarly Oedipus styles himself a παῖς Τύχης Oed. R. 1080. Musgrave compares Eur. Tro. 769.

1324. πότμου φυτευθεῖς. Cf. on Phil. 3. σὸς γέ τοι. Rather σὸς γε μὴν.

1326. οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς. 'Who (now we) by these thy children and by thy own life.' V. Herm. ad Viger. p. 855. Matth. § 572. Compare the verb ἀντιάζειν 'to supplicate.' Qu. οἳ πρὸς σε παίδων —, as in 1353. He now at length introduces the λῖται mentioned 1309. παίδων τῶνδε. Perhaps παίδων ταινδε. καὶ ψυχῆς.

This cannot be correct, either in the sense of 'thy life,' or of 'my life,' for the addition of some pronoun would be necessary. Perhaps therefore we should correct, τῆς ψυχῆς, or σὼν ψυχῆς, or καὶ σαυτοῦ, or πάτρας, or κάμαντοῦ, or φιλιτάτων, or καὶ σαυτοῦ, πάτερ, or καὶ σαυτοῦ γε (or κάμαντοῦ γε) πρὸς, or καὶ ψυχῆς, πάτερ, ἱκετεύομεν σῆς πάντες (the isolated position of σῆς would favour the corruption ξύμπαντες).

1328. μῆνιν —. 'To relax your heavy anger against me' &c. The dative seems

to depend upon μῆνιν. So Eur. Iph. A. 1609, πόσει πάρες χόλον. Hipp. 1440, λύω δὲ νεῖκος πατρί. But this sense of εἰκαθεῖν τι is singular. For the genitive of the thing would be required, if εἰκαθεῖν meant here the same as ἀνείναι or χαλάσαι, 'remittere.' It will be better therefore, I think, to translate thus: 'to grant to me as a favour thy heavy anger,' i.e. the withdrawal of thy heavy anger. So Phil. 465, δπηνίκε' ἂν θεὸς | πλοῦν ἡμῖν εἰκε. Cf. Ant. 718, ἀλλ' εἴκε θυμοῦ (al. θυμῷ), καὶ μετὰστασιν δίδου. Where we should expect θυμὸν to be the right reading, according to the analogy of the present passage. The words μῆνιν βαρεῖαν occur again Aj. 656. εἰκαθεῖν Elmsl. εἰκάθειν vulg.

1329. τῷδ' ἀνδρὶ. I.e. ἐμοί. Whence τοῦμοῦ. For this combination of two persons Schneid. refers to Aesch. Prom. 304, δέρκου τὸν Διὸς φίλον — οἴαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι. Theocr. Ep. viii. So also below 649, θάρσει τὸ τοῦδ' ἄνδρός· οὐ σε μὴ προδῶ.

1330. ὅς μ' ἐξέωσε — πάτρας. The genitive πάτρας belongs strictly to ἐξέωσε, being only loosely connected with ἀπεσύλησεν. Cf. on Ant. 537, καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας. El. 1005. For the usual construction is ἀποσυλᾶν τινά τι. Though perhaps ἀποσυλᾶν, like ἀποστερεῖν &c. may govern both cases. Aesch. Pr. 171, ὑφ' ὅτου | σκῆπτρον τιμὰς τ' ἀποσυλᾶται. 761. Soph. Phil. 413. 1365. But Eur. Hel. 675, τίς γάρ σε δαίμων ἢ πότμος συλᾷ πάτρας (f. πάτραν); Elmsley properly removed the comma after ἐξέωσε.

1331. 'For if there is any assurance to be derived from oracles.' Perhaps ἐστιν ἐν χρηστηρίῳ (—ίω), ὅς ἐστι τῷ χρηστηρίῳ.

οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.  
 πρὸς νῦν σε κρηνῶν καὶ' θεῶν ὁμογνίων  
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ  
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σὺ  
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σὺ τε  
 κάγῳ, τὸν αὐτὸν δαίμον' ἐξειληχότες.  
 ὁ δ' ἐν δόμοις τύραννος, ὧτ' τάλας ἐγώ,  
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται  
 ὄν, εἰ σὺ τῇμῃ ξυμπαραστήσει φρενὶ",  
 βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ" διασκεδῶ.

1335

1340

1332. οἷς ἂν σὺ προσθῇ. 'To which side thou shouldst attach thyself.'

τοῖσδ'. Perhaps τῶνδ'. ἔφασκε. The oracle, or the god that gave it.

κράτος. κρατεῖ T. Farn. κράτη marg. Turn. 'The victory.' Perhaps κρατεῖν.

1333. πρὸς νῦν vulg. πρὸς νῦν Br. Elmsl. &c. πρὸς, νῦν σε κρηνῶν.

'By our native fountains, the fountains that nourished thee.' Schol: παθητικόν.

— ὡς εἰ ἔφη, πρὸς τῶν ἐκθρεψάντων σε ὑδάτων. Cf. Phil. 468, πρὸς νῦν σε πατὴρ &c. Matth. § 465, n. 3. Schol. ad Arist. Av. 194, οὕτω δὲ τὰ προστυχόντα

ῥυμνον, μὰ κρήνας, μὰ γῆν, μὰ ποταμούς. Wunder is wrong in supposing that ὁμο-

γνίων refers also to κρηνῶν. Cf. Ant. 844, ἰὼ Διρκαῖαι κρῆναι. Aj. 849. Phil. 1447.

Bergk conjectures πρὸς νῦν καρήνων (!). Qu. πρὸς νῦν σε πάτρας (or πατέρων, or

προγόνων). For the construction cf. 250. Tr. 436, μὴ πρὸς σε τοῦ — Διὸς &c. Phil.

468, πρὸς νῦν σε πατὴρ &c. Eur. Iph. T. 1068, πρὸς σε δεξιᾶς — ἰκνοῦμαι. Ph.

1665, ναὶ πρὸς σε τῇσδε μητρός. Hipp. 600, πρὸς σε δεξιᾶς. 602, ὦ πρὸς σε

γονάτων. Suppl. 276, πρὸς σε γενειᾶδος. Tibull. iv. 5. 8, 'per te dulcissima furta

— rogo.' καὶ θεῶν B. L. T. V. Dind. πρὸς θεῶν A. B. vulg. πρὸς

θεῶν ὁμογνίων. 'By the kindred gods,' the gods that preside over family ties and

relationship. Lat. 'per deos gentilitios.' V. Ruhnck. ad Tim. p. 192. Eur. Andr.

923, ἀλλ' ἄντομαί σε Δία καλοῦσ' ὁμόγνιον. Arist. Ran. 750, 'Ομόγνιε Ζεῦ! Hermann

thinks that the notion implied in this epithet is transferred to the fountains, these

having, as the Schol. remarks, supplied nourishment to Oedipus in common with the other members of his family.

1334. παρειαθεῖν Elmsl. παρειαθεῖν vulg. That this is an aorist may be rea-

sonably inferred from its being coupled with πιθέσθαι. Cf. on 1015.

1335. ξένος. πτωχὸς T. V. and (supr. ξένος) B.

1336. οἰκοῦμεν. I. e. ζῶμεν. Lucian. de Astrol. ἀλλ' ἐν μιῇ ὥρῃ οἰκέουσι.

1337. τὸν αὐτὸν δαίμον' ἐξειληχότες. 'Having received by lot (partaking of)

the same fortune,' inasmuch as both were exiled from their native country. Lat.

'idem fatum sortiti.' Eur. Iph. T. 914, τίνα πότμον εἴληχε βίοντος; Arist. Pac.

347, ἄς (στιβάδας) ἔλαχε Φορμίων. Eccl. 999, μὰ τὴν Ἀφροδίτην, ἥ μ' ἔλαχε κλη-

ρουμένην. Plat. Pol. x. 617 E, οὐχ ὅμᾶς δαίμων λήξεται, ἀλλ' ὅμᾶς δαίμονα αἰρή-

σεσθε. Phaed. 107 D, ὅσπερ (δαίμων) ζῶντα εἰλήχει. ἐξειληχότες M. Valck.

ad Hipp. 809. Br. Elmsl. Dind. &c. ἐξειληφότες the other mss. Reis. Schn.

Cf. El. 760, ὅπως πατρώας τύμβον ἐκλά-

χοι χθονός. Ph. 1429, ἀριστεῖ' ἐκλαβὼν (ἐκλαχὼν?) στρατεύματος. Schneid. pre-

fers ἐξειληφότες, as there is no question about destiny, but simply the endurance of wrongs at the hands of Eteocles.

1338. ὦ. ὦ vulg.

1339. καθ' ἡμῶν ἐγγ. Aj. 969, πῶς δῆτα τοῦδ' ἐπεγγελέφην (τοῦδ' ἔ' ἐγγ. or τοῦδ' ἔτ' ἐγγ.?) ἂν κατά; So ἐγκαλεῖν κατὰ τινος

(for τινι) Phil. 328. ἀβρύνεται. 'Gives himself airs, waxes wanton.' Aesch. Ag.

1214, ἀβρύνεται γὰρ πᾶς τις εὖ πρόσσων πλέον. Cf. σεμνύνεσθαι, λαμπρύνεσθαι.

1340. τῇμῃ Elmsl. τῇ μῇ vulg. ξυμπαραστήσει. ξυμπαραστήσει M. R.

Ald. ξυμπαραστήσεις B. L. T. V. ξυμ-

παραστήσης A. Aesch. Pr. 218, ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν. The transi-

tiue συμπαρέστασεν occurs in Pind. Ol. vi. 72. φρενί. Qu. χερὶ 'force.' Or εἰ σὺ τῷδε — πρόσφρων (or παρών).

1341. βραχεὶ σὺν ὄγκῳ. 'With little



ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,  
στήσω δ' ἐμαυτὸν, κείνον ἐκβαλὼν βίᾳ.  
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι  
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.

1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος εἵνεκ' ἔ, Οἰδίπους,  
εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς  
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ  
Θησεὺς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους,  
οὐ τὰν' ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο  
νῦν δ' ἀξιοθεὶς εἴσι κακούσας γέ μου  
τοιαῦθ' ἃ τὸν τοῦδ' " οὐ ποτ' " εὐφρανεῖ βίον  
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,

1350

trouble,' without much ado. Cf. 1162. El. 1142, *σμικρὸς ὕγκος*. For *ξὺν* thus used cf. 817. Oed. R. 124. *χρόνῳ* most of the mss. Brunck. &c. *πόνῳ* A. corr. R. Ald. Cf. 1648, *βραχεῖ χρόνῳ*. Fr. 572. In favour of *πόνῳ* Dobree cites Aesch. Pr. 75, καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ (al. χρόνῳ). Add Eur. Hipp. 23, οὐ πόνου πολλοῦ με δεῖ. *Πόνῳ* is probably a mere interpretation of *ὄγκῳ*, which has crept into the text.

1342. *στήσω σ' ἄγων*. *στήσω σ' ἐγὼ* B. V. Ven. Schaefer quotes Il. β'. 558, *στήσῃ δ' ἄγων*. Cf. also above 910, *πρὶν ἂν κείνας — στήσῃς ἄγων*. Phil. 481, *ἐμβαλοῦ μ' ὅποι θέλεις ἄγων*. 488, *πρὸς οἶκον τὸν σὺν ἐκσωσόν μ' ἄγων*. This line is remarkable for its sigmatismus (Oed. R. 425).

1344. *σοῦ μὲν*. *μὲν σοῦ* B. T. V. Ven. μὲν K. *ξυνθέλοντος* (*ξυνεθέλοντος* K. L. pr.). Fr. 435, *ὁμορροθῶ, συνθέλω, συμπαραίνεσας ἔχω*.

1346. *τοῦ πέμψαντος*. Theseus. *οὐνεκ' vulg*. *εἵνεκ' B. T. V.* Rightly. Oidίπους Valck. ad Phoen. 1434. Elmsl. Reis. Dind. &c. Oidίπου vulg.

1347. *ἐκπεμψαι* Turn. *ἐκπέμψαι* K. and (supr. *ον*) B. *ἐκπέμψαι* the rest and Ald. 'Dismiss from thy presence.' Cf. Aj. 612. Oed. R. 309.

1348. *τῆσδε δημ.* *τῆσδ' ὁ δημ.* Br. 'The sovereign (owner of the demi) of this land.' Cf. 1087. 458. Reisig and Hart. give *δημοῦχοι* (i. q. *ἄνακτες*).

1349. *προσπέμψας*. *πέμψας* B. T. V.

1350. *δικαίων ὥστε — κλύειν*. V. Matth. § 531, n. 2. Schaefer adduces

the following as instances of this pleonastic use of *ὥστε*, above 969, *εἴ τι θέσφατον πατρὶ | χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν*. Eur. Hipp. 1327, *Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε*. 705, *ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον*. Plat. Alc. ii. 148 D, *ξυνέβαινε αἰεὶ τῇ πόλει ἡμῶν, ὥστε καὶ κατὰ γῆν καὶ κατὰ θάλατταν δυστυχεῖν*. Add Phil. 656, *ἄρ' ἔστιν ὥστε ἀγγύθεν θεῶν λαβεῖν*. El. 1454, *πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν*; Aesch. Pr. 347. Cho. 535. Eum. 202. 228. Eur. Or. 52. Suppl. 591. Unless we should read *δικαίων ἐξ ἐμοῦ* —.

1351. *οὐτ' ἂν vulg.* *οὐδ' ἂν Br.* *οὐ τ' ἂν Sch.* Write *οὐ τὰν* or *οὐτᾶν*.

1352. *νῦν δ' ἀξιοθεὶς εἴσι*. Sub. *αὐτῆς*, 'but now he will depart after having had this granted him,' lit. 'accounted worthy' (to hear it, *οὐκ ἀτιμασθεὶς*). γέ μου rightly V. Ven. γ' ἐμοῦ vulg. δέ μου M.

1353. *τὸν τοῦδ'*. Perhaps the true reading is *τὸν σόν*. The common reading may have been due to the stupidity of the copyists, who did not perceive the change of address from the third to the second person. For *οὐ ποτ' qu.* *οὐ σφόδρ'* or *οὐ μάλ'*.

1354. *ὅς γ'* —. A similar change of address occurs 263. 909. Eur. Hec. 1187, *πρὸς τόνδε δ' εἰμι, καὶ λόγοις ἀμείψομαι, | δς φῆς &c.* Where v. Pors. According to this account Polynices is represented as having acceded to the throne of Thebes, on the occasion of the disgrace of Oedipus; whereas from 367 f. it would appear that Creon exercised the

- ἂ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355  
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας  
 κᾶθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,  
 ἅς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ  
 ταὐτῷ βεβηκῶς τυγχάνεις κακῶν ἐμοί".  
 οὐ κλαυστὰ δ' ἐστίν", ἀλλ' ἐμοὶ μὲν οἰστέα 1360  
 τάδ', ἔωσπερ\* ἂν ζῶ, σοῦ φονέως μεμνημένος",

sovereignty after that event, and even after Oedipus's expulsion. σκῆπτρα καὶ θρόνους. Cf. 909.

1355. ἂ νῦν —. Οὐς μὲν might equally well, and perhaps better, have been put, observes Elmsley, who compares what is a far more singular construction, Eur. Bacch. 739, εἶδες δ' ἂν ἡ πλείρ', ἡ δίχληον ἔμβασιν, | ριπτόμεν' ἄνω τε καὶ κάτω. The attraction of the more remote noun seems to have been preferred, because kings are usually called σκῆπτουχοι.

1356. τὸν αὐτὸς αὐτοῦ πατέρα. 'Ipse suum patrem.' Cf. on 930, and Oed. R. 138. αὐτοῦ L. αὐτοῦ the rest.

1357. καὶ — φορεῖν depends on ἐποίησας, contained in ἔθηκας. Wunder refers to Matth. § 634, 3. So Ant. 354, καὶ φθέγμα — ἐδιδάξατο — καὶ δύσομβρα φεύγειν βέλη. Pind. P. i. 40, quoted by Schn., ἐβελήσαις ταῦτα νόφ τιθέμεν εὐανδρόν τε χώραν (τίθεμεν). στολὰς. Cf. 1597, δυσπινεῖς στολὰς. φορεῖν A. M. φέρειν B. L. T. V. Ven.

1358. ἐν πόνῳ ταὐτῷ βεβηκῶς. So below 1696, οἱ κατὰ μὲν πτ' ἔβητον. El. 1056, ὅταν γὰρ ἐν κακοῖς | ἤδη βεβήκης. 1093, μοῖρα μὲν οὐκ ἐν ἐσθλῇ βεβῶσαν. 979. Eur. Her. 610, οὐδὲ τὸν αὐτὸν (φημί) ἀεὶ βεβάναι δόμον | εὐτυχίᾳ. Suppl. 850, ἐν μάχῃ βεβῶς. Tr. 40.

πόνῳ. Bergk's conjecture πότμῳ is highly probable.

1359. κακῶν ἐμοί. Qu. καὶ ζῶν ἐμοί, or ἐμοὶ κακῷ (κακῶι). Πόνος κακός is certainly more intelligible than πόνος κακῶν. But probably πόνῳ is corrupt. ἐμοί. Connect with ἐν πόνῳ ταὐτῷ, 'in the same distress as I am.' Oed. R. 284.

1360. οὐ κλαυστὰ δ' ἐστίν A. B. K. V. Br. οὐ κλαυστ' ἐστίν L. pr. οὐ κλαυτὰ δ' ἐστίν M. T. Farn. Supply σοι from the preceding δακρύεις. Herm: 'at non lacrimandum tibi est (i. e. non infecta haec fient lacrimis tuis): sed mihi quidem ferenda,' &c. Who rightly distinguishes between κλαυτὸς 'lacrimabilis,' and κλαυστὸς 'lacrimandus.' Elmsley injudiciously prefers here the form κλαυτά.

The difference between κλαυτὸς and κλαυστὸς appears to be this, that the former means 'wept' (or actively 'weeping'), Lat. 'flebilis'; the latter 'to be wept,' Lat. 'flendus.' Κλαυστὸς in fact bears the same relation in sense to κλαυτὸς that στενακτέος (Eur. Suppl. 291) does to στενακτὸς, ἀνεκτέος to ἀνεκτὸς, λεκτέος to λεκτὸς &c. For there is no such verbal as κλαυτέος. The same observation must apply equally to γνωτὸς γνωστὸς, for there is no verbal γνωτέος. For γνωτὸς means 'known' (as in the proper names Ἀρίγνωτος, Διόγνωτος, Πολύγνωτος &c.), but γνωστὸς 'that is to be or must be known.' Antiatt. p. 87, 25, Γνωστός: ἀντὶ τοῦ γνώριμος (Fr. 212). But ἀκουστὸν is right Oed. R. 1312, Fr. 327, not ἀκουτὸν, because there is also ἀκουστέος. I cannot agree with Ellendt, who (i. 52. ii. 472) considers the two forms synonymous, only he is of opinion that the graver forms κλαυστὸς and γνωστὸς are the more ancient. Blomfield also ad Pers. 403 thinks the more ancient Attic forms are γνωστὸς, κλαυστὸς, ἡμίκανστος &c.; and the more modern, those in which the sigma is dropped. The meaning then here is: 'But these things are not to (must not) be wept.' But the position of δὲ is by no means elegant. Qu. οὐκ ἐστὶ κλαύστ', οὐκ, or οὐ κλαύστ' ἔτ' ἐστίν, or οὐ κλαυστὰ σοῦσιν (σοὶ ἐστίν), or ἐστίν δὲ κλαύστ' οὐκ. ἐμοὶ μὲν —. 'By me on my part,' however it may fare with thee.

1361. ἔωσπερ supr. in L. Br. Wund. Hart. Bgk. ἔωσπερ the mss. vulg. Dind. Schn. ἔωσπερ is to be pronounced by synizesis, as in Aj. 1117, ὡς (i. ἔως) ἂν ᾗς. Phil. 1330. Hermann formerly read: — ἐμοὶ τάδ' οἰστέα, | ἔωσπερ ἂν ζῶ &c. Elmsley strangely remarks: "Prorsus inauditum est ἔωσπερ." Connect ἔως περ ἂν ζῶ, not with οἰστέα, but with μεμνημένος. φονέως. He thus designates his son, because owing to his neglect in supporting him he might have been left to die from starvation. Simi-



σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,  
 σύ μ' ἐξέωσας, ἐκ σέθεν δ' ἀλώμενος  
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.  
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῶ τροφούς  
 τὰς παῖδας, ἣ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος  
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,  
 αἶδ' ἄνδρες, οὐ γυναῖκες, ἐς τὸ'' συμπονεῖν  
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.  
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω

1365

1370

larly Creon is styled *φονεὺς* Oed. R. 534. Cf. 1362 f. Aj. 1117.

*μεμνημένος* (—ou R.). The nominative, because assimilated to the subject of ζῶ, if indeed this is the true reading. But I suspect we should read *μεμνημένῳ*. Dindorf, while he allows that *μεμνημένος* may in some degree be defended, is of opinion that our poet wrote ἄλλ' ἐμοὶ μὲν — ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένον, a construction similar to that in El. 479, ὅπερ στί μοι θράσος | ἄδυπνόνων κλύουσιν ἀρτίως ὀνειράτων. Hartung likewise gives *μεμνημένον*.

1362. σὺ γὰρ —. In explanation of the term *φονέως*. *ἐντροφον*. 'Familiar with.' Lat. 'innutritum.' As a person is said *τρέφειν* or *τρέφεσθαι* by any thing to which he has been long used. Cf. Aj. 622, παλαιᾷ μὲν ἔντροφος ἡμέρα. Phil. 1160, τίς ᾧδ' ἐν (f. ᾧδ' ἐ γ') αὔραις τρέφεται —;

1363. ἐκ σέθεν. 'Because of thee.' Cf. 848 f.

1364. ἐπαιτῶ. 'I beg.' Eur. Rhes. 711, βίον δ' ἐπαιτῶν εἶρπ' ἀγύρτης τις λάτρης. τὸν καθ' ἡμέραν βίον. 'My daily food.' Eur. El. 233, τοῦ καθ' ἡμέραν βίου. Compare the N. T. phrase τὸν ἄρτον τὸν ἐπιούσιον, that is 'bread sufficient for the present' or 'coming day' (ἡ ἐπιούσα ἡμέρα, as in Arist. Eccl. 105).

1365. εἰ δ' ἐξέφυσα τάσδε μὴ. For εἰ δὲ μὴ ἐξέφυσα —. Cf. Phil. 66, εἰ δ' ἐργάσει | μὴ ταῦτα. 332, φράσης μοι μὴ πέρα. 653, ὥς λίπω μὴ τῷ λαβεῖν. El. 432, τούτων — τύμβῳ προσάψης μηδέν. 992, εἰ φρενῶν ἐτύγχαν' αὕτη μὴ κακῶν. Oed. C. 600, ἔστιν δέ μοι | πάλιν κατελθεῖν μήποθ' ὥς πατροκτόνῳ. 1522, φράξε μὴ ποτ' ἀνθρώπων τινί. 1737, τρέσητε μηδέν. Ant. 84, ἄλλ' οὖν προμηνήσης γε τοῦτο μηδενί —. Trach. 383. Eur. Med. 804, λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων. Hec. 10, ἴν' — τοῖς ᾧσιν εἴη παῖσι μὴ σπάνις βίου. Arist. Ran. 639, εἶναι τοῦ-

τον ἡγοῦ μὴ θεόν. For the subject of the remark cf. 445 f. μὴ 'μαντῶ. μὴ μ' αὐτῷ M. and Ald.

1366. ἦ τᾶν. I. e. ἦ τοι ἂν. ἦ L (ν add. a corr.). M. B. Elmsl. ἦν vulg. Cf. 768. 973. τὸ σὸν μέρος. 'As far as depends on thee.' Eur. Her. 678, ἐρήμους δεσπότας τὸ σὸν μέρος. Rhes. 405, Ἑλληνισιν ἡμᾶς προὔπιες τὸ σὸν μέρος. Hec. 983, τοῦκείνου μὲν εὐτυχεῖς μέρος. Cf. on Oed. R. 1509.

1367. ἐμαί. ἐμοὶ B. T. V. Perhaps αἶδε μου τροφοί. τροφοί. τροφαὶ A. K. pr.

1368. Kunhardt reminds us of Xerxes' encomium of Artemisia, in Herod. viii. 88, οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες. Cf. 337 f. For ἐς τὸ qu. εἰσί.

1369. In allusion probably to 1323.

1370—92. Cf. Aesch. Sept. 785—90. Eur. Ph. 68.

1370. τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω ὡς αὐτίκ'. 'Therefore the god (who is concerned to avenge thee) looks not upon thee at all as yet, as (he will) presently,' i. e. he will speedily punish thee. Concisely written for, 'The god, though he does not yet look upon thee with an evil eye (though thou art not yet in trouble), will nevertheless do so ere long.' Musgrave illustrates from Pind. P. iii. 151, λαγέταν τύραννον δέρκεται (for good) ὁ μέγας πότμος. Cf. also below 1536 f. θεοὶ γὰρ εὖ μὲν, ὃψ' δ' εἰσορᾷσ', δταν | τὰ θεῶ' ἀφ' αἰς τις εἰς τὸ μαλινεσθαι τραπῇ. Compare the expression ὕστεροφθόροι — Ἐρινύες Ant. 1074, and ὕστερόποινον Ἐρινύες Aesch. Ag. 58. Schneid. thinks it probable the poet may have had in his thoughts Il. xiv. 143, σοὶ δ' οὐπω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν. Aj. 840. There is evidently something faulty in the verse. The error probably lies in the words *εἰσορᾷ μὲν*, for which the sense seems to require the third

ὥς αὐτίκ', εἴπερ οἶδε κινοῦνται λόχοι  
 πρὸς ἄστν Θήβης· οὐ γὰρ ἔσθ' ὅπως πόλιν  
 κείνην ἐρείψεις", ἀλλὰ πρόσθεν αἵματι  
 πεσεῖ μινθεὶς χῶ ξύναιμος ἐξ ἴσου.  
 τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ  
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοὶ,  
 ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,  
 καὶ μὴ ἔα τιμάζητον, εἰ τυφλοῦ" πατρὸς

1375

person perfect of some verb, ending probably in —ακεν or —ηκεν. For μέν is evidently not required here. σ' ὁ

— ὡς. σε — ὅς Dobr. Perhaps rightly. I. e. a different fortune will visit you. El. 917, τοῖς αὐτοῖσι γὰρ | οὐχ αὐτὸς αἰὲ δαιμόνων παραστατεῖ. εἰσορᾷ. 'Visits, avenges.' So 1536, θεοὶ γὰρ εὖ μὲν, ὁψὲ δ' εἰσορῶσ'. εἰσορᾷ μὲν A. K. Ald. &c. νῦν ὁρᾷ, μὲν B. T. V. Perh: εἰσώπων in this sense, 'the god has never yet beheld (visited) you, as he will shortly.' οὐ τί πω. οὐτί που (supr. πω) L. Perhaps οὐδέπω.

1371. εἴπερ. 'If indeed' (as you say), seeing that.

1373. ἐρεῖ τις (ἐλεῖ τις Liv. a.?) the mss. ἐρείψεις Turneb. Which has been generally adopted by recent editors. Schneid. prefers ἐρείπεις, as more in accordance with the prophetic tone of the old man's speech. So αἰρεῖ for αἰρήσει Phil. 113. Apitz ad Trach. 483 proposes: κενὴν ἐρεῖ τις. Qu. ἐρεῖς σὴν ('you will call your own'), or κρατήσεις (v. 1386), or λαπάξεις (Aesch. Sept. 47, ὠρκωμότησαν — λαπάξιν ἄστν Καδμείων βίᾳ), or ἔχοις ἄν (Aesch. Sept. 648, κατὰξω δ' ἄνδρα τόνδε καὶ πόλιν | ἔξει πατρώαν δωμάτων τ' ἐπιστροφᾶς), or ἔλοις ἄν or ἄν αἰροῖς (Aesch. Sept. 1021, ἥρει πόλιν. Eur. Ph. 1192, ἐλεῖν πόλιν). Or σὴν τήνδ' ἐρεῖ τις. It could not have been Polynices' wish so much to 'overthrow' and destroy the city, as to 'take' it. But v. 1421, πάτραν κατασκάψαντι.

1375. This line is placed in the margin of L. σφῶν — ἐξανήκα. 'I have uttered against you both.' Cf. 962, ὅστις φόνους μοι — τοῦ σοῦ διήκας στόματος. 1384, ἀρὰς, ἃς σοι καλοῦμαι. 1425. Eur. Hipp. 1324, ἀρὰς ἀφήκας παιδί. Phoen. 876, ἐκ δ' ἐπνευσ' αὐτοῖς ἀρὰς | δεινὰς. Tro. 729, οὐτ' αὖ σ' Ἀχαιοὶς βούλομαι ῥίπτειν ἀράς. Cf. 952. 1384. πρόσθε τ' — νῦν τ'. 'As before — so now' &c. Cf. on Ant. 1112.

πρόσθε. When he first heard the intelligence from Ismene 421 f. Or is the denunciation meant as well of those threats of Oedipus, recorded by the Schol. from the little Thebais; of which a different account, as Brunk observes, is given in the lines from the Epic Cycle, preserved by Athenaeus xi. 465?

1376. For ἀνακαλοῦμαι Dind. proposes ἀγκαλοῦμαι. Perhaps καλοῦμαι. Cf. 1011. Aj. 835, καλῶ δ' ἀρωγούς τὰς &c. The ἀραί are now invoked as persons and divinities Ἀραί. From these the Eumenides are distinguished, as they are not called upon till 1391. So in El. 111, adduced by Reisig, ὦ πότνι' Ἀρὰ σεμναί τε — Ἑρινύες. Cf. above 1012.

1377. τοὺς φυτεύσαντας. 'Those that begat you,' i. e. your father. Cf. Oed. R. 1007. 1012. Fr. 62, τοὺς τεκόντας καὶ φυτεύσαντας. Oed. R. 1176, τοὺς τεκόντας.

1378. 'And may not think light of this, that from your now blind father ye have sprung such,' i. e. that ye behave thus to your blind father from whom ye sprung. Written with characteristic conciseness. Unless indeed the passage be corrupt, as seems probable. Or perhaps even these two lines are an interpolation. Hermann renders: 'neu leve esse ducatis, si miseri caecique patris tales estis tamque impii filii.'

εἰ τυφλοῦ πατρὸς τοιῶδ' ἔφυτον. 'Who when your father is thus blind (τυφλοῦ, sub. ὄντος) thus turn out.' Qu. ὦ (or οἶ, with Reisig) τυφλοῦ —, or ὦ γ' ἐσθλοῦ —, 'who have turned out such unworthy sons of a noble (well-born) father.' Cf. Ant. 38, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. Phil. 96, ἐσθλοῦ πατρὸς παῖ. El. 322, πέφυκεν ἐσθλός. Φῦναι or πεφυκέναι τινὸς occurs often enough. Cf. on Ant. 38. Otherwise the correction εἰ (or ὦ) ἢ τυφλοῦ πατρὸς would be obvious and simple. Or thus: καὶ μὴ ἔα τιμάζειν (or μὴδ' ἔξατ.) ἐπεὶ τυφλοῦ —.



τοιῶδ' ἔφνυτον\* αἶδε γὰρ τάδ' οὐκ ἔδρων.  
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380  
 κρατοῦσιν'', εἴπερ ἐστὶν ἡ παλαίφατος  
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.  
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,  
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,

1379. τοιῶδ' (or τοιῶδ') the mss. Br. Elmsl. Dind. Wund. &c. τοιᾶδ' Ald. Kunhardt would read τοιοῦδ' (i. e. such, so miserable). Schneid. prefers the same, as more in keeping with the sense of the passage. But τοιῶδ' seems defended by the contrasted clause that follows.

ἐφνυτον vulg. Wund. Schn. ἐφύτην Elmsl. Dind. Elmsley (ad Med. 1041, ad Ach. 773) contends that there is no difference in form between the second and third persons in the historic tenses. In accordance with which view he reads besides ἐβήτην 1696 [ἀπεφυγέτην 1739], ἐλαχέτην 1746. V. ad Oed. R. 1511.

1380. 'Therefore they (the Ἀραὶ) hold thy suppliant address and thy hopes of gaining the throne,' i. e. all thy hopes and expectations are under a curse and blighted. The present κρατοῦσιν is more emphatic and striking than the future, to denote the immediate accomplishment of the denunciation. Or: — 'the seat of thy power,' θάκημα and θρόνους being put by hendiadys for θάκημα θρόνων. The expression seems rather forced either way.

θάκημα. At the altar of Neptune. Cf. 1179. τοὺς σοὺς θρόνους. 'The sovereignty thou talkest of' or 'layest claim to.' Said with contempt. Ant. 573, ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

1381. κρατοῦσιν. 'Hold, occupy' (for ill). Hart. gives κρανοῦσιν. Qu. πατοῦσιν, or χρανοῦσιν, or θακοῦσιν (θάσσουσιν). Some future seems required.

εἴπερ ἐστὶν. Qu. εἴπερ ἐστὶ γ'. Cf. on 27. ἡ παλαίφατος. 'Famed of old, ancient, primeval.' Schneid: 'revealed of old' (by the gods to men). Trach. 823, τῆς παλαιφάτου προνοίας.

1382. Δίκη ξύνεδρος Ζηνός. Justice is commonly spoken of as the assessor (πάρεδρος) of Jove on his throne. Cf. 1267. Ant. 451, ἡ ξύννοικος τῶν κάτω θεῶν Δίκη. 797, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν. Hesiod. Op. 256 f. ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα. — πᾶρ Διὶ πατρὶ καθεζομένη Κρονίαντι. Dem. p. 772, 25, τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιοτάτας

ἡμῖν τελετὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. Plato Legg. iv. 715 E, ὁ μὲν θεὸς, ὥσπερ καὶ ὁ παλαιὸς λόγος, εὐθείαν περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δὲ αἰεὶ ξυνέπεται Δίκη. Arrian. iv. 9. 7, οἱ πάλαι σοφοὶ ἄνδρες τὴν Δίκην πάρεδρον τῷ Διὶ ἐποίησαν. Pind. Ol. viii. 28, σώτειρα Διὸς ξενίου πάρεδρος Θέμις. Aesch. Sept. 668, ἡ Διὸς παῖς παρθένος Δίκη. Eur. Med. 764, ὦ Ζεῦ, Δίκη τε Ζηνός, Ἥλιου τε φῶς. Soph. El. 1064, τὰν οὐρανίαν Θέμιν. Hermann after Brunck connects ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις (put for Jove himself), 'incolumes servat Jovis antiquas leges.' But I doubt the propriety of this construction, ξύνεδρος νόμοις. Unless indeed we suppose a personification of νόμοι, as of ἀραὶ 1375, &c. I would rather connect ξύνεδρος Ζηνός, as elsewhere we have πάρεδρος with a genitive (Ant. 798), and σύννομος (Arist. Av. 209), and translate ἀρχαίοις νόμοις 'by an ancient appointment or ordinance;' or else thus, 'in the execution of his ancient laws.' As Polynices had reminded his father of the Ζηνὶ σύνθακος θρόνων Αἰδῶς (1267 f.), so here the latter reminds his son in return of the Δίκη ξύνεδρος Ζηνός, who vindicates the laws of natural piety.

ἀρχαίοις νόμοις. 'The ancient or primeval laws.' Musgr: 'secundum veterum opiniones.' Menand. Stob. 42, σέβειν δὲ τοὺς κρατοῦντας ἀρχαῖος νόμος. The ἀρχαῖοι νόμοι are probably those mentioned in Oed. R. 866, as οὐρανίαν δι' αἰθέρα τεκνωθέντες. Perhaps ἀρχαῖοις θρόνοις (so conj. Bergk), or ἀρχαίων θρόνων. Cf. 1267, Ζηνὶ σύνθακος θρόνων | Αἰδῶς.

1383. κἀπάτωρ ἐμοῦ. 'And having no father in me.' Tr. 300. Eur. Herc. 115, τέκεα πατρὸς ἀπάτορα. Andr. 705, ἀπαιδας τέκνων.

1384. τάσδε συλλαβὼν ἀράς. 'Taking these curses with thee.' Cf. Oed. R. 971, συλλαβὼν θεσπίσματα | κείται παρ' Αἰδῆ. Arist. Pl. 1079, νῦν δ' ἅπιθι χαίρων συλλαβὼν τὴν μείρακα.

- ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385  
 δόρει κρατῆσαι μήτε νοστήσαι ποτε  
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ'' χερὶ  
 θανεῖν κτανόνθ' ἢ ὑφ' οὔπερ ἐξελέηλασαι.  
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου  
 στυνγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίσῃ, 1390  
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη  
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.  
 καὶ ταῦτ' ἀκούσας στείχε, καξάγγελλ' ἰὼν  
 καὶ πᾶσι'' Καδμείοισι τοῖς σαντοῦ θ' ἄμα  
 πιστοῖσι συμμαχοῖσιν, οὔνεκ' Οἰδίπους 1395  
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς

1385. ἄς σοι καλοῦμαι. 'Which I invoke against thee.' Cf. 1375. Qu. ἄς σοι καλῶ ἔγω (1391), or ἄς ἀνακαλοῦμαι (1376), μήτε γῆς σ' —.

1386. δόρει Reisig &c. δori the mss. ἐν δori Br. Cf. on 620. 1314.

1387. συγγενεῖ χερὶ. 'With a kindred hand,' i. e. by the hand of one another. Bergk conj: ἀλλὰ συγγενῇ χερὶ κτανεῖν, | θανεῖν θ'. Perhaps συγγενῇ rightly.

1388. θανεῖν κτανεῖν θ' vulg. I have ventured to give θανεῖν κτανόνθ'. So in Aesch. Sept. 618, Polynices prays κτανῶν (Eteocles) θανεῖν πέλας.

1389. τὸ Ταρτάρου Herm. ad Hec. 341. Elmsl. &c. τοῦ ταρτάρου most mss. τοὺς ταρτάρους B. T. V. Farn. Cf. Eur. Ph. 147, τίς δ' οὗτος ἀμφὶ μνήμα τὸ (τοῦ vulg.) Ζήθου περᾶ; Where see Valck. and Pors. Cf. also on Phil. 1357.

1390. πατρῶον —. Hermann explains πατρῶον ἔρεβος, 'caliginem quae patrem meum Laium tegit.' Schneid. thinks the usual explanations of πατρῶον inadmissible, and suggests either some epithet as πέλωρον, or rather Στύγιον ἀρωγὸν ἔρεβος, coll. 1010 f. 1285 f. 1376. Aj. 835. Bergk conjectures τὸ πρῶτον. I should prefer κάτωθεν, or σκοτεινὸν (Aj. 394, σκότος — ἔρεβος), or κνεφαῖον. Aesch. Pr. 1029, εἰς ἀναύγητον μολεῖν | Ἀἰδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ. Eur. Hipp. 836, τὸ κατὰ γᾶς κνέφας. Possibly however Ἐρεβος is spoken of as the parent of the Ἀραί. ἔρεβος. Cf. the Hebrew 'ereb' (evening). ὥς σ' ἀποικίσῃ. 'To remove you far away

from hence.' Trach. 955, ἄρα, | ἥτις μ' ἀποικίσειεν ἐκ τόπων. Aj. 394—7, ἰὼ σκότος — ἔρεβος — ἐλέσθ' ἐμ' οἰκήτορα. Ant. 868, πρὸς οὓς — μέτοικος ἔρχομαι.

1391. τάσδε δαίμονας. The Eumenides or Furies. Ἄρη. ἄρην V. Ares is invoked as the reputed author of every calamity. Cf. on Oed. R. 190.

1394. καὶ πᾶσι — τοῖς σαντοῦ θ' &c. 'Even to all the Cadmeans, and to your own trusty allies as well.' For this position of the particles καὶ — τε, to which the Latin 'et — que' answer, Wunder compares Oed. R. 347, ἴσθι γὰρ δοκῶν ἐμοὶ | καὶ ('even') ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ' &c. Ant. 334, τοῦτο καὶ πολλοὺ πέραν πόντου — χωρεῖ — θεῶν τε &c. Eur. Bacch. 306. Schneid. renders καὶ πᾶσι 'vel omnibus omnino,' and quotes Hom. Od. xxii. 41, νῦν ὑμῖν καὶ πᾶσιν ὕλεθρον πείρατ' ἐφήπται. Perhaps however Sophocles wrote here, ἅπασιν, or τοῖς πᾶσι, or πᾶσιν τε.

1396. ἔνειμε — γέρα. With irony, the gifts of Ἀρης being wounds and death. αὐτοῦ V. αὐτοῦ L. and most others.

1397. οὔτε —. 'Neither am I pleased with you for your past ways,' neither do I compliment you on your past conduct. Equivalent to, but milder than, συμπενωθῶ τέ σοι. A similar litotes occurs 691, οὐδὲ Μουσῶν χοροὶ νῦν ἀπεστύγησαν. Eur. Med. 36, στυνγεῖ δὲ παῖδας, οὐδ' ὀρώσ' εὐφραίνεται. 137, οὐδὲ συνήδομαι — ἄλγεσι δάματος. Tacit. Agric. 43, 'Nec quisquam audita morte Agricolae —



ξυνήδομαί σοι, νῦν τ' ἴθ' ὥς τάχος πάλιν.

- ΠΟ. οἴμοι κελεύθου τῆς τ'" ἐμῆς δυσπραξίας,  
οἴμοι δ' ἐταίρων. οἶον ἄρ' ὁδοῦ τέλος 1400  
Ἄργους ἀφωρμήθημεν, ὧτ' ἀλάς ἐγώ  
τοιούτον οἶον οὐδὲ φωνῆσαί τινί'  
ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,  
ἀλλ' ὄντ' ἀναυδον τῇδε συγκῦρσαι τύχῃ.  
ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς', ἐπεὶ 1405  
τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένον,  
μήτοι με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδ' ἀραὶ

laetatus est.' ταῖς παρελθούσαις ὁδοῖς. 'On your past ways,' i. e. proceedings, doings. Or 'journeys,' in allusion to his one to Argos, and again the present one to Athens. Cf. 553, ὁδοῖς ἐν ταῖσδ' 'by this journey.' Ant. 1212, ἄρα δυστυχιστάτην | κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν; 1274, ἀγρίαις ὁδοῖς (Schol. ὁρμαῖς). Aj. 994. Below 1314. For the dative ὁδοῖς cf. 1265. For οὔτε — τε cf. Phil. 1321. In like manner μήτε — τε Tr. 422.

1399. κελεύθου τῆς τ' ἐμῆς δυσπραξίας. τῆς ἐμῆς belongs equally to κελεύθου. Cf. 1777. V. Matth. § 441, n. 2. El. 929, ἡδὺς οὐδὲ μητρὶ δυσχερής. Oed. R. 417, καὶ σ' ἀμφιπλήξ μητρός τε καὶ τοῦ σοῦ πατρός. Ant. 1155. Eur. Hec. 370, οὔτ' ἐλπίδος γὰρ οὔτε τοῦ δόξης ὀρώ | θάρσος. So we find frequently prepositions attached to the latter clause, though they belong equally to the former. V. on Oed. R. 761. Perhaps the poet wrote κελεύθου τῇδε τῆς δυσπραξίας, 'alas for the ill success of this my journey.' Or — τῇσδ' ἐμῆς (or τῇσδε καὶ) δυσπρ.

1400. Cf. Eur. Tro. 790, οἱ ἐγώ (οἴμοι?) πόλεως, οἴμοι δὲ σέθεν. οἶον ἄρ' ὁδοῦ τέλος. 'To what a journey's end then did we set out from Argos!' Concisely put for, 'What an end to my journey have I found on which I set out from Argos!' 'Οδοῦ τέλος means little more than the simple ὁδόν. So Aesch. Pr. 284, ἦκω δολιχῆς τέρμα κελεύθου | διαμειψάμενος πρὸς σέ —. Cf. Pind. N. iii. 25, ὅπα πόμπιμον κατέβαινε νόστου τέλος. Aj. 290, τί τήνδ' — ἀφορμᾶς (ἀφορμᾶ?) πείραν; On ἄρα thus used as an exclamation v. on Aj. 738. Cf. Oed. R. 1395, οἶον ἄρ' αὖ με | — ἐξεθρέψατε. Aj. 909.

1401. ὦ. ὦ vulg.

1402. τοιούτον (τοῖον M.) οἶον. 'Such, that' &c. Somewhat similarly 790,

χθονὸς — τοσοῦτον ἐνθανεῖν μόνον.

οἶον. Qu. οἶόν μ'. φωνῆσαι. Qu. προσφωνεῖν 'to address,' which φωνῆσαι, if I mistake not, cannot mean. The present tense is quite proper here, because a continuance of the action is contemplated; whereas the aorist ἀποστρέψαι refers but to a single act. Cf. El. 1480, ὁ προσφωνῶν ἐμέ. But φωνεῖν τινι, 'to call to any one,' occurs 1405, Ζεῦ ἄνα, σοὶ φωνῶ. Aj. 543, ἔρποντι φωνεῖς —; τινα the mss. τινι Tyrwh. Musgr. Br. Elmsl. Dind. Wund. Schn. Hart. Bgk. I. e. 'not even to mention it to any one.' Cf. 1429, οὐδ' ἀγγελοῦμεν φλαῦρα. Elmsley (on Her. 693) defends τινι, coll. 1760 —2. Cf. Pors. ad Med. 719. That τινα or τινι is the object, not the subject, appears from what follows.

1403. ἔξεσθ'. The future rather seems required. Qu. ἔσται μ' (με), or εἶναί μ'. Cf. Oed. R. 824. ἀποστρέψαι πάλιν. 'To turn them back' to Argos. Cf. 1416.

1404. ἀλλ' ὄντ' —. We must supply δεῖ or χρῆ from ἔξεστι. Cf. on Oed. R. 819. El. 72. συγκῦρσαι Herm. Dind. &c. συγκύρσαι vulg.

1405. ὦ — παῖδες. 'O children (sisters) sprung from the same blood as this man.' Παῖς is a term of endearment, as in 1431, where Ant. addresses Pol. ὦ παῖ. τοῦδ'. I. e. ἐμοῦ. ἀλλ' ὑμεῖς. Rather ἀλλ' ὑμεῖς γ', as in 1276. On account of the intervening sentence, the pronoun is presently repeated, in the dual form σφῶ, if indeed the reading be correct. For this position of ἀλλὰ cf. on Oed. R. 1503, ὦ παῖ Μενουκίεως, ἀλλ' —.

1407. μήτοι —. Μῆτοι occurs with an imperative or subjunctive also below 1439, μήτοι μ' ὀδύρου. Ant. 544, μήτοι — μ' ἀτιμάσης &c. Aesch. Pr. 646. Eur. Med. 175. σφῶν (or σφῶν) γ' ἂν A. B.

πατρὸς τελῶνται'' καὶ τις ὑμῖν\* ἐς δόμους  
νόστος γένηται, μὴ μ' ἀτιμάσῃτέ γέ'',  
ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν''.  
καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον  
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα  
ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

1410

AN. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ὦ φιλτάτῃ, τὸ ποῖον, Ἀντιγόνη; λέγε.

1415

AN. στρέψαι'' στράτευμ' ἐς Ἀργὸς ὡς τάχιστα γέ'',  
καὶ μὴ'' σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

K. L. V. Ald. vulg. σφῶιν ἂν γ' T. σφῶιν  
δ' ἂν M. σφῶν ἑάν γ' Br. σφῶν γ' ἑάν  
Elmsl. σφῶ γ', ἑάν conj. Elmsl. Dind.  
Wund. Schn. Hart. Bgk. For the quan-  
tity of the final syllable in ἑάν v. Dind. ad  
Arist. Vesp. 228.

1408. τελῶνται. τελοῦνται M. V.  
The present does not very well suit  
here, nor does it accord with the aorist  
γένηται. Perhaps τέλος λάβωσιν. Gl.  
A: τελεσθῶσι. καὶ τις. Qu. καὶ  
ποτ'. ὑμῖν Elmsl. ὑμῖν vulg.

1409. μὴ μ' ἀτιμάσῃτέ γε. The par-  
ticle γε is here superfluous. Qu. μὴ  
ἔατιμάσῃτέ τι, or μὴ ἔατιμάσῃτέ με.  
(For the repetition of the pronoun cf.  
1279) Cf. 1378, &c. Hermann ad Vig.  
n. 296. 6, translates: 'ne saltem contem-  
nite me.'

1410. ἐν τάφοισι θέσθε κὰν κτερίσ-  
μασιν. 'Lay me in the tomb and honour  
me with the usual rites of sepulture.'  
Wunder justly remarks that the poet  
would never have written θέσθε ἐν κτερί-  
σμασιν by itself, and that it is so put by a  
zeugma because of the preceding ἐν τά-  
φοισι θέσθε. But I cannot think the  
common reading is correct. Qu. ἀλλ' ἐν  
τάφῳ τίθεσθε καὶ κτερίζετε, ὅτ' ἀλλ' ἐν  
τάφοισι θέσθε σὺν κτερίσμασι, or ἀλλ' ἐν  
τάφοισι θέσθε καὶ κωκύσατε. Or ἀλλ'  
ἐντάφῳ ἐπίθεσθε καὶ κτερίσματα. (Eur.  
Hel. 1420, ἐντάφια δοῦναι νεκρῷ. El.  
326, ἐντάφια χερσὶν | φέρουσιν.) Cf. Ant.  
503, τὸν αὐτάδελφον ἐν τάφῳ τιθεῖσα.  
204, τοῦτον τάφῳ μήτε κτερίζειν, μήτε  
κωκύσαι τινα. El. 434. 931. Eur. Suppl.  
309, τάφῳ τε μοίρας καὶ κτερισμάτων  
λαχεῖν. The usual phrase, observes  
Schneid., is ἐπὶ κτέρεια κτερεῖζειν, 'justis  
exequiis honorare.' The object of Poly-  
nices' prayer is carried out by Antigone,  
in the play of that name, of which it forms  
the leading feature. κὰν A. R. κ' ἐν

(or κέν) K. L. καὶ ἐν M. καὶ B. T. V.

1411. ὃν κομίζετον τοῦδ' ἀνδρὸς —.  
'Which ye receive from this man for (by)  
the labours ye undergo.' We should  
have expected rather the middle κομί-  
ζεσθαι, as in Oed. R. 580, πάντ' ἐμοῦ  
κομίζεται. Eur. Hipp. 432, τὸ σῶφρον  
— δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.  
But Sophocles, as we have frequently had  
occasion to remark, is very free in the use  
of voices, as ἀμύνειν, τιμωρεῖν &c.

1412. Perhaps τοῦδ' ἀνδρὸς οἷς πονεῖτον  
may mean τοῦδ' ἀνδρὸς πόνοισι, 'by your  
exertions on behalf of me.' But such a  
construction would be very forced. I  
would rather consider τοῦδ' ἀνδρὸς as de-  
pending on κομίζετον. Cf. on Oed. R. 142.

1413. οἶσει. 'Will bear, beget' to  
you, one praise being said to beget  
another, as one fruit begets another fruit.  
τῆς ἐμῆς ὑπουργίας. 'For (be-  
cause of) your service rendered me.' Cf.  
on 332.

1414. πεισθῆναί τί μοι. Cf. on Oed.  
R. 1434, πιθοῦ τί μοι.

1415. ὦ φιλτάτῃ ποῖον K. L. T. Farn.  
ὦ φιλτάτῃ μοι ποῖον B. V. Ven.

1416. στρέψαι. 'To turn back.' Cf.  
1403. Sub. ἱκετεύω σε from 1414. Cf.  
477. Στρέψαι appears to be the infinitive,  
in accordance with πεισθῆναι. Or should  
we read στρέψον — ὡς τάχιστ', ἄγε, —  
καὶ μὴ — διεργάσῃ? ὡς τάχιστα γε.  
Qu. ὡς τάχος πάλιν (1398. 1403), or ὡς  
τάχιστά σε, or ὡς τάχιστ', ἄγε. The γε  
would not have been objectionable, if  
placed nearer the beginning of the sen-  
tence, in this sense: 'Why, to turn back  
to Argos your force as quickly as possible.'

1417. καὶ μὴ. Qu. ἵνα μὴ or at least  
μὴ καὶ. Which would very much facilitate  
the flow of the sentence: for καὶ μὴ  
διεργάσῃ after the infinitive στρέψαι (in-  
stead of στρέψον) is very inharmonious.



ΠΟ. ἀλλ' οὐχ οἶόν τε πῶς γὰρ αὖθις ἂν πάλιν  
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας'' ;

ΑΝ. τί δ' αὖθις'', ὦ παῖ, δεῖ σε θυμοῦσθαι ; τί σοι 1420  
πάτραι κατασκάψαντι κέρδος ἔρχεται ;

ΠΟ. αἰσχροὺς τὸ φεύγειν καὶ τὸ πρεσβεύοντ' ἐμὲ  
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ΑΝ. ὀρᾶς τὰ τοῦδ' οὖν'' ὥς ἐς ὀρθὸν'' ἐκφέρει

Cf. on prec. v. σέ τ' αὐτὸν Br. Reis. Elmsl. &c. σέ γ' αὐτὸν the mss.

1418. οἶόν τε. οἶόν γε A. L. M. Ald. πῶς γὰρ —: 'For how should I ever again be able to lead this same army, when once I had shown signs of fear?' Kunhardt with Hermann understands these words merely of leading back again the army to Argos, and impugns the opinion of those who imagine Polynices is contemplating any future expedition. What Polynices could not brook, was the returning to Argos with his forces 're infecta.' αὖθις αὖ (αὖ om. B.) πάλιν στράτευμ' ἄγοιμι ταυτὸν the mss. Wund. Schn. αὖθις ἂν πάλιν — Br. Vauv. Dind. Hart. Rightly, I think. αὖθις αὖ — ἄγοιμ' ἂν ταυτὸν conj. Toup Em. iii. 55. Elmsl. (who conjectures πῶς δ' ἂν for πῶς γάρ). prob. Schaefer. Melet. p. 99. αὖθις αὖ (or ἂν) πάλιν — ταῦτ' ἂν Pors. Adv. p. 315. Αὖθις αὖ πάλιν occurs indeed Phil. 952 and elsewhere; but the force of the sentence, being interrogative, would be much weakened, if ἂν did not appear in or near the commencement of it. Besides we find no trace of ἂν in the next verse; whereas the change of ἂν into αὖ was natural. Αὖθις πάλιν is of constant occurrence, as in 364. Aj. 305, ἐπᾶσας αὖθις ἐς δόμους πάλιν. Ph. 342, τὸ σὺν φράσον | αὖθις πάλιν μοι πρᾶγμα. 1232. Tr. 342, αὖθις πάλιν καλῶμεν. αὖθις πάλιν (corr. ead. m.) B. αὖθις αὖ (supr. δὴ) πάλιν T.

1419. εἰσάπαξ. εἰς ἅπαξ Elmsl. But εἰσάπαξ usually means 'once for all,' whereas we require simply ἅπαξ. Therefore qu. ταυτὸν ἂν (αὖ) τρέσας ἅπαξ, or rather ταυτὸν, εἰ τρέσαιμ' ἅπαξ. Or ταυτὸν εἰς Ἄργος (or οἶκον) τρέσας. But cf. Phil. 122, ἐπεὶ περ εἰσάπαξ συνήνεσα. 443.

1420. τί δ' αὖθις —. 'But why again be thus angry (at what I suggest)?' This appears to be the meaning, rather than that we should suppose an allusion to some future possible cause of discontent. For Antigone had conceived from his lan-

guage in 1415 a hope that he might still be deterred from his rash purpose. She now sees his anger has sprung up again. Hermann compares the language of Clytemnestra in Eur. El. 1129, ὀρᾶς ; ἂν' αὖ σὺ ζωपुरεῖς νείκεα νέα. Qu. τί δ' αὖ τόδ', ὦ παῖ, —; 'why pray should you be angry at this again' (at returning at once to Argos)? Or τί δ' ὠδέ γ' —. Or τί δ' ὠδ' (or τί τοῦτ'), ἀδελφὲ, δεῖ —; (But Antigone addresses her brother by the same appellation ὦ παῖ 1431. And so Orestes addresses Electra El. 1251, ἐξοῖδα, παῖ, ταῦτ'.) τί σοι — κέρδος ἔρχεται ; 'What gain accrues to you by the destruction of your country?'

1422. τὸ φεύγειν. 'To be an exile from one's country.' πρεσβεύοντ'. 'Being the elder.' Gl. A : πρεσβύτερον ὄντα.

1424. ὀρᾶς τὰ τοῦδ' οὖν ὥς —. 'Seest thou then how the predictions of this thy father thus turn out accomplished,' hasten to their accomplishment? For οὖν, the position of which is rather inelegant, we might well read ὠδ', 'in this case' (in case of refusal on thy part). Or ὀρᾶς τὰ τοῦδ' ὅπως —. Or ὀρᾶς τὰ τοῦδ' ὥς νῦν —. Or ὀρᾶς τὰ τοῦδε τὰν δρῶς ὥς ὅρθ' (Oed. R. 853. Ant. 1178).

ἐκφέρει. But cf. the position of τᾶρα 837, πόλει μαχεῖ τᾶρ', εἰ —. ἐς ὀρθὸν ἐκφέρει. I. q. ὀρθῶς ἐξέρχεται, ἐκβαίνει, 'become realized.' Musgrave compares Trach. 824, ὅποτε τελεόμηνος ἐκφέρου ('exiret') ἄροτος. Hom. Il. ψ. 758, ὧκα δ' ἔπειτα | ἔκφερ' (ἐξέδραμε) Ὀϊλιάδης. Cf. also Oed. R. 62. 520. So ὑπερφέρειν (1007. Oed. R. 381), διαφέρειν, προφέρειν, συμφέρειν are used intransitively. Compare Oed. R. 88, κατ' ὀρθὸν ἐξελθόντα. 1011. 1182. Ant. 1178, ὧ μάντι τοῦπος ὥς ἄρ' ὀρθὸν ἤνυσας. For ἐς ὀρθὸν cf. Tr. 347, οὐδὲν — φωνεῖ δίκης ἐς ὀρθόν. Oed. R. 50, στάντες τ' ἐς ὀρθόν. ἐκφέρει (ei 'in rasura,' acc. to Cobet) L. ἐκφέρεις Tyrwh. Br. Hart. Of which correction there is no need.

μαντεύμαθ', ὅς σφῶν θάνατον ἐξ αὐτοῖν† θροεῖ; 1425

ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων  
τὰ τοῦδ' ἔπεσθαι τάνδρως, οἷ' ἐθέσπισεν;

ΠΟ. οὐκ'' ἀγγελοῦμεν φλαῦρ· ἐπεὶ στρατηλάτου  
χρηστοῦ τὰ κρείσσω μὴ δέ† τάνδεα λέγειν. 1430

ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟ. καὶ μή μ' ἐπίσχης γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς  
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ  
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.  
σφῶν δ' εὖ διδοίη Ζεὺς, τὰδ' εἰ θανόντι μοί'' 1435

1425. ὅς σφῶν. ὡς σφῶν M. V. Qu. ἂ σφῶν — φέρει (for θροεῖ). But θροεῖ would seem to require a personal subject.

ἐξ ἀμφοῖν. 'By the hands of one another' (lit. 'of both'). I. q. ἐξ ἀλλήλων. I think however we should read ἐξ αὐτοῖν 'by the hands of yourselves' (i. e. of one another). Cf. on Ant. 145, καθ' αὐτοῖν, 'against each other.' 56—7, αὐτοκτονοῦντε, 'killing each other.'

1426. χρήζει γάρ. 'Yes, he desires it,' he wishes it no doubt. Vauv. rightly explains: 'Cupit enim vero (quasi diceret, Vatem eum ira, non deus facit),' comparing Thuc. iii. 3, καὶ οὐκ ἀπεδέχοντο τὸ πρῶτον τὰς κατηγορίας, μείζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. Dind. also explains χρήζει by 'vult.' So Prometheus, after uttering imprecations against Jove, is seasonably admonished by the Chorus, that 'wishing' and 'accomplishing' are very different things. Aesch. Pr. 922, Xo. σὺ θῆν ἂ χρήσεις, ταῦτ' ἐπιγλωσσῶ Διὸς [Διί?]. | Πρ. ἅπερ τελεῖται, πρὸς δ' ἂ βούλομαι λέγω. But the Schol. explains χρήζει here to mean the same as χρησμοφδεῖ. The sense would then be, 'Yes, he denounces (says) all this, but still I must not yield;' no particular emphasis being laid on the notion of 'predicting' in χρήζει, for the simple λέγει would have equally conveyed the required meaning. Cf. on Arist. Ach. 642. Polynices fully acknowledges the force and weight of his father's imprecations 1434: Cf. Aesch. Cho. 340, ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων (Schol: χρησμοφδῶν, as here) | θεῖα κελεύουσι εὐφρογγοτέρους. Which is explained otherwise by Doederl., who compares Od. iii. 231, ρεῖα θεός γ' [κ'?] ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι. Χρήζειν in the sense of

χρησμοφδεῖν should be written without the iota subscript, if we are to credit the testimony of the Etym. M. v. χρήζω. Cf. Eur. Hel. 524.

1427. τίς δὲ —. 'But who (of the Argives) will venture to follow thee (in thy expedition), after having heard the predictions this man has uttered?' For the position of the words cf. 1227—8.

1429. οὐκ B. T. V. Dind. οὐδ' vulg. Schneid. defends οὐδ' ἀγγελοῦμεν, translating: 'I shall not even let it be known,' much less order the retreat. Ant. 731, οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς. Oed. R. 1057, μηδὲ μεμνήσθαι. Vauv. renders: 'Aussi ne les instruirai-je pas.'

1430. μὴ δέ. μηδὲ vulg. Cf. 481.

1431. Cf. Ant. 576, δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν. Phil. 1278, οὕτω δέδοκται; — Καὶ πέρα γ' ἴσθ' ἢ λέγω. ὦ παῖ. Cf. on 1405.

1432. καὶ μή μ' ἐπίσχης γ'. 'Yes, and do not attempt to prevent me.' Cf. Arist. Ran. 116, ὦ σχέτλιε, τολμήσεις γὰρ ἵναί; Δι. Καὶ σύ γε | μηδὲν ἔτι πρὸς ταῦτ'. γ' om. K. V. Wrongly.

μὲν. γ' B. T. V. om. L. supr. in K. ἦδ' ὁδός. 'This expedition' against Thebes.

1433. ἔσται μέλουσα. 'Will be an object of care.' Cf. 653, ἀλλὰ τοῖσδ' ἔσται μέλον. δύσποτμός τε. δύσποτμός γε conj. ed. Lond. i.

1434. πρὸς τοῦδε —. 'Because of' &c. Ant. 51. Ἑρινύων only L. Elmsl. &c. Ἑρινύων the rest.

1435. σφῶν δ' εὐδοίη the mss. σφῶν δ' εὖ διδοίη Dind. A similar corruption, he observes, is found in Polyb. 4, 21, 11, ἐάν ποτ' αὐτοῖς ὁ θεὸς εὖ δῶ (εὐοδῶ two mss.). So likewise Herm.



τελείτ'\*. ἐπεὶ οὐ με ζῶντά γ'† αὖθις ἔξετον".  
μέθεσθε δ'" ἤδη, χαίρετόν τ'· οὐ γάρ μ' ἔτι  
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὦ† τάλαιν' ἐγώ.

Wund. Schn. Hart. Bergk. The same correction had already been proposed by Burges. Cf. 642, ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εἶ. Oed. R. 1081, Τύχης — τῆς εἰς διδούσης. Eur. Alc. 1023, εἰ δὲ δόιης. Herm. formerly gave σφῶ δ' εὐδοίη. Εὐδοῦσθαι occurs Herod. vi. 73. Εὐδοία Aesch. Fr. (21), εὐδοίαν μὲν πρῶτον ἀπὸ στόματος χέομεν. Arist. Ran. 1528, εὐοδίαν ἀγαθὴν ἀπιδόντι ποιητῇ — δότε. τὰδ'. Sc. τέλη. This refers to the request of Polynices 1410. Τελεῖν often means 'to pay the last rites' or observances to the dead. Cf. Oed. R. 1448. τελεῖτέ μοι A. M. T. Farn. τελοῖτέ μοι K. L. τελεῖτε μοι (supr. oi) R. τελεῖτέ με B. V. Ven. μοι. με B. V. Ven. Which Dind. thinks is only an error of some copyist, who supposed θανόντ' was an accusative; whereas according to his own opinion it is a dative. Compare note on next v.

1436. θανόντ'. As the final ι of the dative never suffers elision, at least in dramatic writers, and consequently θανόντ' cannot stand for θανόντι, Elmsley (ad Heracl. 693) takes it for an accusative (after the dative μοι). Cf. the examples given by me on El. 479 f. But I very much doubt whether such a sudden transition from one case to another can be justified. To avoid the objectionable elision of the dative, it may be desirable to transpose with Bothe thus: τὰδ' εἰ θανόντι μοι | τελεῖτ'. And so Lobeck ad Aj. p. 341. To which transposition Schaefer objects, that it removes θανόντι from its proper place, immediately before ἐπεὶ. Wunder's correction, τὰδ' εἰ τελεῖτέ με — (as ποιεῖν τί τινα &c.) is highly improbable. Hermann, with whom Wunder agrees, concludes that some such verse as the following has fallen out here, τιμῆς με πρὸς σφῶν τῆς προσηκούσης τυχεῖν | θανόνθ'. Qu. σφῶ δ' εὐδοίῃσθον, εἰ περιστελεῖτέ με (με B. V. Ven.) —. Cf. Ant. 903, τὸ σὸν δέμας | περιστέλλουσα. Aj. 1170. Other passages, where there is a question of the elision of the ι in the dative singular, are Trach. 675, ὦ γὰρ — ἔχριον ἀργῆτ' οἶδς εὐέρω πόκφ. Eur. Alc. 1121, καὶ μὴν προτείνω (χεῖρα) Γοργόν' ὡς κατατόμῳ (κατατομῶν conj. Lobeck). Aeol. Fr. vi., ἃ μὴ γὰρ ἔστι τῷ πένθ' ὁ πλούσιος | δίδωσι. Arist. Pl. 689, τὸ γράδιον τῇ χεῖρ' (τὴν χεῖρ'

codd.) ὑφῆρει. Philem. Fr. 310, 4, πρόσ-  
εστι τῷ πένθ' ἀπιστία. All which pas-  
sages I doubt not are corrupt. V. Monk.  
ad Alc. l. l. (who says: "Dativum esse  
θανόντ' nullus dubito.") Lob. ad Aj. 801.  
As to the elision of ι in the dat. plur.,  
as in τῶν, ὄρνισ' &c., there can be no  
question. ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔ-  
ετον. Sc. τελεῖν. This seems nonsense;  
for how could they perform for a 'living'  
person the rites that belong only to the  
'dead'? Hence Schneid. suggests, ἐπεὶ  
οὐ τι ζῶντί γ' αὖθις ἔξετον (τελεῖν), i. e.  
'since ye will not have anything to per-  
form for me while I am alive.' Elmsl.:  
ἐπεὶ οὐ με ζῶντά γ' αὖθις ἔξετον. Fol-  
lowed by Hart. Perhaps the following  
may appear preferable: ἐπεὶ οὐ με ζῶντά  
γ' (or ἐπεὶ οὐ τι ζῶντά μ') αὖθις ἔξετον,  
'since ye will not longer have me alive';  
or rather, ἐπεὶ οὐ με ζῶντά γ' (or ἐπεὶ οὐ  
τοι ζῶντά μ') εἰσόψεσθ' ἔτι. Or ἐπεὶ οὐ  
με ζῶντά γ' (or ζῶντ' ἔθ') ἔξετ' εἰσορᾶν.  
Or — ζῶντά γ' (or ζῶντ' ἔτ') ἐξέσται μ'  
ὄρᾶν (or ἔσται μ' εἰσορᾶν). Or ἐπεὶ τοι  
ζῶντά μ' οὐκέθ' ἔξετον. The corruption  
of εἰσόψεσθ' ἔτι into αὖθις ἔξετον would  
be likely enough. Besides εἰσόψεσθε agrees  
better with τελεῖτε and μέθεσθε, than  
does the dual ἔξετον; nor would the poet  
have written χαίρετον after μέθεσθε, but  
for the requirement of the metre. I had  
already written the above, when I per-  
ceived that the above conjectures are in  
some degree nullified by 1437 f., where  
the same observation occurs, οὐ γάρ μ'  
ἔτι | βλέπονται ἐσόψεσθ' αὖθις. I there-  
fore am inclined to think that v. 1436 is  
an interpolation. ἐπεὶ οὐ μοι A. R. T.  
Farn. ἐπ' οὐ μοι K. L. ἐπεὶ μοι B. V.  
ἐπεὶ οὐ με M. The same crasis (ἐπεὶ οὐ)  
occurs Phil. 446, ἐπεὶ οὐδέν. 948, ἐπεὶ  
οὐδ'. Fr. 470. Aesch. Suppl. 907. Eur.  
Hel. 136. Arist. Eq. 340. Vesp. 416.  
Ran. 33. Lys. 273. 876. 1171. ζῶντί  
γ'. ζῶντά γ' only M.

1437. μέθεσθε δ'. μέθεσθον δ' R. Qu.  
μέθεσθον. Hence it appears that the  
two sisters were clinging to their bro-  
ther, in the fond hope of dissuading him  
from his rash design. Cf. 1432.  
τ'. γ' L. M. T. om. B. V.

1438. βλέποντ'. 'Alive.' Sub. φάος  
(Aesch. Pers. 304. Eur. Ph. 1100. 1563.  
El. 349). Cf. Eur. Iph. T. 717, ἐπεὶ σ'

ΠΟ. μήτοι μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὀρμώμενον  
ἐς προὔπτον Ἀιδην οὐ καταστένοι, κάσι' ; 1440

ΠΟ. εἰ χρὴ, θανούμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πείθ' ἂ μὴ δεῖ. ΑΝ. δυστάλαινά τ' ἄρ' ἐγώ,  
εἰ σοῦτ' στερηθῶ. ΠΟ. ταῦτά γ' ἐν τῷ δαίμονι  
καὶ τῇδε φῦναι χάτέρα. σφῶ δ' οὖν ἐγὼ  
θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακῶν 1445  
ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟ. νέα τάδε νεόθεν ἦλθέ μοι στρ. α'.

ἐγὼ | θανόντα μᾶλλον ἢ βλέπονθ' ἕξω  
φίλον. Alc. 143. Ter. Eun. i. 1. 28,  
'Vivus vidensque.' Cf. on Aj. 962.  
αὐθις B. M. T. V. αὐτῆς the rest and Ald.  
ω. ω vulg.

1439. μήτοι μ' ὀδύρου. μήτοι με δύρου  
Elmsl. Cf. 1407, μήτοι με — ἀτιμάσῃτε.  
Aesch. Pr. 646, μήτοι με κρύψῃς τοῦθ'  
ὑπερ μέλλω παθεῖν. τίς σ' ἂν ὀρμ. M.  
Qu. καὶ τίς οὐ σ' ὀρμώμενον — ἂν κατα-  
στένοι, κάσι; or καὶ τίς οὐχ ὀρμώμενον  
— κάσιν (κάσιν V.); or — σ' ὀρῶν.  
Κάσις occurs no where else in Soph.

1440. ἐς προὔπτον Ἀιδην. 'To evident  
destruction.' Eur. Hipp. 1366, προὔπτον  
ἐς Ἀιδην στείχω κατὰ γᾶς. Herod. ix.  
17, προόπτω θανάτῳ. Thuc. v. 99, ἐς  
προὔπτον κίνδυνον. Virg. Aen. ii. 359,  
'Vadimus haud dubiam in mortem.' Cf.  
Blomf. Gl. Sept. 848.

1441. μὴ σύ γ'. 'Nay, do not thus  
act.' V. Matth. § 465, 2. Cf. Eur. Hec.  
408, μὴ σύ γ', οὐ γὰρ ἄξιον. Ph. 533,  
μὴ σύ γ'. ἄδικος ἢ θεός. Med. 1024,  
μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε.

1443. εἴ σου vulg. εἰ σοῦ B. V. Which  
I prefer. ἦν σου Br. Vauv. εἴ σου  
στερηθῶ. This is expressly instanced as  
an example of εἰ construed with a sub-  
junctive in Bekk. Anecd. p. 144, 26. So  
Aj. 496, εἰ γὰρ θάνῃς σὺ —. Cf. on Oed.  
R. 198. Rost, Gr. § 121, n. 10.

ταῦτα δ' ἐν vulg. We must suppose  
Polynices to resume the thread of his dis-  
course, which had been interrupted by  
Antigone. But it will be better to correct,  
ταῦτά γ' ἐν, or ταῦτα δὴ 'ν. 'These  
things at least depend upon the deity to be  
either in this way or in that.' Cf. Phil. 963,  
ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς — ἥδη στίλ καὶ  
τοῖς (l. τὸ) τοῦδε προσχωρεῖν λόγοις.  
Arist. Lys. 32—5, ὥς ἔστ' ἐν ἡμῖν τῆς  
πόλεως τὰ πράγματα | ἢ μηκέτ' εἶναι &c.

1444. χάτέρα. 'And in an opposite  
way, the contrary.' Eur. Bacch. 903,

&c. σφῶ — κακῶν B. [Elmsl.] Dind.  
Wund. Hart. σφῶν — κακὸν T. Br.  
Herm. Schn. σφῶν — κακῶν most mss.  
Elmsl. Ἀντῶν governs a dative Tr. 902.  
Aj. 533. Il. vi. 399. Aesch. Suppl. 37;  
a genitive Ant. 982 (?). Il. vii. 158. Od.  
iii. 44. iv. 327. xvi. 254. Herod. i. 114,  
ἀποικιτίζετο τῶν (κακῶν) ὑπὸ Κύρου ἡν-  
τησε. ii. 119, ξεινίων ἡντησε μεγάλων.  
Pind. Ol. xi. 44, ὕστατος ἀλώσιος ἀντάσαις.  
Eur. Tro. 214. And we read in an oracle  
ap. Schol. ad Eur. Ph. 641, ἀθανάτων  
λεχέων ἀντήσας ὄλβιε Κάδμει. Cf. also  
El. 369, οὔτε του τάφου ἀντιάσας οὔτε  
γόνυ. Phil. 720, παιδὶς ὑπαντήσας. See  
Elmsl. ad Eur. Herc. 312 (Class. Journ.  
viii. 209). Hence I prefer here σφῶ —  
κακῶν. The singular κακὸν also without  
the addition of μηδὲν seems objectionable;  
unless indeed we read μηδὲν for μὴ ποτ'.  
Cf. Aj. 433, τοιοῦτοις γὰρ κακοῖς ἐντυγ-  
χάνω. Below 1680, ὅτῳ μὴτ' Ἀρης μὴτε  
πόντος (νοῦσος?) ἀντέκυσεν. Qu. σφῶ  
— ἐγκῦρσαι κακῶ (or κακοῖς). (Cf. El.  
863, τμητοῖς ὀλκοῖς ἐγκῦρσαι.) Or σφῶν  
μὴ πελασθῆναι κακὸν (or κακά). Or σφῶν  
— μὴ ποτ' ὕρυσθαι κακόν.

1445. ἀνστήσαι T. ἀνιστῆναι V. ἀνυ-  
στήναι (supr. ἂν στήναι) B.

1446. ἀνάξια. 'Not deserving.' Cf.  
929. Ant. 694. Ph. 1009. πᾶσιν. 'In  
the opinion of all,' or 'at the hands of  
all.' Cf. 810. Oed. R. 8, ὁ πᾶσι κλεινὸς  
Οἰδίπους. 40, ὃ κράτιστον πᾶσιν Οἰδί-  
που κάρα. 616. 977. Ant. 904. 1161.  
Arist. Ach. 633, φησὶν δ' εἶναι πολλῶν  
ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Hom. Il.  
ii. 285, θέλονσί σ' Ἀχαιοὶ | πᾶσιν ἐλέγ-  
χιστον θέμεναι μερόπεσσι βροτοῖσιν.

1447 f. 'Lo! here are new evils from  
a new quarter and severe come upon me  
from the blind stranger —!' The Chorus,  
in consternation at the flashes of lightning  
and the thunderings, which we must sup-  
pose to have happened immediately after



βαρύποτμα κακὰ παρὰ τοῦδ'† ἀλαοῦ ξένου,  
εἴ τι μοῖρα μὴ κιχάνει".

1450

μάτην γὰρ" οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.  
ὀρᾷ ὀρᾷ πάντ' ἀεὶ Χρόνος, ἐπεὶ μὲν ἕτερα",

1446, being the appointed signs of the approaching departure of Oedipus (cf. 95), presages evil of some kind, though it knows not what. Cf. 1456, ἐκτυπεν αἰθήρ. 1471. 1477. The representation of the thunder was no doubt made by the scenic machine or apparatus called βροντεῖον or ἡχείων.

1447. νέα τάδε νεόθεν. So in Hom. Il. vii. 97, αἰνόθεν αἰνώς. 39, οἰόθεν οἶος. Matth. § 636 n. Schol: νεόθεν. νεωστί. The metre of 1447=1462 is a dochmius, preceded by four short syllables. V. Seidler V. D. p. 153 f. Hartung omits νέα. For νεόθεν qu. νέα τάδ'.

1448. βαρύποτμα the mss. νέα βαρύποτμα Herm. Dind. Wund. Schn. &c. Qu. κακὰ βαρύποτμα. Or βαρύποτμα κακὰ βαρύποτμ' ἀλαοῦ ξένου.

1449. παρ' vulg. παρὰ γ' Tricl. τάδ' Hart. Qu. παρὰ τοῦδ'.

1450. εἴ τι μοῖρα μὴ κιχάνει. 'Unless it be that death (fate) is overtaking him.' Perhaps the poet wrote εἴ σφε μοῖρα μὴ κιχάνει, or ἄρα μοῖρά νιν κιχάνει; or οὐ τι μοῖρά νιν (or που) κιχάνει; No difficulty need be made about the Chorus not having as yet made its entrance, when Oedipus foretold these σημεῖα 95. For the expression compare Hom. Il. χ'. 303, νῦν αὐτὲ με μοῖρα κιχάνει. ρ'. 672, νῦν αὖ θάνατος καὶ μοῖρα κιχάνει. Incert. ap. Stob. Flor. p. 199 G, ἐν δ' οἴκῳ μοῖρα κίχεν θανάτου. Callinus: πολλοὺς μοῖρ' ἐκίχεν θανάτου. Aesch. Cho. 620. Eur. Hipp. 1444, κατ' ὅσων κιχάνει μ' ἥδη σκότος. Hel. 603. Alc. 480. Elmsl: 'nisi fatum nos occupat (sc. ob aliquid impie — gestum).' Schn. explains: 'unless perchance fate (divine providence) interpose, to avert these evils; or thus: 'unless perchance his end is reaching him.' Schol: ἐκτὸς εἰ μὴ μοῖρά τις καταλαμβάνει ἡμᾶς, καὶ κατὰ μοῖραν ἀπολαύομεν ὧν ἀπολαύσομεν [—αἰσθόμεν?]. — εἰ μὴ κατὰ μοῖραν ταῦτα πάσχω, εἵποιμι ἂν ἐκ τοῦ Πολυνείκου νεά μοι κακὰ ἐληλυθέναι. I. e. 'unless indeed it be fate that reaches us' (i. e. some ordinary divine dispensation, not a calamity brought on us by the blind stranger). κιχάνει A. M. R. vulg. κιχάνη B. K. T. V. Farn. τυγχάνη (corr. κιχάνη ead. m.) L. κιχάνει Br. Elmsl. &c. A common error this of the copyists. Κιχάνειν is formed

as λαγχάνειν, τυγχάνειν, μανθάνειν, λαμβάνειν, λιμπάνειν &c., the aorists being λαχών, τυχών, μαθών, λαβών, λιπών &c.

1451. μάτην. I. e. μάταιον εἶναι or γίγνεσθαι. Cf. on 83, and Phil. 345. Schneid. would supply from the context κιχήσεται δέ. Cf. 1073. 'For I cannot say (think) that any appointment of the gods is in vain.' For ἀξίωμα cf. 1459. Or should we read ματᾶν (v. Aesch. Pr. 57. Sept. 37. Eum. 137)? Or for μάτην γὰρ perhaps μάταιον, as ἄλιον 1469. Or μάτην — ψέγειν (for φράσαι), 'to blame without cause.' The whole strophe is obscure, and apparently very corrupt.

1452. ὀρᾷ, ὀρᾷ ταῦτ'. ὀρᾷ δ', ὀρᾷ conj. Bergk. For ταῦτ', which Wunder in vain attempts to defend, Dind. rightly corrects πάντ', comparing Oed. R. 1213, ἐφευρέ σ' ἔκονθ' ὁ πάνθ' ὀρῶν χρόνος. Fr. 284, ὁ πάνθ' ὀρῶν | καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος. The identical expression is also used of Jove Ant. 184, Ζεὺς ὁ πάνθ' ὀρῶν ἀεὶ. He is followed by Hart.

1454 f. Schol: ἐπειδὴ ὀρᾷ ταῦτ' ἀεὶ χρόνος, ἕτερα μὲν αὖξων ἄνω, τὰ δὲ παρ' ἡμᾶρ αὖθις (ὅ ἐστιν, εἰς τὸ ἐμπαλιν) τρέπων τὰ ἥδη αὖξηθέντα. οἶον, πάντα ἔχει ἐφ' ἑαυτῷ ὁ χρόνος· τὰ μὲν ὀρᾷ, τὰ δὲ καὶ αὐτὸς ὀράται. Whence we may infer, as Canter pointed out, that some read formerly ὀρᾷ, ὀράται τ' ἀεὶ.

1454. Χρόνος. Personified, as in Pind. Ol. ii. 18, ἀποίητον οὐδ' ἂν Χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν. ἐπεὶ μὲν ἕτερα (ἑτέρα L. pr. B. R. T. V. Farn.) the mss. As ἕτερα and τὰ δὲ are opposed to one another, and παρ' ἡμᾶρ ('immediately') requires an opposite term signifying 'later' or 'after a time,' Dindorf reasonably concludes that ἐπεὶ is faulty. I propose therefore ὕπισθεν ἕτερα (μὲν being understood), or ὕπισθε μὲν ~ ~, or rather ὕπισθεν ἔνια. Or probably some participle is required signifying the opposite of αὖξων. Perhaps ἀμῶν or ἔχων (for κατέχων) μὲν ἔνια. Or χρόνος ἀμῶν ἔνια (and in 1469, δέδιό γ' οὐχ ἄλιον), so as to yield dochmiac metre. Canter conjectured ἐκεῖ μὲν ἕτερα. Hart: στρέφων μὲν ἕτερα. Schneid. gives from conjecture: ὀρᾷ, ὀρᾷ ταῦτ' (τὰ ἀξιώματα) ἀεὶ χρόνος, ὕπισθεν ἕτερα, τὰ δὲ παρ'

- τὰ δέ' παρ' ἄμαρ\* αὐθις αὖξων ἄνω. 1455  
 ἔκτυπεν αἰθῆρ, ὦ Ζεῦ.
- ΟΙ. ὦ τέκνα τέκνα, πῶς ἂν, εἴ τις ἔντοπος,  
 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι ;
- ΑΝ. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλεῖς ;
- ΟΙ. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460  
 βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος.
- ΧΟ. ἴδε μάλα μέγας ἐρείπεται' ἀντ. α'.  
 κτύπος ὅδε διόβολος ἄφατος†. ἐς δ' ἄκραν

ἡμαρ αὐτίκ' αὖξων ἄνω, i. e. 'uplifting (bringing to light, φῶς) some indeed late, and others immediately after the lapse of one day,' comparing Hom. Il. ix. 519, νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη. With ὁρᾷ cf. 1370. Schol: τουτέστιν, ἐν τῇ χρόνῳ πολλὰ μεταβολαὶ γίνονται καὶ ὁρᾶται ὁ χρόνος πολλὰ μὲν αὖξων παρ' ἡμαρ, πολλὰ δὲ εἰς τὸ ἐμπαλιν τρέπων. ἕτερα. Perhaps ἑτέρα, 'in an adverse manner' (reading εἴτα for τάδε in next v.).

1455. τάδε πῆματ' vulg. τὰδ' ἐπ' ἡματ' B. V. τὰ δὲ παρ' ἡμαρ restored from Schol. by Canter N. L. vii. 11, and others. τὰ δὲ παρ' ἄμαρ Reis. Elmsl. Qu. τὰ δὲ (or εἴτα) παραντίκ'. παρ' ἄμαρ. παρ' ἡμαρ vulg. 'The next day.' V. Matth. § 588 c. αὖξων. Cf. 1576.

1456. ἔκτυπεν αἰθῆρ. 'The heavens thunder.' As Oedipus had predicted 95. It had already thundered, it would seem, after 1446. The Homeric form ἔκτυπε, as Elmsley remarks, occurs no where else in Attic poetry. The common form ἐκτύπησε we find 1606. Observe the studied assonance and resemblance between ἔκτυπεν αἰθῆρ, ὦ Ζεῦ, and the corresponding words in the antistrophe 1470, ὦ μέγας αἰθῆρ, ὦ Ζεῦ. The metre, according to Seidler, V. D. p. 170, is dochm. hyperc. According to Dind., it consists of a choriambus with a molossus. The observations of the Chorus are here suddenly brought to an abrupt termination by a loud crash of thunder. So in Milton Sams. Ag. 1508, 'I know your friendly minds and — O what noise!'

1457. πῶς ἂν —. 'Would that' &c. Cf. on 1100. Oedipus, perceiving from the divinely appointed tokens that his end is fast approaching, desires that Theseus may be forthwith summoned to his presence. ἔντοπος. 'In this place.'

Phil. 212, οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ. 280.

1458. τὸν πάντ' ἄριστον. Cratin. Archil. Fr. i. 2, ξὺν ἀνδρὶ θείῳ — καὶ πάντ' ἀρίστῳ τῶν Πανελλήνων πρόμῳ | Κίμωνι. Athen. viii. 361 F, τοῦ πάντ' ἀρίστου — βασιλείῳς Ἀδριανοῦ. Cf. on El. 301, ὁ πάντ' ἀναλκίς. πόροι. I. q. πορεύσεις, 'conduct, bring.' Cf. 1476.

1459. τὰξίωμ'. 'The request, the wish, the object.' Gl: βούλημα. Cf. 1451.

1460. Διὸς — βροντῇ. Eur. El. 743, νερτέρᾳ βροντῇ Διός. Hipp. 1215. Aesch. Pr. 992. ἄξεται. 'Will carry me away' (with itself). Cf. 860, τόνδ' ἀπαζομαι λαβών. Phil. 613, εἰ μὴ τόνδε — ἄγοιντο νήσου. 988. 1029. Eur. Alc. 392, ἄγον με σὺν σοι πρὸς θεῶν ἄγον κάτω. Herc. 12. Perh. οἴσεται (1680, ἄσκοποι δὲ πλάκες ἔμαρψαν — φερόμεναι).

1462. ἴδε. We might have expected ἄκουε, or the like. But verbs expressive of the different senses are often interchanged. So Phil. 189, ἀχῶ τηλεφανής. μάλα μέγας. μάλα om. Hart. ἐρείπεται. 'Falls heavily with a crash.' Lit. 'is hurled down, falls.' Virg. G. i. 487, 'Non alias coelo ceciderunt plura sereno | fulgura.' Qu. ἐγείρεται (Eur. Or. 1353, κτύπον ἐγείρετε), or ἐπόρυνται (or ἴδ' ὄρν.).

1463. κτύπος ἄφατος ὅδε διόβολος vulg. κτύπος ὅδ' ἄφατος δ. Heath. Br. I have transposed, κτύπος ὅδε διόβολος ἄφατος. ἄφατος. 'Ineffable, indescribable.' Cf. Arist. Av. 427. Lys. 198. 1082. 1150. Av. 1189, πόλεμος οὐ φατός. 1713, κάλλος οὐ φατὸν λέγειν.

1464. ὅδε διόβολος. ὅδε γε δίβολος ('hic duplex fragor') Herm. But cf. Eur. Alc. 126, πρὶν αὐτὸν εἶλε διόβολον πλάκτρον πυρὸς κεραυνίου. This is borrowed, according to Eust. p. 571, 24, from the phrase Ζεὺς σμερδαλέα κτυπέων, Il. η'. 479. ἐς δ' ἄκραν — φόβαν. ἐς ἄκραν — Br.



δεῖμ' ὑπῆλθε κρατὸς φόβαν.

1465

ἔπτηξα θυμόν· οὐρανοῦτ' γὰρ ἀστραπαῖ\* φλέγει πάλιν.

τί μάντ; ἀφήσει' βέλος†. δέδιά γ'† οὐ γὰρ ἄλιον

ἐφορμᾶ\* ποτ' οὐδ'\* ἄνευ ξυμφορᾶς.

1470

ὦ μέγας αἰθῆρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ" θέσφατος

βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφή.

El. 449, τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας. Cf. on 1624.

1465. δεῖμ' ὑπῆλθε. El. 1112, ὥς μ' ὑπέρχεται φόβος. 928, θαῦμά τοι μ' ὑπέρχεται. Ph. 1231, ὥς μ' ὑπῆλθέ τις φόβος. Fr. 786, χαρά μ' ὑφέρπει. Arist. Th. 140, ὥστ' ἐμοῦ γ' ἀκρωμένον | ὑπὸ τὴν ἔδραν αὐτὴν ὑπῆλθε γάρφαλος.

1466. ἔπτηξα. The aorist, as ἥσθη, ἐχάρην, ἀπέπτυσσα, ἐγάλασα, ἐπῆρυσσα &c. Cf. on Aj. 693.

οὐράνια the mss., which does not suit the metre. Hence Hermann writes οὐράνια adverbially (as Eur. Tro. 520, ἵππος οὐράνια βρέμων, cf. on Aj. 403, and Seidler ad Eur. Tro. 1306). Dind. οὐράνια (an Aeolic Lesbiasm for οὐρανία). Bothe οὐρανοῦ. Elmsley οὐρία (from Schol: οὐρανία γὰρ ἀστραπή· ἀντὶ τοῦ ταχεῖα, comparing Eur. Hel. 1603, αἵματος δ' ἀπορροαὶ — οὐριοι. So Hesych: οὐριον ἄνεμον· τὸν ὀξέως πνέοντα). Bergk conjectures ὀμβρία or ὀμπνία. Schneid. maintains οὐρανία, taking it for a trisyllable by synecphoresis (!). I am inclined myself to prefer οὐρανοῦ ('from the heaven,' Lat. 'coelitus,' as αἰθερίας νεφέλας 1082), or οὐρανῷ, 'in the heaven.' Cf. Fr. 507, οὐρανοῦ δ' ἄπο | ἥστραψε, βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Cf. Eur. Med. 144, φλδξ οὐρανία. Or perhaps αἰθέρος (1456), or ὀρθία 'darting straight,' or δαῖτα. ἀστραπή vulg. ἀστραπαῖ Elmsl.

1468. τί μάν ἀφήσει (ἀφ' ἧς L. pr. ἀφῆς K.) τέλος; the mss. and vulg. The meaning of these words is by no means clear. Heath explains: 'Quemnam emittet finem;' i. e. 'quemnam finem portendet?' I. e. 'what end will it bring on us (accomplish), what does it portend?' Qu. τί μάν; ἀφήσει βέλος, 'assuredly (lit. 'how not?' Lat. 'quippini?') it (the lightning) will launch (or hurl) a bolt.' Or τί μάν; ἐφήσει βέλος, 'it will launch or hurl against us.' (In Eur. Ph. 5, it is said of the sun, ὥς δυστυχῇ Θήβαισι — ἀκτῶν ἐφήκας.) Or τί μάν; ἐφήξει —, 'will fall upon us.' The correction βέλος for τέλος, which appears to me an

indisputable one, is due to Abresch Misc. Obs. v. 88. Cf. 1515. Tr. 1087. Musgrave refers in support of the vulgar reading to Aesch. Sept. 161. Eur. Or. 1575.

1469. δέδια δ' T. Br. Dind. &c. δέδια τόδ' A. B. Ald. δέδεια τόδ' L. δέδια τόδε γ' Vauv. Qu. δέδια γ', 'I have my fears at least.' Cf. Arist. Lys. 821, τὴν γνάθον βούλει θένω; | Γερ. μηδαμῶς· ἔδεισά γε. οὐ γὰρ ἄλιον —. 'For

it does not thus dart in vain, nor without some result.' Schol: οὐ μάτην γίνεται τὸ κατὰ τὴν διοσημείαν (—μῖαν?), ἀλλ' ἐπὶ τινι μεγάλῃ συμφορᾷ. For οὐ γὰρ ἄλιον qu. οὐχ ἄλιον —. Cf. on 1454. But 1451, μάτην γὰρ &c. ἄλιον. Schol: μάταιον. Cf. on 703, ἀλιώσει.

1470. ἀφορμᾶ vulg. ἀφορμᾶ (supr. ε) L. with the gloss (on the words οὐκ ἄνευ ξυμφορᾶς): ἀπὸ κοινοῦ τὸ ἐφορμᾶ. Hence Hartung reads ἐφορμᾶ. οὐδ' Heath. Br. Hart. Bgk. οὐκ Vauv. Both. Reis. Elmsl. Dind. Our poet, it is true, is partial to asyndeta, but οὐδ' seems here far more suitable than οὐκ. ἄνευ ξυμφορᾶς. 'Without some result.' In French, 'événement.' ξυμφορὰ is here used in a common sense (Schol: τὸ μέσον ὃν τῆς συντυχίας).

1471. ὦ μέγας αἰθῆρ. Ant. 421, ἐν δ' ἐμεστώθῃ μέγας | αἰθῆρ. Aj. 1192, αἰθέρα δύναι μέγαν.

1472. τῷδ' ἐπ' ἀνδρί. τῷδ' ἐπανδρὶ B. I. e. 'upon this man, upon me.' Qu. τῷδε τᾶνδρὶ. Cf. Arist. Ran. 606, ἥκει τῷ κακόν.

1473. ἔστ' ἀποστροφή. ἔσθ' ὑποστροφή V. Ven. Schol: ἀποφυγή. I. e. 'means of avoiding it.' Fr. 684, ὦ δαῖμον, ὥς οὐκ ἔστ' ἀποστροφή βροτοῖς | τῶν ἐμφύτων τε καὶ θεηλάτων κακῶν. Eur. Med. 793, οὐτ' οἰκός ἐστιν, οὐτ' ἀποστροφή κακῶν. 605. 1192, ζημίας ἀποστροφήν. Hipp. 1036, αἰτίας ἀποστροφήν. Xen. Cyr. ii. 4. 11, εἴτα δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. Plutarch. de frat. amor. p. 491, ἀποστροφήν καὶ καταφυγήν. Toup Em. i. 78.

- AN. πῶς οἶσθα τοῦτο ; τῷ δὲ συμβαλὼν ἔχεις\* ;  
 OI. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστα μοι μολὼν 1475  
 ἄνακτα χώρας τῆσδέ τις πορευσάτω.  
 XO. ἔα\*, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ὄτο-  
 βος. στρ. β'.  
 ἵλαος, ᾧ δαίμων, ἵλαος ἴσθ', εἴτ' γὰρ 1480  
 τᾷδέ τιτ' τυγχάνεις ἀφεγγὲς φέρων  
 ἐναισίου δέ σου τύχοιμιτ', μηδ' ἄλαστον ἄνδρ' ἰδὼν

1474. 'Αντ. Turn. Xo. the mss. πῶς οἶσθα ; τῷ δὲ τοῦτο A. M. R. Ald. and (om. τοῦτο) K. L. Schol. πῶς οἶσθα τοῦτο ; τῷ δὲ B. T. V. Farn. Tricl. Which reading I prefer. Dind : τῷ δὲ συμβαλὼν ἔχεις, πάτερ ; Perhaps πῶς οἶσθα ; τῷ δὲ τοῦτο — ; τῷ συμβαλὼν ἔχεις ; Schol : τίνι τεκμηρίῳ — νοήσας, στοχασάμενος. Eur. Med. 675, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Or. 1392. Arist. 920, ἃ συμβαλεῖν οὐ βᾶδι' ἦν. Compare the Latin, 'conjicere.'

1475. καλῶς κάτοιδα. He thus cuts off any further importunate inquiries. So Plaut. Bacch. 41, 'Quid in consilio consuluisti?—Bene.' Quoted by Schn.

1476. πορευσάτω. 'Bring, conduct, fetch.' Cf. 1602. Eur. El. 438, πορεύων τὸν τᾶς Θέτιδος — ἐπὶ Σιμουντίδας ἀκτάς.

1477=1491. Iamb. and Dochm. dim. The same metre Aj. 348=356. 394=412. Dind. considers them composed of a dimeter iambus and a dochmius.

1477. ἔα ἔα vulg. ἔα Seidl. de V. D. p. 36. Both. Hart. prob. Bgk. Cf. on 1491.

1478. μάλ' αὖθις. 'Again a second time.' Cf. 1731. El. 1410, ἰδοὺ μάλ' αὖθροεῖ τις. 1466, ᾧ μοι μάλ' αὖθις. Tr. 1206, οἶμοι μάλ' αὖθις. Aj. 870, ἰδοὺ δοῦπον αὖ κλύω τινά. Cf. Blomf. ad Agam. 1316. ἀμφίσταται. (ἀφίσταται B. R. V. περιίσταται Suid. in ὕπποβον.) 'Is stirred up around me.' Phil. 1263, ἵσταται θόρυβος. Aesch. Cho. 885, τί δ' ἐστὶ χρῆμα ; τίνα βοὴν ἴστης δόμοις ; Eur. Iph. T. 1272, τίς — ἴστησιν βοήν ; Her. 656. So in Hom. Il. ε'. 535, ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὕατα βάλλει. Od. π'. 6, περὶ τε κτύπος ἦλθε ποδοῖν.

1479. διαπρύσιος. 'Thrilling, piercing, shrill, clear.' From διαπρὸ, says Schn., as περισσὸς from περὶ, μετασσὸς from μετά : so πρύτανις (πρότανις) from πρό. Six times in the Iliad, says Elmsley, the line occurs, ἦψεν δὲ διαπρύσιον, Δαναοῖσι (or Τρώεσσι) γεγωνῶς. Cf. Eur. Hel. 1324.

Callim. H. Del. 258. In a different sense Il. ρ'. 748. ὄτοβος. 'A din.' Hesiod Theog. 709, ὄτοβος δ' ἄπληστος ὀρώρει. Aj. 1202, γλυκὸν αὐλῶν ὄτοβον.

1480. ἵλαος —. Schol : λέγει τὸ ἔσο. ᾧ δαίμων L. R. pr. Heath. Vauv.

Elmsl. &c. ᾧ δαίμων A. B. K. V. vulg. ἵλαος, εἴ τι γὰρ. ἵλαος ἴσθι γὰρ K. Qu. ἵλαος ἴσθ' εἴ γὰρ | τᾷδέ τι τυγχάνεις —. Or εἴης (or ἔλθοις), εἴ τι γὰρ. Or ἵλαος ἴσθι γὰρ (as in K), | εἴ τι (for ματέρι) τυγχάνεις —. Or ἴσθι, τᾷδ' εἴ γὰρ | ματέρι τυγχάνεις —. Or ἵλαος ἴσθι, γὰρ | τᾷδ' εἴ τυγχάνεις —. Or ἔλθοις, εἴ τι γὰρ | τᾷδ' (or ἐμᾷ) τυγχάνεις —.

'ἵλαος and ἔλθοις might easily be interchanged, though it must be allowed that such repetitions of the same word in dochmiacs are not only frequent, but also elegant (so 842, πόλις ἐναίρεται, πόλις ἐμὰ σθένει. 884, ἰὼ πᾶς λεῶς, ἰὼ γᾶς πρόμοι, | μόλετε σὺν τάχει, μόλετ' ἐπεὶ πέρα &c. Ant. 1323. Aj. 349 &c. See Seidler V. D. p. 278). Some verb certainly seems required with ἵλαος. Schneid. supplies φέρε. My first proposed correction seems the most satisfactory. Hartung omits the second ἵλαος. γὰρ | ματέρι vulg. 'To our native land.' Germ : 'Vaterland.' Schol : τῇ Ἀττικῇ. Aesch. Sept. 16, τέκνοις τε γῇ τε μητρὶ. Pind. I. i. 1, μᾶτερ ἐμὰ, Θήβα. Above 708, ματροπόλει τᾷδε. See prec. note.

1481. ἀφεγγὲς A. M. R. pr. ἀφθεγγὲς B. L. T. V &c. Schol. 'Dark, gloomy, calamitous.' Schol : χαλεπὸν. The metaphor borrowed from the lowering state of the sky. Cf. Oed. R. 191. Cf. 1549, ᾧ φῶς ἀφεγγές. Musgrave quotes Hom. Il. δ'. 117, μελαινῶν — ὀδυνῶν. Eur. Ph. 978, μέλαιναν κῆρ'. Aesch. Cho. 49. Below 1683 f.

1482. ἐναισίου δὲ συντύχοιμι vulg. Wunder explains it, ἐναισῖος δὲ εἴη ἄνθρωπος, ᾧ συνέτυχον, i. e. Oedipus. Schol : μηδὲ πονηρῷ τινι συντύχω. For the genitive after συντυγχάνειν they compare Phil.



ἀκερδῇ χάριν μετάσχοιμί πως. Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμφύχου, τέκνα, 1486  
κιχῆσεται μου" καὶ κατορθοῦντος φρένα";

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦσαι φρενί;

ΟΙ. ἀνθ' ὧν ἔπασχον εὔ, τελεσφόρον χάριν 1490  
δοῦναί σφιν, ἥνπερ τυγχάνων" ὑπεσχόμην.

320, οἷδα συντυχάν κακῶν | ἀνδρῶν Ἀτρεϊδῶν. (Where however see my note.) Similarly Arist. Pl. 245, μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. Trach. 17, κοίτης ἐμπελασθῆναι (but 758, ἐμπελάσεις τῶνδρι). In these compounds the governing force appears to exist in the simple τυγχάνειν rather than in the conjoined preposition; or, as Brunck expresses it, a compound verb often governs the same case which the simple verb does. I strongly suspect however we should read ἐναισίῳ δέ σου τύχοιμι, 'and may I find thee propitious.' For, besides that the pronoun seems called for here, the usual construction of συντυγχάνειν is certainly only with the dative, as e.g. Phil. 683, οὐδ' ἐσίδον μοῖρα τοῦδ' ἐχθλοῖν συντυχόντα θνατῶν. Arist. Ran. 196, οἱμοὶ κακοδαίμων, τῷ ξυνέτυχον ἐξιών; Vesp. 1323, τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη. Xen. Cyr. v. 4. 8. I now find Bergk proposes the same correction, except that he reads σοῦ instead of σου. ἐναισίῳ

T. Farn. Suid. v. ἐναισίμος. Schol. Steph. Both. Sch. Elmsl. Hart. ἐν αἰσίῳ V. Turn. ἐναισίῳ the rest, and Ald. Br. Dind. Wund. Schn. Bgk. ἐναισίμῳ Toup Emend. i. 171, who fancies the form ἐναισίμος more Attic than ἐναισίος, referring to Aesch. Ag. 925. Eur. Alc. 1077 &c. συντύχοιμι. συντύχοι μοι V. Read σου τύχοιμι. Cf. Phil. 320. 1333.

1483. μηδ' —. 'Nor from having cast eyes on (or met) an accursed man, may I in any way contract from him what would be indeed a bootless recompense.' The Chorus in its superstitious terror, remarks Schn., regards the very sight of the guilty stranger as calamitous. Cf. 1132 f. μετάσχοιμι conveys the idea of his partaking of the guilt of the accursed man.

1484. ἀκερδῇ χάριν. In allusion to Oedipus' promise of bringing κέρδη to the land, 92. 577 f. So χάρις ἄχαρις in Aesch. Prom. 547, πόνον, οὐ χάριν above 227. Cf. Lambin. ad Horat. Od. i. 34.

1485. Ζεῦ ἄνα, σοὶ φωνῶ. Added in order to explain who the invoked δαίμων

(1480) is. Cf. 1578. So Od. ρ'. 354, Ζεῦ ἄνα &c. Arist. Eq. 1297, ἴθ', ὦ ἄνα &c. Pind. P. xi. 79, ὦ ἄνα. Ἄνα is the vocative of ἄναξ.

1486. ἀνὴρ. ἀνὴρ the mss., as usual. ὠνὴρ Br. ἀνὴρ Elmsl. Theseus is meant. ἐμφύχου, τέκνα. ἔμψυχον δέμας Hart. Cf. on 1487.

1487. κιχῆσεται μου. 'Find me.' κιχῆσεται is here construed with the genitive, like τυγχάνειν, as Dind. remarks, who points out a similar construction of ἀνύσαι below 1755, and of κατανύειν El. 1451. But I believe κιχῆσεται invariably governs an accusative. V. Oed. R. 1257, ὅπου κίχοι διπλὴν ἄρουραν —. Aj. 571. 657. Eur. Hipp. 1444. Alc. 22. 480. Hel. 603. Bacch. 901. Sup. 1069. Hom. Il. κ'. 126, κείνους δὲ κιχησόμεθα πρὸς πυλάων. Pind. P. ix. 45, κίχε νιν — μούναν &c. Perhaps therefore we should read: ἄρ' ἔτ' ἔμψυχον, τέκνα κιχῆσεται με καὶ κρατοῦντα τῶν φρενῶν ('master of my own mind'). Cf. Phil. 1161, μηκέτι μηδενὸς κρατύνων. The common reading would be of more than Sophoclean obscurity and peculiarity. κατορθοῦντος φρένα vulg. 'In possession of my senses.' Cf. on 1625. A strange expression!

1488. τί δ' ἂν θέλοις —; Schol: τί τὸ πιστὸν θέλεις ἐμβαλεῖν τῇ φρενὶ ἐκείνου; — τί βούλει πιθαὸν ἀνακοινώσασθαι τῷ Θησεῖ; 'What is this confidential matter that thou wishest to impress upon his mind?' This line is given to the Chorus in the mss. Corrected in Append. Turn. &c. ἐμφῦσαι Herm. &c. ἐμφῦναι the mss. But the expression is a strange one. Qu. ἐμβαλεῖν (or ἐπιθεῖναι, Il. α'. 55, τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ &c.) φρενὶ, or ἐς φρένας βαλεῖν, or τί δ' ἂν θέλοις αὐτῷ τὸ πιστὸν ἐκφράσαι;

1489. τελεσφόρον χάριν. 'An effectual requital,' one not merely promised in word, but realized by the performance. What he means is clear from 584. 627. 641. 1505 f.

1490. σφιν. I. q. αὐτῷ, as the Schol. remarks. It is found as a singular only, I believe, in Aesch. Pers. 759. Pind. P.

ΧΟ. ἰὼ ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν ἔπ' εἴτε γύαλον†"  
ἀντ. β'.

ix. 206. Hom. Hymn. xviii. 19. xxx. 9. V. Buttm. Lexil. § 82. Vauv. maintains, that σφιν is plural, referring to Theseus and the mass of the citizens. ἦνπερ, τυγχάνων ὑπεσχόμεν. Brunck supposes a hypallage, and considers it equivalent to ἦνπερ ἔτυχον ὑποσχόμενος. And so Herm. ad Vig. p. 761. Thus ποῦ κυρῶν εἴης (for κυροῖς ὦν) Phil. 544. But there was nothing accidental about the promise of Oedipus, which was most deliberately expressed. Heath: 'Quam promisi, cum ipse quae cupiebam impetrarem.' With whom agrees Vauv., who compares 1498, παρασχεῖν παθῶν. Reisig: 'quum consequeretur.' So Elmsley explains: ὅτε ἐτύγγανον ὦν ἐβουλόμην. I would rather understand δώσειν, and explain: 'which I promised I would give, if I obtained my request.' Lat. 'si consequeretur.' Rightly explained by Porson ad Hec. 682. Perhaps however for τυγχάνων we should read ἀρτίως, or something similar. Schol: ἔκ παρόιθ' ὑπεσχόμεν.

1491 f. Theseus is here called for by the Chorus to come with all speed to receive the promised blessing. As he had after 1286 returned to the altar of Poseidon in order to finish his interrupted sacrifice (886), and to send Polynices to Oedipus, the Chorus naturally suppose him to be still in that neighbourhood.

1491. ἰὼ παῖ βᾶθι βᾶθ' the mss. ἰὼ ἰού, ἰὼ παῖ — Tricl. Br. ἰὼ ἰὼ, παῖ, βᾶθι βᾶθ' \* \* \* Dind. ἰὼ παῖ, πρόβαθι, βᾶθ' Elmsl. ad Med. 1219. ἰὼ ἰὼ, παῖ προβ. — Herm. (A compound verb is often immediately followed by the simple one; numerous examples of which usage are collected by Elmsl. l. 1. Cf. 841, προβᾶθ' ὦδε, βᾶτε, βᾶτ', ἔντοποι.) ἰὼ ἰὼ παῖ — also Seidler V. D. p. 36. So Aj. 694, ἰὼ ἰὼ Πᾶν Πᾶν. Ant. 707, ἰὼ ἰὼ, νῦν αἶ. Tr. 221, ἰὼ ἰὼ Παιάν. Perh. ἰὼ μοι (or ἰὼ ἰὼ) πρόβαθι βᾶθ' (om. παῖ, which is not a very suitable term wherewith to address a sovereign: but cf. Oed. R. 1008) —.

1492. εἴτ' (ἐπ' V.) ἄκραν ἐπὶ γύαλον ἐναλίῳ Ποσ. θεῶ τυγχάνεις the mss. The passage is evidently corrupt. Reisig appears to have hit the general sense of the passage: 'sive in summo cacumine, sive in vallibus' &c. In a similar manner the Clouds are invoked by Socrates in Arist. Nub. 268, ἔλθετε δῆτ', ὧ πολυτίμητοι Νεφέλαι τῷδ' εἰς ἐπίδειξιν, | εἴτ' ἐπ' Ὀλύμπου κορυφαῖς — κάθησθε — ἡ Μαι-

ῶτιν λίμνην ἔχειτ', ἡ —. Similar passages, in the invocation of deities, are frequent. Schol: ἡ ἐπὶ πρὸς τὸ ἄκραν, ἢ ἡ, ἐπ' ἄκραν πέτραν. (Who therefore found ἐπὶ attached to some second noun. Cf. ad Oed. R. 761.) Suid: ἄκραν ἐπὶ γύαλον ἐπ' ἄκραν πέτραν. C. Matthiae (Quaest. Soph. p. 158) arranges thus: ἰὼ ἰὼ παῖ βᾶθι βᾶθ', εἴτ' ἄκραν | ἡ 'πὶ γύαλον [γυάλ' ?] ἀλίῳ | Ποσειδωνίῳ θεῶ τυγχάνεις — (the prep. ἐπὶ being referred ἀπὸ κοινοῦ τὸ ἄκραν, as in Schol.). Wund: εἴτ' ἄκραν ('in summa campi parte') | ἐπιγύαλον ἐναλίῳ | Ποσειδωνίῳ (!) θ. τ. Weise thus: εἴτ' ἄκραν | ἐπὶ γυάλ' ἐνάλια | Ποσειδωνίῳ θεῶ τυγχάνεις —. Hart: εἴτ' ἄκρῶν ἐπὶ γυάλ' ἐπέλασας, | ἡ ἐναλίῳ θεῶ τυγχάνεις —. Dind: εἴτ' ἄκρον ἐπὶ γύαλον | ἐναλίῳ Ποσειδωνίῳ θεῶ. (Followed by Schneid. ἄκρον also Vauv.) Qu. εἴτ' ἄκρ', εἴτ' ἐπὶ (or ἀνὰ) γυάλ' ἐνάλια | Ποσειδανίῳ θεῶ τυγχάνεις &c. I. e. 'whether on the heights (ἄκρα), or on the hollow plains (γύαλα) or valleys near the sea' &c. (The second εἴτε had probably fallen out, two distinct places being mentioned where it is probable that Theseus may be. It would seem ἄκρ' εἴτ' was corrupted into ἄκραν.) Or εἴτ' ἄκραν, ἡ 'πὶ γυάλ' ἐνάλια. (For εἴτε — ἡ v. Matth. Gr. § 617, 5. Schaeef. Melet. i. 5. Lob. ad Aj. p. 245.) Or εἴτ' ἐπ' ἔφαλα γύαλα, or εἴτ' ἐπὶ τι γύαλον —. Or εἴτ' ἄκραν ἔπ' εἴτε γύαλον —. In ἐπὶ thus joined with an accusative, there appears to be implied the idea of motion, intimating that Theseus may have gone to such or such a place to offer sacrifice. Or, ἰὼ — εἴτ' ἄκρων ἐπ' ὀρέων εἴτ' ἐς γύαλα τυγχάνεις εἰναλίῳ Π. θ. Or εἴτ' ἄκρ', εἴτ' ἐπὶ γύαλα κυρεῖς | εἰναλίῳ Ποσειδωνίῳ (?) θεῶ. Compare the lines in the strophe 1477—80. In the words ἄκραν ἐπὶ γύαλον (for which he suggests γυάλων) Schneid. thinks there must lie hid a local designation of the βούθυντος ἐστία. Musgrave conjectures Ἀγρᾶν, Ἀγρᾶ being a place near the Ilissus, mentioned by Paus. Attic. p. 45. Strab. p. 400. But this would be too far off.

1493. ἐπὶ γύαλον most mss. ἐπιγύαλον B. L. (Between ἐπιγύαλον and ἐναλίῳ there is a space left of some six or eight letters in L.) ἐπ' αἰγιαλὸν Heath. Br. ἐπίγυον conj. Elmsl. Γύαλον means 'a hollow' of any kind, and so a 'valley.' Phil. 1081, ὧ κοίλας πέτρας γύαλον



Ποσειδανίῳ θεῷ τυγχάνεις\*

βούθυτον ἐστίαν ἀγίζων, ἰκοῦ.

1495

ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

δικαίαν χάριν παρασχεῖν ἀνθ' ὧν ἔπαθεν† ᾄσσ'†,  
ῶναξ.

Thus Delphi, from its situation in a hollow, is called γύαλα Φοίβου Eur. Ph. 244. The plural γύαλα is more often used. Eur. Iph. T. 1236, ἐν καρποφόροις γυάλοις. Ion. 76, εἰς δαφνώδη γύαλα. 220. 233. 245. Iph. A. 1052, ἐν κρατήρων γυάλοις. Andr. 1094, χρυσοῦ γέμοντα γύαλα. Hel. 190, γύαλα Πανός. Ph. 244, μεσόμεφαλα γύαλα Φοίβου. ἐναλίῳ vulg. The corruption arose no doubt from the adjoining dative Ποσ. θεῷ. Some copyist or grammarian was misled by 888, βουθυτοῦντα — ἐναλίῳ θεῷ. Or possibly ἐναλίῳ may have been a gloss on Ποσειδανίῳ. The metre required is ∪ ∪ ∪ ∪ ∪ ∪ (dochm.). Cf. 1479, διαπρύσιος ὕτοβος.

1494. ποσειδανίῳ V. ποσειδαονίῳ R. Dind. ποσειδαωνίῳ (or ποσειδαωίῳ) the rest, and vulg. Wund. Schn. Schol: Ποσειδαωνίῳ. Ποσειδῶνι. διδ κεῖται τὸ χ. Ποσειδανίῳ Seidler V. D. pp. 43. 85. Elmsl. Bergk. (On which form v. Porson ad Phoen. 195, Ποσειδανίοις.) Dobree rightly thinks the common reading may have come from Ποσειδανίῳ (supr. ω). Schneid. leaves untouched Ποσειδαωνίῳ, not seeing how the form with ὁ can be justified. Either Ποσειδωνίῳ or Ποσειδανίῳ (the Doric form) would be correct. The readings of the mss. point to the latter. Ποσειδανίῳ θεῷ. So Oed. R. 1105, ὁ Βακχεῖος θεὸς (Bacchus). Eur. Ph. 188, Ποσειδανίοις — ὕδασι. Pind. Ol. v. 50, Ποσειδανίοισιν ἵπποις. xi. 71, Ποσειδάνιον Κτέατον. N. vi. 42, Ποσειδάνιον τέμενος. On the Ποσειδῶνιος θεὸς see Doederlein's note. τυγχάνεις is ejected, as a gloss on κυρεῖς, which is supposed to have existed formerly in 1492, by [Herm.] Dind.

1495. βούθυτον ἐστίαν. Arist. Av. 1232, βουθύτοις ἐπ' ἐσχάrais. Aesch. Cho. 253, βουθύτοις ἐν ἡμασιν. Ant. 1083. ἀγίζων. ἀγιαζών (supr. ἀγίζων) L. αἰγίζων B. T. V. Schol: ἀγίζων. ἀντὶ τοῦ ἀγιαζών. ἰκοῦ Elmsl. ἰκου the mss.

1496. Observe the pregnant construction, ἐπαξιοῖ σε παρασχεῖν χάριν, i. e. 'thinks you worthy of a favour,' and 'wishes to bestow on you a favour.' So Aj. 494, μή μ' ἀξιώσῃς βάξιν ἀλγεινήν

λαβεῖν. Ant. 699, οὐχ ἥδε χρυσοῦς ἀξία τιμῆς λαχεῖν; Phil. 62, οἱ σ' — οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὕπλων | ἐλθόντι δοῦναι. Oed. C. 1755. Eur. Hel. 410, οὐκ ἀξιοῦμαι τοῦδε πρὸς θεῶν τυχεῖν. Med. 1396, φίλιου χρήζω στόματος — προσπύρασθαι. Or we may suppose that the accusative was put with the intention of adding ἀνταμείβεσθαι, or ἀντευποιεῖν, or the like, but that our poet, as he loves to do, suddenly varied the intended expression. Such changes are very frequent in our author. Cf. 765 f. For ἐπαξιοῖ with an infinitive cf. El. 658. 1274. Phil. 803. See also Pors. ad Med. 1396. σε καὶ — φίλους. Cf. 1553, αὐτὸς τε χώρα θ' ἥδε πρόσπολοι τε σοί. For the φίλους cf. 1103. πόλισμα. I once thought the poet would hardly depreciate the capital of his own country by thus designating it. Qu. πόλιν σὴν, or πόλιν πᾶσαν φίλους τ', or πόλιν καὶ σοὺς (or τοὺς) φίλους. Or ὁ γὰρ ξένος σοι καὶ πόλει καὶ προσπόλοις (1553). But Athens is called πόλισμα Παλλᾶδος Eur. Iph. T. 985. Med. 771. δαιμόνιον πτολίεθρον Pind. Fr. 46. Cf. also Phil. 1424, τὸ Τρωϊκὸν πόλισμα.

1498. παθῶν K. corr. vulg. παθῶν most mss. Corrected by Brunck. 'Having been well received,' for the treatment he has experienced. εἶδ' must then be supplied from the general sense of the context. But this is very forced. I think therefore that we should read παρασχεῖν. ἀνθ' ὧν ('wherefore,' hence παθῶν) —, or παρασχεῖν ἀνθ' ὧν | ἔπαθ'. ᾄσσ', ῶναξ, or — ἔπαθεν (or πέπονθ'). ᾄσσ', ῶναξ. I. e. 'in return for the treatment he has received.' Cf. 1489, ἀνθ' ὧν ἔπασχον εἶδ' &c.

1499. σπεῦσον, ᾄσσ', ῶναξ vulg. σπεῦσον, found only in T., is evidently only a conjectural reading of Triclinius, and is properly bracketed by Bergk. Seidler de V. D. p. 43: ᾄσσ' ᾄδ', ᾄναξ. Elmsley: \* \* \* ᾄσσ', ᾄναξ. Qu. βᾶθι τάχις τ', ᾄναξ (cf. 1492). Or ἀλλ' ἴθ' (which might easily have dropped out before ᾄσσ'), ᾄσσ' ᾄναξ. Or δεῖρ' ἴθ' — (890, οὐ χάριν δεῦρ' ἤξα θᾶσον &c.). Or δεῦρ' ἴθι, δεῦρ', ᾄναξ. Or ἀλλ' ἴθι δεῦρ', ᾄναξ. But cf. on prec. note.

- ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἡχείται κτύπος, 1500  
 σαφῆς μὲν αὐτῶν", ἐμφανὲς δὲ τοῦ ξένου ;  
 μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία  
 χάλαζ' ἐπιρράξασα ; πάντα γὰρ θεοῦ  
 τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
- ΟΙ. ἄναξ, ποθοῦντι προὔφάνης, καί σοι θεῶν 1055  
 τύχην τις ἐσθλὴν τῆσδ' ἔθηκε" τῆς ὁδοῦ.
- ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαῖου, νέορτον αὖ ;
- ΟΙ. ῥοπή βίου μοι, καί σ' ἄπερ ξυνήνεσα  
 θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
- ΘΗ. ἐν τῷ δὲ κεῖσαι" τοῦ μόρου τεκμηρίῳ ; 1510

1500. τίς αὖ —. 'What noise now?' &c. The particle αὖ denotes merely the introduction of a new object. Ant. 1172. Schneid. understands by αὖ 'again,' with reference to the former cry for assistance 886. κοινός. 'In common.' Explained in next v. ἡχείται κτύπος. The passive (Tr. 642, ἀχῶν καναχάν. 866, ἡχεῖ τις κωκυτὸν), because the clamour is made by certain persons. So Arist. Pl. 758, ἐκτυπεῖτο δὲ | ἐμβὰς γερόντων εὐρύθμοις προβήμασιν. Thesm. 995, ἀμφὶ δέ σοι κτυπεῖται Κιθαιρώνιος ἡχώ. Aesch. Sept. 350, βλαχαλ — βρέμονται. Eur. Med. 1163, πῦρ δ', ἐπεὶ κόμην | ἔσεισε, μᾶλλον δις τοσόνδ' ἐλάμπετο. Below 1261, κόμη δι' αὔρας ἀκτένιστος ἄσσεται.

1501. αὐτῶν. ἀστῶν Reisk. Bergk ('haud dubie scribendum'). αὐτῶν, 'of yourselves' (ὑμῶν αὐτῶν). Qu. σαφῆς μὲν ἐγχώρων (or ἀστυτῶν), σαφῆς δὲ —.

1502. μή τις —. 'Was it some thunderbolt of Jove' made this noise? As if τί ἡγείρε τὸν κτύπον; or something similar, had just preceded. Cf. 1514 f. ὀμβρία χάλαζ'. Cf. Oed. R. 1279.

1503. ἐπιρράξασα. 'Having fallen heavily.' The verb ἐπιρράσσειν is especially used of the charging of cavalry, as in Diod. Sic. xv. 84, ἄφνω τοῖς Μαντινεῦσιν ἀνελπίστως ἐπέρραξεν (explained by Suid. h. v. ἐπέπεσε, συνεπλάκη, μάχην συνῆψεν). 85, ἐπὶ δὲ θατέρου κέρατος ἐπιπραξάντων ἀλλήλοισι τῶν ἱππέων. Dion. Hal. Ant. viii. p. 534; οἱ δὲ ἱππεῖς — τοῖς κατόπιν ἐπιπράττουσιν. Idem Excerpt. p. 160, ἐπέρραξαν παραδόξως τοῖς Μαμερτίνοις. Appian Bell. Civ. ii. καὶ ὁ ἄνεμος μεῖζων ἢ πρότερον ἐπέρραξεν. Another compound is καταρράσσειν, 'to pounce down,' whence καταρράκτης (al. καταράκτης) the name of

a bird Arist. Av. 888. Cf. on Oed. R. 1244, πύλας — ἐπιρρήξας' (ἐπιρράξ.?). θεοῦ τοιαῦτα χειμ. 'When the heavens are thus tempestuous.' What we call the state of the weather, the Greeks denoted by ὁ θεός. Herod. iii. 117, ὕει σφι ὁ θεός. Arist. Vesp. 261, ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι. 774, ὕοντος (τοῦ θεοῦ). Av. 1501 f. Hom. Il. μ'. 25, ὕε δ' ἄρα Ζεὺς. Joseph. Ant. vii. 12, 1, ἤρξατο δ' ὕειν παραχρῆμα ὁ θεός.

1505. ποθοῦντι προὔφάνης. Cf. on Tr. 18, ἀσμένη δέ μοι | ὁ κλεινὸς ἦλθε.

καί σοι —. 'And some one of the gods has given you good fortune in coming hither.' Cf. Oed. R. 1444, καί σε τῆσδε τῆς ὁδοῦ | δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.

1506. θῆκε τῆσδε the mss. τῆσδ' ἔθηκε Heath. Pierson Ver. p. 62. Vauv. Br. Dind. &c. ἦκε τῆσδε Reis. Bergk. θεῖτο τῆσδε Musgr. (coll. Oed. R. 1478—9). Elmsley ad Her. 934 conjectures, τύχη τις ἐσθλὴ 'ἔθηκε τήνδ' [why not then τήνδ' ἔθηκε?] ὁδόν. Cf. Eur. Her. 990, 'Ἦρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον. Qu. τῆσδ' ἔδωκε (cf. on Eur. Hec. 1087), or τῆσδ' ἔπεμψε.

1508. ῥοπή βίου μοι. 'My life is verging to its close, is on the decline.' Cf. Trach. 82. Oed. R. 961. Eur. Hipp. 1163, 'Ἰππόλυτος οὐκέτ' ἐστίν, ὥς εἶπειν ἔπος' | δέδορκε μέντοι φῶς ἐπὶ σμικρᾷς ῥοπῆς. καί σ' —. 'And I wish to die not having disappointed you and this state of the things I promised.' Before ἄπερ supply τούτων.

1510. 'But on what certain sign of' impending 'death do you depend?' lit. in what — are you situated? For κεῖσαι Doederl. compares El. 240. 1040. Aj. 407. Wunder Eur. Iph. A. 1343, οὐκ ἐν ἀβρό-



- ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,  
ψεύδοντες οὐδὲν σῆμα τῶν προκειμένων.
- ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε ;
- ΟΙ. αἱ πολλὰ'' βρονταὶ διατελεῖς'' τὰ πολλὰ τε  
σκήψαντα† χειρὸς τῆς ἀνικήτου βέλη. 1515
- ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὀρώ  
κοῦ ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.
- ΟΙ. ἐγώ'' διδάξω, τέκνον Αἰγέως, ἃ σοι  
γῆρως ἄλυπα σῇ τε\* κείσεται πόλει.  
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520  
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.

τητι κείσαι πρὸς τὰ νῦν πεπτωκότα. Similarly προσκείσθαι El. 240. 1040. Aj. 407. I doubt however if the text is sound. Qu. καὶ τῷ (or τῷ δὴ) πέποιθας.

1512. σῆμα τῶν Dind. Wund. &c. σημάτων the mss. A similar error occurs in Plato com. ap. Schol. ad Eur. Med. 476, ἡμᾶς δτι ἔσωσας ἐκ τῶν σίγμα τῶν (vulg. σιγμάτων) Εὐριπίδου. τῶν προκ. 'Of those previously concerted.' Cf. 94.

1514. αἱ πολλὰ Vauv. Br. (from three mss.). αἱ πολλὰ K. L. M. R. Ald. τὰ πολλὰ Turn. Gl: καταπολύ. Cf. Phil. 254, ὃ πόλλ' ἐγὼ μοχθηρός. Ant. 1046, οἱ πολλὰ δεινοί. El. 1326, ὃ πλεῖστα μῶροι. Eur. Tro. 1180, ὃ πολλὰ κόμπους ἐκβαλόν. Translate αἱ πολλὰ βρονταὶ διατελεῖς, 'the long continued (or the many and continuous) thunderings' show it. Perhaps the poet wrote αἱ διατελεῖς βρονταὶ πυκναί, of which πολλὰ was a gloss. Or αἱ διατελεῖς βρονταὶ γ', ἀναξ. For the nominative thus placed cf. on 1502. Supply δηλοῦσιν from δηλοῦσθαι, as if Theseus had said τί δηλοῖ τάδε; Cf. on 1502. Perhaps even Soph. wrote δηλοῦσι βρ.

1515. στρέψαντα vulg. and, I believe, all the mss. but one. τὰ πολλὰ τ' ἀ-|στράψαντα M. Weis. στράψαντα Pierson Veris. p. 139. Br. edd. recce. The form στράπτειν is of rare occurrence. Musgrave refers to Apoll. Rh. i. 544, στράπτε δ' ὑπ' ἡελίῳ φλογὶ εἵκελα — τεύχεα. iii. 1017. 1215. Oppian. Cyn. iii. 349. 513. Doederlein cites Hesych: Στροπή ἀστραπή. Πάφιοι, and Στροφαί: ἀστραπαί. Lob. Phryn. p. 577—80. I think there can be little doubt of the propriety and truth of Forster's emendation (on Accent and Qu. p. 133) σκήψαντα, which evidently

agrees far better than στράψαντα with βέλη. So Trach. 1087, ἐγκατάσκηψον βέλος κεραυνοῦ. Compare the noun σκηπτὸς (sc. κεραυνὸς) a 'thunderbolt.' Or ἄξαντα. χειρὸς —. 'From the (or their) invincible hand' that hurls them. Eur. Hec. 1041, ἰδὸν, βαρείας χειρὸς ὀρμάται βέλος.

1516. πολλὰ — κοῦ ψευδόφημα, as πολλὰ καὶ ἄλλα &c. Elmsley cites Trach. 1279, πολλὰ δὲ πῆματα καὶ καινοπαθῇ. Eur. Alc. 706, ἀκούσει πολλὰ κοῦ ψευδοῇ κακά.

1517. χρῆ. χρῆν B. K. L. V.

1518. ἐγώ. Qu. καὶ δὴ, or καὶ μὴν. ἃ σοι —. 'Which unimpaired by age shall be stored up for the benefit of thee and thy state.' σοι — τῇδε — πόλει. A double dative combined, as in 1632, δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοισ. For σοι cf. 62. 1632. But v. on next v.

1519. γῆρως ἄλυπα. 'Unimpaired by age.' So El. 1002, ἄλυπος ἄτης. τῇδε vulg. σῇ τε K. and v. l. ap. Schol. L. Wund. σῇδε marg. Turn. κείσεται. 'Will lie in store for, will befall.' So Oed. R. 232, χῇ χάρις προσκείσεται. Arist. Ran. 636, τὰργύριόν σοι κείσεται, 'the money shall be at your disposal.'

1520. χῶρον — ἐξηγ. 'I will lead forth to the place.' Or 'I will point out the place.'

1521. ἄθικτος ἡγ. 'Without touching a guide' (a guiding hand). Which will appear the more wonderful, if we compare his words 501 f. ἄθικτος is used actively also Hipp. 1006, ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς. Similarly ἄψαντος Oed. R. 968.

τύμβοντ' δὲ φράζε μή ποτ' ἀνθρώπων τινὶ  
μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις·  
ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδε  
δόρουςτ' ἐπακτοῦ γειτόνων" αἰεὶ τιθῇ.  
ἂ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ

1525

1522. τοῦτον vulg. Sc. χῶρον. Dind. understands νεκρὸν from the words οὐ με χρὴ θανεῖν. As there seems some difficulty in deciding to what τοῦτον refers, Schneid. doubts not that Soph. wrote τύμβον; since it was not the place of his death, but of his burial, that was not to be divulged. His conjecture I have adopted. Χῶρον μὲν and τύμβον δὲ are clearly put in opposition. Cf. 1540, χῶρον — στείχωμεν ἤδη — ἀλλ' ἐὰτέ με | αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἴνα &c. The τύμβος of Oedipus is mentioned 402. 1545. 1756. φράζε μή ποτ'. So Dem. Lept. p. 50, σκοπεῖτε μὴ —. Cf. on 1365.

1523. μήθ' οὐ —. 'Neither where it (the place of my burial) lies concealed, nor even in what parts it is situated.' Schol: μήθ' οὐ κέκευθε. μήτε ὅπου κρύπτεται ὁ χῶρος. A distinction appears to be made, as Hermann suggests, between the precise spot where he is buried, and the district where that spot lies. Otherwise we must suppose a tautology. Neither is there any difficulty in reconciling this passage with the fact that Oedipus was accompanied to the place of his dissolution by Theseus with his attendants, and his own daughters; for we may readily suppose that Oedipus would only allow them to follow him up to a certain point, sufficiently near to be witnesses of his mysterious disappearance, when of course all trace of him would be lost to mortal eye. The exact spot was to remain a mystery until an overthrow which should overwhelm the Thebans close to it should reveal it. Possibly in what follows Sophocles may allude to some contemporary event of that character, which had befallen those everlasting enemies of the Athenians; or at least by putting such a prediction as this in the mouth of their injured sovereign, he prognosticates for them a defeat he could not but have at heart. Perh. κέκευθα — κείμαι. Or is the line an interpolation?

1524. ὥς σοι. ὥς σοι B. T. V. Translate: 'In order that it may at all times afford thee a protection, better than (or in place of) many shields and a foreign force (δορός τ' ἐπακτοῦ), against

thy neighbours' (the Thebans more especially, 1534). But if we read δόρους ἐπακτοῦ γειτόνων, we must translate: '— a protection against an invading force of thy neighbours.' πρό. 'Better than,' or i. q. ἀντὶ 'in the place of' (as in Oed. R. 10). Cf. Anacreont. 24, 9, κάλλος | ἀντ' ἀσπίδων ἀπασῶν, | ἀντ' ἐγχείων ἀπάντων. ἀσπίδων. For ἀσπιδηφόρων. Cf. Eur. Phoen. 78. Similarly λόγῳ is used to denote 'a leader.' Cf. 1311 — 2. ἀλκὴν — γειτόνων. 'A defence against' &c. Cf. Ph. 1151, βελῶν ἀλκάν. Oed. R. 218, ἀλκὴν — κακῶν. 1200, θανάτων — πύργος. Eur. Ph. 1098, ὥς — εἴη δορός | ἀλκὴ δι' ὀλίγου. Hesiod. Op. 201, ἀλκὴ κακοῦ. Arist. Vesp. 615, πρόβλημα κακῶν. Compare 699, ἐγχείων φόβημα δαῖτων. ὄδε. This place; this my tomb.

1525. δορός τ' vulg. Dind. Wund. Hart. Bgk. δορός γ' Burt. δόρους Herm. Schn. Rightly. The corrupt reading, I think, evidently arose from the copyists overlooking the fact that the Attics declined δόρους δόρει (from a nom. δόρος), as well as δορός δορί. The τ' was inserted merely to support the metre, when δορός had been put for δόρους. So we frequently find δορί for δόρει in the mss., even against the metre. Cf. on 620. 1314. 1386. The sentence flows much more easily with δόρους than with δορός τ', 'a defence against the invading force (spear) of your neighbours.' Cf. 1533.

δόρους ἐπακτοῦ. 'A foreign invading force.' Trach. 259, στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν. Aesch. Sept. 583, πόλιν πατρίαν — πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα. 1019. Eur. Ph. 1082, τοῦ Μυκηναίου δορός. 571, Ἀργεῖά τ' ἔγχει δόρυ τὸ Καδμείων ἔλη. γειτόνων. γειτόνων (thus) B. L. T. corr. γειτόνων (supr. ὦν) A. γειτονῶν K. Schol: εἰ μὲν βαρυτόνως, γειτόνῳ, τῶν Θηβαίων· εἰ δὲ περισπωμένως, ἀντὶ τοῦ γειτνιῶν, ὁ τάφος. I am inclined to prefer γειτνιῶν, or else γειτονῶν (Aesch. Pers. 310. Plat. Legg. 843 A), i. e. 'being near,' by its vicinity.

1526. ἂ δ' —. 'But those things which are sacred (so Schol.) and are not uttered in word.' Hesych: Ἐξάγιστα:



αὐτὸς μαθήσει, κείσ' ὅταν μόλῃς,\* μόνος  
 ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ  
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὄμως.  
 ἀλλ' αὐτὸς ἀεὶ σῶζε, χῶταν ἐς τέλος  
 τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ"  
 σήμαιν', ὃ δ' ἀεὶ τῷπιόντι δεικνύτω.  
 χούτως ἀδῆγον τήνδ' ἂν οἰκήσαις πόλιν  
 σπαρτῶν ἀπ' ἀνδρῶν αἱ δὲ μυρίαὶ πόλεις,

1530

πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα, ἃ οὐχ οἶόν τε ἐκκομίζεσθαι τῶν ἱερῶν. ἔνιοι δὲ ἀγὰ ἀπέδοσαν. Hermann refers λόγῳ both to ἐξάγιστα and to μηδὲ κινεῖται, and explains ἃ ἐξάγιστα (λόγῳ) by ἃ ἐξάγιστα λέγειν, 'quae piaculum est nec licet dicere.' Hart: ἃ μὴ ἐξάγιστα.

κινεῖται λόγῳ. Cf. 624, τὰκίνητ' ἔπη. Ant. 1060, τὰκίνητα — φράσαι. Plutarch de adul. et amic. discr. c. 41, εὐδία γὰρ ἐπάγει νέφος ὁ κινῶν ἐν παιδιᾷ — λόγον ὀφρὺν ἀνασπῶντα &c.

1527. After μόλῃς some (as Cant. Steph. Schaeff.) place a comma, connecting αὐτὸς μόνος, which nouns are found similarly separated in Eur. Phoen. 1244 Pors. Rightly, I think. Cf. 1545.

1528. οὐτ'. οὐδ' B. T. V. If οὐδ' be right here, we must also read οὐδ' in v. seq.

1530. ἀεὶ V. αἰεὶ B. L. T. V. σῶζε. 'Preserve' in your memory. On the contrary διολλύναι Oed. R. 318. χῶταν — ἀφικνῇ. 'And when thou art reaching the term of thy life.'

1531. ἀφικνῇ A. R. Ald. ἀφίκη the rest. τῷ προφερτάτῳ. I. e. in point of age, the eldest. Lat. 'maximo natu.' Fr. 399, ἥ γὰρ φίλη γὰ τῶνδε τοῦ προφερτέρου. The epics use προφερέστερος, προφερέστατος. "So in Thebes," says Schn., "the τάφος Δίρκης was kept secret, and only pointed out by the highest official, on leaving office, to his successor. Plutarch. de Daem. Socr. 5." μόνῳ. Perhaps γονῇ. Cf. 1294.

1532. ἀεὶ. 'Always' as occasion returns. Cf. on Phil. 131. Valck. ad Herod. iv. 162. Aesch. Pr. 937, θῶπτε τὸν κρατοῦντ' αἰεὶ. Eur. El. 1270, νικᾶν ἴσαις ψήφοισι τὸν φεύγοντ' αἰεὶ. Alc. 716 (where v. Monk). Cf. on Phil. 131. τῷπιόντι Elmsl. Dind. Schn. τῷ πῖόντι vulg. I prefer τῷπιόντι. δεικνύτω. The usual word for instruction in ἱερὰ, τελεταί, ἄρρητα, as Schn. observes. So καταδεικνύναι.

1533. χούτως. 'And thus.' Cf. 230.

Schol: ἀδῆγον. ἀδῆγοντον. Hesych: ἀδήϊον ἀπόρθητον, ἀπολέμητον. τήνδ' ἐνοικήσεις πόλιν vulg. I should prefer by a slight change τήνδ' ἂν οἰκήσαις πόλιν. The Greeks said πόλιν οἰκεῖν; not, I suspect, πόλιν ἐνοικεῖν. V. Eur. Alc. 1051.

1534. σπαρτῶν ἀπ' ἀνδρῶν. 'By the men that sprang' (from the dragon's teeth). The Thebans were surnamed Σπαρτοί, as reported to be sprung from the dragon's teeth. Pind. Fr. 5, ἡ Κάδμων, ἡ σπαρτῶν ἱερὸν γένος ἀνδρῶν. Eur. Herc. 4, ὅς τάσδε Θήβας ἔσχεν, ἐνθ' ὁ γηγενὴς | Σπαρτῶν στάχυν ἔβλασταν. Suppl. 712, στερρὸν δόρυ | Σπαρτῶν τόδ' ἀνδρῶν. Aesch. Sept. 412. 474. Eum. 410. Apollod. iii. 4. 1. ἀπ'. Schaeff. (Melet. p. 83) and Elmsley prefer ὑπ'. Schneid. thinks ἀπ' stronger than ὑπ', as comprehending all enemies coming 'from' Boeotia, whether Thebans or not. Doederl. compares Eur. Bacch. 89, κρυπτὸν ἀφ' ὧρας. αἱ δὲ μυρίαὶ πόλεις.

'But the numberless cities (most cities), even though they be governed well, easily become insolent.' The Schol. explains, πολλαὶ πόλεις. Schneid. adopts Fröhlich's conjecture αἱ δὲ μυρίαὶ (i. e. μυρία); but the very position of such a dative, between the article and its noun, at once precludes the possibility of its correctness. Bergk proposes αἱ δὲ κύριαι. I once thought the presence of the article here suspicious, and thought of ἀλλὰ μυρίαὶ πόλεις, or αἱ δὲ μυρίας πλέαι, sc. πόλεις (Aj. 1150, ἄνδρα — μυρίας πλέων), but cf. Aeschin. de F. L. 167, ὁ τοὺς μυρίους Ἀρκάδων νοουθετῶν. Xen. Anab. ii. 1. 19, ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπιδὼν μία τις ὑμῖν ἐστὶ σωθῆναι —, συμβουλευέω &c. iii. 2. 18, ἐνθυμήθητε ὅτι οἱ μύριοι ἰππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι. Phalaris p. 138, οὐδεμίαν ἐκ τῶν μυρίων ἐχοντες ἐλπίδα σωθῆναι. The poet here probably has an eye to what he conceived to be the levity and irreverence of his citizens in sacred matters.

κὰν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν 1535  
 θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορώσ', ὅταν  
 τὰ θεῖ' ἀφείς τις ἐς τὸ μαίνεσθαι τραπῇ·  
 ὃ μὴ σὺν, τέκνον Αἰγέως, βούλου παθεῖν.  
 τὰ μὲν τοιαῦτ' οὖν' εἰδὸτ' ἐκδιδάσκομεν.  
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρὸν', 1540  
 στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.  
 ὦ παῖδες, ὦδ' ἔπεσθ'. ἐγὼ γὰρ ἡγεμὼν  
 σφῶν αὖ πέφασμαι καινὸς, ὥσπερ σφῶ πατρί.  
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἑατέ με

1535. οἰκῇ. For διοικῇ, 'administer, govern.' Musgrave quotes Eur. Iph. A. 331. Her. 143.

1536. θεοὶ γὰρ —. Connect this with χοῦτως ἀδῶν &c., taking αἰ δὲ — καθύβρισαν as parenthetic. Cf. on 1538.

εὖ μὲν, ὀψὲ δ'. 'Well, though late;' late it may be, yet well. Cf. 278. 1370. Hom. Il. iv. 160, εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, | ἔκ τε καὶ ὀψὲ τελεῖ. Solon Eleg. xii. 17. εἰσορώσ'. 'Notice, visit,' in order to punish. Cf. 1370. Plut. de S. N. V. p. 18, ἀθέστοις ὀξὺν ἐπιβάλλει τὸν ὀφθαλμόν. It was a prevalent notion with the Greeks, as with the Jews, that divine vengeance travels sure, but slow. So Hor. Od. iii. 2, 'Raro antecedentem scelestum | Deseruit pede paena claudo.'

1537. εἰς τὸ μαίνεσθαι τραπῇ. Aj. 743, πρὸς τὸ κέρδιστον τραπέις | γνῶμης.

1538. μὴ — βούλου παθεῖν. 'Do not allow to happen to you.' Eur. Her. 178, μὴδ', ὅπερ φιλεῖτε δρᾶν, | πάθης σὺ τοῦτο. Musgrave with much probability would place this verse before 1536; for there is no connexion between 1535—6, to be explained by γάρ. Or else he would read θεοὶ δ' ἄρ' (for γὰρ) —. But cf. on 1536.

1539. εἰδὸτ' ἐκδιδ. Schneid. quotes in illustration Il. xxiii. 787, εἰδόσιν ὑμῶν ἐρέω πᾶσιν, φίλοι &c. Pind. P. iv. 142, εἰδὸτι τοι ἐρέω. Aesch. Suppl. 742, καὶ λέγω πρὸς εἰδότα. Pr. 441, σιγῶ· καὶ γὰρ εἰδυῖαισιν ἂν | ὑμῖν λέγοιμι, and the Thucydidean formula μακρηγορεῖν ἐν εἰδόσιν. Add Il. x. 250, εἰδόσι γὰρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. Eur. Hec. 664, οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας.

1540. χῶρον δ'. Cf. 1520 f. τοῦκ θεοῦ παρὸν. 'The present impulse from the god.' Cf. 252 and on 1694. Compare the language of Socrates respecting

the visits and suggestions of his δαίμων. For παρὸν Matthiae conjectures πτερὸν (i. q. οἰωνὸς, 'an omen'), coll. 97.

1541. μηδὲ γ' ἐντρεπώμεθα vulg. μηδὲν γ' — A. R. μηδ' ἔτ' — Reisig (coll. Aesch. Pers. 407, κοῦκέτ' ἦν μέλλειν ἀκμή. Arist. Th. 668, καιρὸς ἐστὶ μὴ μέλλειν ἔτι) Dind. Wund. (Cf. 1622, οὐδ' ἔτ' (οὐδέ τ' al.) ὠρώρει βοή.) μηδὲν ἐντρεπώμεθα conj. Elmsl. (So Oed. R. 724, ὦν ἐντρέπου σὺ μηδὲν. 1056, μηδὲν ἐντραπῆς.) Schol: μὴ δέ γ' ἐντρεπώμεθα. ἀντὶ τοῦ ἐπιστρεφώμεθα. Ὅμηρος, Ἐντροπαλιζόμενος (Il. vi. 496, ἄλοχος δὲ φίλη οἰκόνδε βεβήκει | ἐντροπαλιζομένη. xi. 547. xvii. 109). Matthiae renders: 'nihil curemus, nulla re nos impediri sinamus' (coll. Oed. R. 1056). Qu. μηδέ του ἔντρεπώμεθα, or μηδενὸς στρεφώμεθα (Aj. 1117), or μηδ' ἐπιστρεφώμεθα (Epict. Enchir. xii. τρέχε ἐπὶ τὸ πλοῖον — μηδὲν ἐπιστρεφόμενος), or μηδ' ἀποστρεφώμεθα (or ἀποτρ.).

1543. ὥσπερ σφῶ πατρί. 'As ye (used to be) to your father.' Cf. Arist. Ran. 303. σφῶ not being enclitic, this passage may seem to be a violation of the rule that requires the fourth syllable from the end of a senarius to be short when it closes a word of more than one syllable. But an allowance may, I think, be made in favour of the present passage on the ground that ὥσπερ is strictly speaking not one word but two. So Eur. Her. 173, — εἴπερ τοῦτό σε. See Elmsl. Ed. Rev. xxxvii. 79. Porson, considering ὥσπερ as one word, proposes ὡς πρὶν σφῶ πατρί. But σφῶ is not less closely connected with ὥσπερ than with πατρί.

1544. καὶ μὴ ψαύετ'. 'And touch me not,' for the purpose of conducting me. Cf. 173. Qu. μὴ μου ψαύετ', as the pronoun seems required here.



αὐτὸν τὸν ἱερὸν\* τύμβον ἐξευρεῖν, ἵνα 1545  
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.  
 τῇδ', ὦδε, τῇδε" βάτε· τῇδε γάρ μ' ἄγει  
 Ἑρμῆς ὁ πομπὸς ἧ τε νερτέρα θεός.  
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμὸν,  
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας· 1550  
 ἦδη γὰρ ἔρπω τὸν τελευταῖον" βίον"  
 κρύψων" παρ' Αἰδην. ἀλλὰ, φίλτατε ξένων,  
 αὐτός τε χώρα θ' ἦδε πρόσπολοί τε σοὶ  
 εὐδαίμονες γένοισθε, καπ' εὐπραξία

1545. αὐτὸν. 'By myself.' ἱερὸν  
 vulg. ἱρὸν Dind.

1547. τῇδ' — ὦδε, τῇδε βάτε. 'This way—here—this way come.' We must suppose the blind man to utter these directions at broken intervals: which will account for language that might otherwise appear not over elegant. Qu. τῇδ', ὦ τέκν', ὦδε βάτε. Cf. El. 1301, ὦδ' — τῇδ'. Eur. Ph. 1735, τῇδε τῇδε βᾶθί μοι, τῇδε τῇδε πόδα τίθει. The grandeur of the whole scene is justly extolled by Longinus xv. 7. τῇδε γάρ μ' ἄγει. Cf. Arist. Vesp. 990, φέρε νῦν σε τῇδ' τὴν ταχίστην περιάγω.

1548. Ἑρμῆς. Ἑρμῆς θ' Elmsl. Ἑρμῆς ὁ πομπός. I. e. ὁ ψυχοπομπός. It being the office of this god to conduct departed spirits to the nether world. Aj. 832, πομπαῖον Ἑρμῆν χθόνιον. Phil. 133, Ἑρμῆς δ' ὁ πέμπων. Tr. 620. ἧ τε ν. θ. Proserpine.

1549. ὦ φῶς ἀφεγγές. 'O light that shines not to me.' Persons about to die are usually represented in classic authors as bidding farewell to the light of heaven. Oedipus here does the same, but the light being no light to him, he adds with exquisite feeling the neutralizing epithet ἀφεγγές. For the same reason, his eyeballs being impervious to the rays of light, he adds, with much propriety of truth in next verse — σου τοῦμόν ἄπτεται δέμας, 'my body touches (feels) thee.' Cf. Eur. Ph. 553, νυκτός τ' ἀφεγγές βλέφαρον. πρόσθε πού. Cf. 580, χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι πού ποτ'. πού ποτ' edd. vett. and most mss. τοῦτ' B. V.

1550. ἄπτεται. 'Comes in contact with, feels, is sensible of.' Not being able to see, the blind Oedipus puts his body in the place of his eyes, that being the medium through which, after the eyes, we most

feel the benign influence of the solar beam.

1551. τὸν τελευταῖον βίον. 'The close of my life, my life at its close.' Wunder supposes τελευταῖον to be put proleptically, and explains it, 'so as to come, which thereby comes, to an end.' So also Schneid. Cf. on 1200. But then would the article have been used? Cf. 1584, ὡς λελοιπότε | κείνον τὸν αἰὲ βίοτον ἐξεπίστασο. 1720, ὀλβίως — ἔλυσε τὸ τέλος — βίου. Tr. 79, ὡς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν &c. Musgrave ingeniously conjectures: ἦδη γὰρ ἔρπω τὴν τελευταῖαν, βίον | κρύψων —, comparing Ant. 807, τὰν νεάταν ὁδόν. Tr. 874, τὴν παννυστάτην | ὁδὴν ἀπασῶν. (Add Tr. 155, ὁδὸν — τὴν τελευταῖαν.) Simmias in Anthol. p. 267, πυμάταν εἰς Ἀχέροντος ὁδόν. Which emendation is adopted by Bergk. Perh. τὴν τελευταῖαν ὁδὸν | στυνγνὸν (or some other epithet) παρ' Αἰδην. For this use of βίον Wunder refers to Eur. Alc. 363 f. πρὶν εἰς φῶς σὸν καταστήσαι βίον. Bacch. 1336 f. μακάρων τ' ἐς αἶαν σὸν καθιδρύσει βίον.

1553. πρόσπολοι. 'Attendants, subjects.' Schol: οἱ Ἀθηναῖοι. The word is here used in an enlarged and honourable sense, as θεράποντες in Homer, which Neue compares. They are called the φίλοι of Theseus 1496. 1553.

1554. καπ' εὐπραξία. 'And upon, or because of your prosperity.' Vauv: 'super prosperis rebus.' Cf. El. 1231, καπὶ συμφοραῖσί μοι | γεγηθὸς ἔρπει δάκρυον —. Arist. Eq. 406, πῖνε πῖν' ἐπὶ (πῖν' ἐπ' ἐσθλαῖς?) συμφοραῖς. 655, ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελημέναις | εὐαγγέλια θύειν —. Aesch. Sept. 1007, Ἑτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς | θάπτειν ἔδοξε —. Eur. Iph. T. 1490, ἔπ' εὐτυχίᾳ τῆς σωζομένης | μοίρας εὐδαίμονες ὄντες. Perh. καὶν εὐπραξία.

- μεμνησθέ\* μου θανόντος εὐτυχεῖς αἰεί. 1555  
 ΧΟ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν στρ.  
 καὶ σέ λιταῖς σεβίζειν,  
 • ἐννυχίων ἄναξ,  
 Αἰδωνεῦ Αἰδωνεῦ, ἰκνούμαιτ 1560  
 μὴ 'πιπόνω\* βαρναλγεῖτ

1555. μέμνησθε vulg. 'Remember.' Elmsley justly thinks that after γένοισθε the optative μεμνησθε (Arist. Pl. 992, μεμνητο) is preferable to the imperative μέμνησθε. I had written this note, "Oedipus uses the optative εὐδαίμονες γένοισθε, because happiness is a thing that does not depend upon man; but the imperative μέμνησθε, because to remember is a thing that does. Cf. on Oed. R. 49. 904." But now I am disposed to agree with Elmsley. Cf. also Il. ω'. 745, οὐ τέ κεν αἰεὶ | μεμνήμην &c. εὐτυχεῖς αἰεί. 'Ever prosperous.'

1556. εἰ θέμις ἐστί. He thus prefaces, because Pluto, as Musgrave remarks, κῆδεά τε στοναχὰς ἔλαχε (Stesich.), not prayers. Cf. Oed. R. 30. Eur. Alc. 431. Suppl. 76. Iph. T. 184, &c. "Because," says Schn., "the infernal gods are ἀμείλιχοι ἢ δ' ἀδάμαστοι; whereas 'vota movent superos.'" With Death οὐτ' ἄν τι θύων οὐτ' ἐπισπένδων ἄνοις accord. to Aesch. Niob. Fr. 147. But cf. Ant. 1199 f." In the following sublime and solemn address to the powers of the nether world, the Chorus pray that the undeservedly afflicted Oedipus may experience a happy release (εὐθανασία, cf. 1663), and encounter a favourable reception below. On this Ode v. Seidler ad Tro. 263. τὰν ἀφανῆ θεόν. 'The invisible goddess,' goddess of the unseen world, i. e. Proserpine, who is called ἡ νερτέρη θεὸς 1548. Schol: τὴν Περσεφόνην φησίν.

1557. λιταῖς σεβίζειν. So τιμαῖς σεβίζειν 1007. σεβίζειν. σεβάζειν V.

1559. ἐννυχίων ἄναξ. 'Monarch of those who dwell in darkness,' the shades below. From Homer Il. xx. 61, ἔδδειςεν δ' ὑπένερθεν ἄναξ ἐνέρων Αἰδωνεύς. Cf. Trach. 501, τὸν ἐννυχον Αἰδαν. Oed. R. 178, ἀκτὰν πρὸς ἐσπέρου θεοῦ. Macho Athen. 341 C, καλεῖ δὲ Μοῖρα νύχτιος, ἥς κλύειν χρεών. Hart: ἐννύχων ἄναξ (cf. on 1570). Αἰδωνεῦ Αἰδωνεῦ Herm. &c. Αἰδωνεῦ Αἰδωνεῦ vulg. So Αἰδῆς and Αἰδῆς.

1560. λίσσομαι the mss. vulg. But the metre requires, not a cretic, but a

molossus. From the v. r. δίδου μοι (in the Schol.) Erfurdt makes out αἰδοῦμαι, coll. Aesch. Ag. 375, Δία τοι ξένιον μέγαν αἰδοῦμαι (qu. ἰκνούμαι) | τὸν τὰδε πράξαντ' —. So also Reisig. But Elmsley with reason requires a more satisfactory example of such a sense of αἰδοῦμαι than the above. Dind. and Schneid. give λίσσωμαι (!); Hermann and Wunder μῆ μοι μῆτ'. Qu. ἰκνούμαι (of which λίσσωμαι was probably an interpretation). El. 136, αἰαί, ἰκνούμαι. Eur. Iph. T. 1069, σὲ καὶ (ναί?) σ' ἰκνούμαι —. Or αἰτοῦμαι (Oed. R. 880, θεὸν αἰτοῦμαι), or προσπίτω, or αἰτῶ (or δοίης) \*. Hart: ἄναξ Αἰδωνεῦ, δίδου μοι. Schol: δίδου μοι τὸν ξένον κατανύσαι τὰν παγκευθῆ κάτω νεκρῶν πλάκα καὶ στύγιον δόμον, μῆτ' ἐπιπόνω μῆτ' ἐπὶ βαρνηχεῖ μόρφ. εὐχονται δὲ αὐτῷ μὴ δυσθανατῆσαι. Cf. 1663, ἀνὴρ γὰρ οὐ στενακτὸς (i. e. ἐπὶ βαρνηχεῖ μόρφ), οὐδὲ σὺν νόσοις | ἀλγεινὸς (i. e. ἐπιπόνω μόρφ) ἐξεπέμπετ'. μῆτ' ἐπίπονα B. M. V. Ald. Br. μῆτ' ἐπιπόνω K. L. μῆποτ' ἐπίπονα A. R. μῆποτ' ἐπὶ πόνω T. ἐπὶ πόνω (om. μῆτ') Seidler V. D. p. 124. ἐπιπόνω Dind. Schn. μῆ 'πιπόνω Bergk. The Schol. appears to have read ἐπιπόνω. Brunck takes ἐπίπονα for ἐπιπόνως. According to Dindorf's reading ἐπὶ must be supplied before ἐπιπόνω from the latter clause (cf. Aj. 398); and perhaps also μῆτε (cf. on Phil. 760). I follow Bergk.

1561. ἐπὶ βαρναχεῖ. ἐπὶ βαρνάχει Ald. ἐπιβαρνάχει L. pr. V. ἐπιβαρναχεῖ L. corr. Schol: ἐπὶ βαρνηχεῖ μόρφ. Βαρναχῆς (with long pen.) occurs Arist. Nub. 277. Av. 1748, as an epithet of Oceanus and the Clouds. βαρνηχῆς Diod. S. v. 31. Oppian Hal. 317. As the penultimate of this word is required by the metre to be shortened, we must suppose it compounded of βαρὺς and ἄχος (compare δυσᾶχῆς). Cf. the epithets βαρυνάλγητος (Aj. 200), βαρύστονος (Oed. R. 1233), βαρύποτος (Oed. C. 1448). Elmsley is of opinion that the penultimate of βαρναχεῖ cannot possibly be otherwise than long, and gives: λίσσομαι μῆτ' ἐπίπονα,



ξένον ἐξανύσαι

μόρῳ τὰν παγκευθῇ κάτω

νεκρῶν πλάκα καὶ Στύγιον δόμον

πολλῶν γὰρ ἂν καὶ μάταν'

1565

πημάτων ἱκνουμένων

πάλιν σφε δαίμων δίκαιος αὔξει

ὧ χθόνιαί θεαί, σῶμά τ' ἀνικάτου

ἀντ. 1568

μήτ' | ἐπὶ βαρυαχεῖ, and in the ant. 1571 f. ἐξ ἄντρων \* \* ἀδάματον | φύλακα παρ' Ἄϊδα. For βαρυαχεῖ qu. βαρυαλγεί (cf. 1663, οὐ στενακτὸς, οὐδὲ σὺν νόσοις ἀλγείνός. Aj. 200, βαρυάλγητ'), or βαρυστόνῳ (Oed. R. 1233), or βαρυπότμῳ (Eur. Hipp. 825, τύχαν — βαρύποτμον). But, until the metre is ascertained, it is impossible to decide as to any reading. Meanwhile I have given what seems to me most probable, βαρυαλγεί (for vulg. μήτ' ἐπὶ βαρυαχεῖ, in which the double μήτε came from the interpretation, and the ἐπὶ from ἐπιπόνη).

1562. ἐκτανύσαι the mss. vulg. ἐξανύσαι (from Schol.) Musgr. Vauv. Br. Elmsl. most edd. recc. κατανύσαι Wund. εἰδ κατανύσαι Reisig. prob. Burges on Phil. p. 110. Schol: δίδου μοι τὸν ξένον κατανύσαι τὰν παγκευθῇ κάτω νεκῶν πλάκα. Who no doubt read either ἐξανύσαι, or something very similar. Cf. Eur. Or. 1685, λαμπρῶν ἄστρων πόλον ἐξανύσας. Aj. 607, ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον αἰδῆλον Ἄϊδαν. Ant. 805, τὸν παγκοίταν δ' ὀρῶ θάλαμον | τήνδ' Ἀντιγόνην ἀνύτουσαι. Tr. 657, πρὶν τάνδε πρὸς πόλιν ἀνύσειε. El. 1451, φίλης γὰρ προξένου (sc. δόμον) κατήνυσαν. Add Arist. Vesp. 368, ἀνοντος ἐς σωτηρίαν. Translate: 'may gain, reach' (lit. accomplish the journey to). The Chorus pray for him an εὐθανασία.

1563. τὰν παγκευθῇ — πλάκα. Cf. Ant. 804, τὸν παγκοίταν θάλαμον. 810, ὁ παγκοίτας Ἄϊδας. El. 138, ἐξ Ἄϊδα παγκοίτου λίμνας. Aj. 1193, τὸν πολυκοῖνον Ἄϊδαν. Qu. τὰς παγκευθεῖς — πλάκας (as νεπτέρας — νεκρῶν πλάκας 1576). Cf. on v. ant. 1575. Seidler de V. D. p. 411 divides thus: μόρῳ τὰν παγ-|κευθῇ κάτω νεκρῶν πλάκα. And in ant. 1574, ἔν, ὧ Γᾶς παῖ | καὶ Ταρτάρου κατεύχομαι. I would reduce to a single verse μόρῳ — πλάκα, and in ant. v. 1574, ἔν — κατεύχομαι (the metre consisting of a dochmius and a troch. dim. cat.).

1564. νεκρῶν T. Farn. Turn. Br. νεκῶν the older mss. Sch. Reisig. On the

synizesis in νεκῶν v. Pors. Phoen. 1327.

1565. πολλῶν γὰρ ἂν καὶ μάταν — vulg. 'For in requital for the calamities that both many and undeserved (μάταν) came upon him, the god may in his justice raise him up again.' So 394, νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν. Aesch. Sept. 705, ἐπεὶ δαίμων λήματος (χείματος?) ἐν τροπαίᾳ χρονίᾳ μετάλλακτος ἴσως ἂν ἔλθοι θαλερωτέρῳ πνεύματι. Eur. El. 1148, μετὰτροποι πνέουσιν αἰδραὶ δόμων. Qu. πολλῶν γὰρ ἂν κυμάτων ('waves of misfortune,' Oed. R. 1527. Eur. Or. 344. Suppl. 473) —. Or πολλῶν γὰρ αὐκυμάτων — δίκαιος αὔξειν. Or πολλῶν γὰρ ἂν καμέτρων or κάφθόνων | πημάτων (or πημ. ἀντὶ τῶνδ') ἱκνουμένων | πάλιν σφε δαίμων δικάως αὔξει (or δίκη γ' ἄξει, or ἀνορθοὶ δίκη, or δικάως σώζοι). Or πολλῶν γὰρ ἂντ' ἀφθόνων —. Or πολλῶν γὰρ ἂν κύμασιν | πημάτων κλονούμενοι (or κακούμενοι) — δικάως σώζοι. The text is evidently disturbed here. Connect ἂν with αὔξει. μάταν. 'Without any cause,' undeservedly. Put apparently for μεταίων. Cf. on 1451, and on Phil. 345.

1566. ἱκνουμένων the mss. vulg. ἱποούμενον Reisig [Arist. Eq. 924]. κακούμενον Hart. [Cf. 261. Tr. 1069.] Qu. κλονούμενον (cf. 1241. 1244). Some such accusative certainly seems required.

1567. σφε ('him') Reisk. Vauv. &c. σε the mss. Cf. on Ant. 1319. Schol. ad 1565: ἀποστρέφει τὸν λόγον πρὸς τὸν Οἰδίποδα. δίκαιος αὔξει vulg. δίκαιος ἄξει T. Farn. Br. Hart. Aj. 226, ἄξει. Eur. Hipp. 537, ἄξει. Qu. δικαῖ ἄξει, or δίκαιος αὔξει (to which perhaps the reading ἄξει points). Cf. 1455, τὰ δὲ — αἰθῆς αὔξαν ἄνω. Eur. Med. 936, κείνης ὁ δαίμων, κείνα νῦν αὔξει θεός. Xen. Oecon. § 6, ὁ τοὺς ἐχθροὺς αὔζων.

1568. ὧ χθόνιαί θεαί. 'Ye goddesses below.' Schol: ὧ Ἐριννύες. Schneid. understands the Erinyes, invoked in a general way, without any verb attached. I suspect ὧ χθόνιαί θεαί is corrupt. For what goddesses are these now addressed?

θηρὸς, ὃν ἐν πύλαισι  
 φασὶ πολυξένοις  
 εὐνᾶσθαι κυνζέισθαι τ' ἐξ ἄντρων  
 ἀδάματον φύλαχ' Ἄϊδα†  
 λόχον αἰὲν ἔχονθ'†  
 ὃν', ὦ Γᾶς παῖ καὶ Ταρτάρου,

1570

Pluto and Proserpine have already been invoked in the strophe, and the antistrophe is devoted to the propitiation of Cerberus; not to mention that if the Chorus had been here addressing Proserpine and Ceres, or the Eumenides, it would never have made such an invocation, without adding some prayer or remark in connexion with these divinities. Should we therefore read, ὦ χθονίων φύλαξ (coll. 1572. 1559), or ὦ χθονίων (or χθόνιος) κύων? Cerberus is styled ὁ Πλούτωνος κύων Eur. Alc. 361.

σῶμα — θηρὸς. A periphrasis for θῆρ, perhaps to denote his huge and terrible dimensions. Similarly Ant. 945, Δανάας — δέμας. Eur. Ph. 1522, Σφιγγὸς αἰοιδῶ σῶμα φονεύσας. So ὄμμα νύμφας for νύμφα Trach. 527. Cf. Tr. 1098, τὸν θ' ὑπὸ χθονὸς | Ἄϊδου τρίκρανον σκύλακ'. Seneca Herc. Oet. 1520, 'Dic ad aeternos properare manes | Herculem, et regnum canis inquieti.' ἀνικάτου. ἀνικήτου T. Farn. Ald. ἀμαχάνου Herm., in order to get exactly the same form of dochmiac as in the strophe. Hesiod, Theog. 310, ἀμάχανον οὐτὶ φατειὺν | Κέρβερον ὠμωστήην. 767 f.

1570. φασὶ πολυξ. the mss. vulg. Purgold ejects φασὶ as a gloss on λόγος αἰὲν ἀνέχει, adducing in support the note of the Schol: λείπει δὲ τὸ φασίν, and on the words λόγος αἰὲν ἀνέχει. ἀντὶ τοῦ, φασίν. Who certainly does not seem to have read φασί. Should we read instead, ταῖσι, which I find Bergk also proposes? Hart: ἐν πύλαις πολυξένοις (om φασί). πολυξένοις Musgr. &c. πολυξέστοις the mss. Musgrave well compares Aesch. Suppl. 163, τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. Pind. Ol. i. 150, τύμβον — ἔχων πολυξενωτάτῃ παρὰ βωμῷ. Add Eur. Alc. 584, πολύξεινος — οἶκος. Pind. Fr. 87, πολύξεναι νεάνιδες. Aj. 1193, τὸν πολυκοῖνον Ἄϊδαν, and cf. on 1563 above. So Hades is termed elsewhere πολυδέγμων, παγκευθής, παγκοίτης &c.

1571. εὐνᾶσθαι. 'Has his lair,' Lat. 'excubare.' Schol. εὐνᾶσθαι. κοιμᾶσθαι. λείπει τὸ φασίν. ὁ γὰρ νοῦς τοιοῦτος: ὅν φασι κοιμᾶσθαι, κνύζεσθαι τέ φασι. τοῦτο

δὲ αὐτὸς ἀποδέδωκεν εἰπὼν, λόγος αἰὲν ἀνέχει. ἥρκει δὲ εἰ κατ' ἔλλειψιν ἐξενήνεκτο ὁ λόγος. Vauv. ejects εὐνᾶσθαι.

κνυζέισθαι τ' A. K. L. M. Ald. Elmsl. Dind. &c. κνυζᾶσθαι τ' B. T. V. Br. Wund. κνυζᾶσθ' T (supr. εἰ). Farn. κνύζεσθαι τε Schol. Both forms are recognized by the grammarians, but κνυζέισθαι appears to be the more Attic of the two. Cf. on Arist. Vesp. 977, κνυζούμενα. ἐξ ἄντρων. ἀντρόθεν conj. Erf.

1572. ἀδάματον Br. ἀδάμαστον vulg. ἀδάμαντος B. V. Cf. on Oed. R. 205. The first syll. is long.

φύλακα παρ' Ἄϊδα vulg. φύλακα παραῖδα L. 'φύλακ' αἶδα T. Farn. Br. φύλακα παρ' αἶδα the rest, and Ald. φύλακα παρ' Ἄϊδα Elmsl. I have given φύλακ' Ἄϊδα (—). Perhaps φύλαχ' Ἄϊδα. Cf. on v. str. 1560.

1573. λόγος. ὡς λόγος T. μόγος Bgk.

ἔχει T. Dind. Herm. Wund. &c. ἀνέχει vulg. Schol: λόγος αἰὲν ἀνέχει. ἀντὶ τοῦ φασίν. For the repetition Wunder compares 351. Schneid. proposes to read: παρ' Ἄϊδα λάχος αἰὲν ἔχειν, 'has received from Hades for ever as his lot (or province) to keep watch and growl.' Qu. λέχος αἰὲν ἔχονθ', 'having his lair perpetually.' Or λόχον αἰὲν ἔχονθ', 'keeping a perpetual watch.' After these words Brunck marks a 'lacuna' of one verse.

1574. ὃν, ὦ —. Schol: τὸν Κέρβερον ἐξευμενίζομαι [—ονται?], τῷ ξένῳ ὀρωμένῳ καὶ περῶντι νεργτέρων πλάκας ἀβλαβῶς ὑπαντῆσαι. For ὃν Vauv. inserts from conjecture κύνα τρικράνον (Tr. 1098, Ἄϊδου τρίκρανον σκύλακα), supposing *ον* to represent the last syllable of the latter word. Hart reads τὸδ'. Bergk σύ τ' (for ὃν "aperte corruptum"). Bened: ἰὼ Γᾶς παῖ, who thinks ὃν may have crept in here from the preceding, ὃν ἐν πύλαισι —. The passage would be much simplified, if we might venture to read *σέ* τοι — (as in 1577), or *σέ* γ', ὦ —. For the pronoun appears required to complete the sense. Or τὸν (or δὸς, or τό σ'), ὦ —. Or thus: — ἔχοντ-|α, σ', ὦ &c. ὦ Γᾶς παῖ —. Hermann,

with whom agree Wunder and Schneid.,



κατεύχομαι ἐν καθαρῷ βῆναι"  
 ὀρμωμένῳ νερτέρας  
 τῷ ξένῳ" νεκρῶν πλάκας  
 σέ τοι κικλήσκω τὸν αἰὲν ἄϋπνον†."

## ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως" μὲν ἂν

1575

supposes that Death is here invoked, as the offspring of Earth and Tartarus: which appellation being rather unusual and ambiguous, the words σέ τοι κικλήσκω τὸν αἰένυπνον are presently added to qualify by way of explanation. It is very clear however that it must be Cerberus, the ἀδάματος φύλαξ of Hades, who is here invoked. Elmsley also thinks, as nothing has fallen out, that the invocation must be to Cerberus. He adds: "Loquendi genus novum est: nam dicere debebat, ὄν, τὸν Γᾶς παῖδα — λέγω." Hesiod Theog. 306 makes Cerberus the offspring of Echidna and Typhon. In like manner the Eumenides are styled Γῆς τε καὶ Σκότου κόραι above 40. Tartάρου. Tartároio Hart.

1575. κατεύχομαι. Qu. κατεύχομαί σ'. Cf. on v. str. 1564. ἐν καθαρῷ βῆναι — τῷ ξένῳ. 'May make way for the stranger or new comer,' and not terrify him with thy angry barkings and vociferations. Schol: ἀβλαβῶς ὑπαντῆσαι. For the expression Reisig compares Hom. Il. θ. 491, ἐν καθαρῷ ὅθι δὴ νεκρῶν διεφαίνετο χώρος. κ'. 199. Add ψ'. 61, κεῖτο βαρυστενάχων — ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον. Arist. Eccl. 320, ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι; I would read with a slight change ἐν καθαρῷ ᾗ στήναι, 'may make way and leave a clear road for the stranger,' i. e. to get out of the way and not molest him. Ἐξίστασθαι τινι is a common phrase, as in Phil. 1053, νῦν δὲ σοὶ γ' ἐκὼν ἐκστήσομαι. Aj. 672. Arist. Ran. 370, ἐξίστασθαι μύσταισι χοροῖς. So in Latin, 'dare viam alicui, decedere de via.' Compare the Lat. 'purus,' and Engl. 'clear.' Similar invocations to the gods below are found elsewhere, as in Aesch. Pers. 627, αἰτησόμεθα πομπὸς φθιμένων εὐφρονας εἶναι κατὰ γαίας.

1576. ὀρμωμένῳ — τῷ ξένῳ. Qu. ὀρμώμενον — τὸν ξένον (sc. ἐν καθαρῷ βῆναι), 'that the stranger may find a clear road for his journey to the regions of the dead below.' For I do not see how Cerberus could well be said βῆναι ἐν καθαρῷ τῷ ξένῳ &c. Or should we read, δὲ, ὃ

Γᾶς παῖ καὶ Tartάρου, | δὲ, εὖχομαι, εὖ καθαρὰν ὁδὸν | ὀρμωμένῳ —? Here again we are sadly in want of better mss.

ὀρμωμένῳ νερτέρας τῷ ξένῳ —. Why not rather ὀρμωμένῳ τῷ ξένῳ νερτέρας —? It is not likely that Sophocles would have needlessly thus distorted the natural flow of the sentence. νερτέρας —. Sub. εἰς. Cf. 1563 and Ant. 813, ἀλλά με — ζῶσαν ἄγει τὰν Ἀχέροντος ἀκτάν.

1578. σέ τοι κικλήσκω —. Cf. Aj. 1228, σέ τοι, σέ τὸν αἰχμαλωτῖδος λέγω. El. 1445. So above 1485, Ζεῦ ἄνα, σοὶ φωνῶ. τὸν αἰὲν ἄϋπνον A. B. K. L. M. R. V. Ald. Heath. Burt. Musgr. Vauv. Br. Bened. Hart. τὸν αἰὲν ἄϋπνον T. Farn. τὸν αἰένυπνον L. corr. Suid. h. v. Eust. p. 1201, 25. Elmsl. Herm. Dind. Wund. Schn. Bgk. Schol: τουτέστι τὸν διαπαντὸς κοιμώμενον. φησὶ δὲ τὸν Θάνατον, ὥσπερ δαίμονά τινα ὄντα. πρὸς πάντας γὰρ σχεδὸν τοὺς ὑποχθονίους τὴν παράκλησιν ἐποιήσαντο, τὸν Πλούτωνα, τὴν Περσεφόνην, τὸν Κέρβερον, καὶ νῦν πρὸς τὸν Θάνατον αὐτόν. ὑφ' ἐν ἀναγνωστέον αἰένυπνον, αἰένυπνον. οὕτως ἀποδιδόσσι. Cf. αἰένως, αἰεῖζω, αἰετρυτός, αἰεαός, αἰεθαλής &c. Those who read τὸν αἰένυπνον, of course understand it of Death. (So Mosch. Id. iii. 104, ὅπποτε (ὅπποκα?) πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα | εὖδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.) Those who read τὸν αἰὲν ἄϋπνον, apply it to the ever watchful Cerberus. This latter opinion, I doubt not, is the right one. The Chorus having invoked Pluto and Proserpine, endeavours in conclusion to propitiate Cerberus, the first of the powers below that the newly departed one would come in contact with. To invoke him however as τὸν αἰένυπνον would be but a poor compliment. Seneca Herc. Oet. 1521, 'regnum canis inquieti.' For the form of the expression cf. El. 1239, τὰν Ἀρτεμιν τὰν αἰὲν ἀδμήταν. Aj. 604, αἰὲν εὐνώμα χρόνῳ. Perhaps τὸν ἄϋπνον αἰεῖ (or αἰέν). But, as the reading of v. str. 1567 is rather uncertain, we feel the less confidence in making any correction here.

1579 f. A messenger enters, and brings

τύχοιμι λέξας Οιδίπουν ὀλωλότα·

1580

ἂ δ' ἦν τὰ πραχθέντ' οὐθ' ὁ μῦθος ἐν βραχεῖ  
φράσαι πάρεστιν οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

ΧΟ. ὀλωλε γὰρ δύστηνος ; ΑΓ. ὥς λελοιπότα  
κεῖνον τὸν αἰὶ βίοτον' ἐξεπίστασο.

ΧΟ. πῶς ; ἄρα θεία κάπόνω τάλας τύχη ;

1585

a detailed account of those things which could not so well have been represented on the stage. The description given by him of the circumstances attending the mysterious removal of Oedipus, a removal which reminds one of that of Romulus and Numa in profane, and of Moses and Elijah in sacred history, is warmly commended by Longinus c. xv.

1579. ἄνδρες πολῖται. 'Fellow-citizens.' Theseus having united into one state the different demi or communities of the country.

ξυντομωτάτως μὲν

ἂν (ξυντομ L., acc. to Elmsl.) the mss. The form δυστανωτάτως (v. Matth. § 262), for which in Attic Greek δυστανότατα would be used, is justly condemned by Elmsley in Class. Journ. ix. 58. He himself conjectures either ξυντομώτατος (as βραχὺς ὀκλάσας 196, ἀφίξεται ταχὺς 307), or ξυντομωτάτην, sc. ὁδὸν (as in Arist. Th. 389, μακρὰν εἴοικε λέξειν), or rather ξυντομώτατον (Alexis Athen. p. 562 B, συντομώτατον δ' εἰπεῖν, sub. λόγον). For the general sense he compares Ant. 446, σὺ δ' εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα. Reisig also gives ξυντομώτατος. The superl. of ξυντόμως would be ξυντομώτατα (so σχετλιώτατα Tr. 881), the comp. ξυντομώτερον. I would read therefore ξυντομώταθ' ὕμιν ἂν —, or ξυντόμως μὲν ὕμιν ἂν — (ὕμιν would appear to have slipped out after σ μὲν), or perhaps ξυντομωτάτη (or —ην) μὲν ἂν —. Cf. Oed. R. 1234, ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κῆρα. Ant. 1281. Tr. 76. Thuc. ii. 97, τὰ ξυντομώτατα.

1580. λέξας —. 'If I tell you Oedipus is dead.' ὀλωλότα for ὀλωλέναι. Cf. El. 676. Oed. R. 956. Aesch. Ag. 681, λέγουσιν ἡμᾶς ὥς ὀλωλότας. Where v. Blomf. Compare Milton Sams. Ag. 1568, 'Suspense in news is torture, speak them out.—Mess. Take then the worst in brief, Samson is dead.'

1581. 'But as to what took place, neither is the account to be told in a few words, nor were the circumstances that

occurred there few or insignificant' (ἐν βραχεῖ παρῆν, βραχέα ἦν). The construction is rather involved and obscure.

οὐθ' ὁ. οὕτω A. pr. οὐτ' ὁ M. οὐ τῷ Ald.

ἐν βραχεῖ. Cf. El. 673, ἐν βραχεῖ ξυνθεὶς λέγω. Eur. Or. 724, οἰχόμεσθ', ὥς ἐν βραχεῖ σοι τὰμὰ δηλώσω κακά. Hel. 1522, ὥς ἂν ἐν βραχεῖ μάθης.

1583. ὥς λελοιπότα —. Oed. R. 848, ἀλλ' ὥς φανέν γε τοῦπος ᾧδ' ἐπίστασο (ἐξεπ. ?). Aesch. Ag. 681, λέγουσιν ἡμᾶς ὥς ὀλωλότας. λελοιπότα the mss. λελογχότα Mudg. Heath. εἰληχότα or λελογχότα conj. Bergk. But cf. Eur. Hel. 229, ἐν ἀλλ' κύμασί τε λείλοιπε βίοτον. Hec. 1034, ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

1584. τὸν αἰὲ βίοτον. 'His life for ever, for good' (Vauv. 'pour jamais'). Eust. ad Il. p. 501, 24, Σοφοκλῆς δὲ ζῶην ἀνθρώπου τὸν αἰὲ βιότον φησιν. The position of αἰὲ is certainly worthy of notice, but hardly open to suspicion. The expression τὸν αἰὲ κατὰ γὰρ σκότον below 1701 is intelligible enough, though that passage is not quite similar to this. Similarly too 1551, τὸν τελευταῖον βίον | κρύψων παρ' Αἰδην. Cf. on El. 1075. Schaefer conjectures τό γ' αἰὲ. Cf. Trach. 80, εἰς τὸν ὕστερον (τό γ' ὕστερον Reisig). Reisig with Hermann understands χρόνον (!) after τὸν αἰὲ. Cf. on 1701. Hermann's conjecture κείνον γ' εἰσαιὲ is improbable, as we cannot well dispense with the article before βίοτον. Hart. reads: τὸν αἰνὸν βίοτον. Perhaps we should read, τὸν βίοτον εἰσαιὲ νιν ἐξεπίστασο, or κείνον τὸν εἰσαιὲ βίοτον ἐπίστασο, or τὸν αὐτοῦ (or ᾧδε) βίοτον, or τὸν βίοτον ἐνθάδ'. But after all ὁ αἰὲ βίος may well be explained in the same manner as οἱ αἰὲ στρατηγοὶ &c. Cf. Eur. Ph. 1537, μονάδ' αἰῶνα διάξουσα τὸν αἰὲ χρόνον ἐν λειβομένοις δακρύοις. αἰὲ K. L. and Suid. h. v. αἰὲ vulg. αἰνὸν Hart.

1585. θεία — τύχη. 'By a divinely-appointed fate,' as the Chorus had prayed might be 1560. Cf. Phil. 192, θεία — παθήματα. 1326, ἐκ θείας τύχης. 1039, κέντρον θεῖον. Aj. 186, θεία νόσος. 611, θεία μανία. Fr. 205, θεία τύχη.



ΑΓ. ταῦτ' ἐστὶν ἤδη κάποθαυμάσαι πρέπον.  
 ὥς μὲν γὰρ ἐνθὲνδ' εἶρπε, καὶ σύ που παρῶν  
 ἕξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,  
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·  
 ἐπεὶ δ' ἀφῆκτο τὸν καταρράκτην ὁδὸν  
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,  
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,  
 κοίλου πέλας κρατῆρος, οὗ τὰ Πειρίθου†

1590

1586. τοῦτ' A. R. Ald. and perhaps M. ταῦτ' B. L. T. V. Which is perhaps preferable. ἤδη. 'Already, at the very outset,' to begin with.

1587. καὶ σύ που παρῶν ἕξοισθ'. 'You also doubtless well know as you were present' (an eye-witness). El. 55, οἶσθ' αὖ ποιν.

1588. ὑφηγητῆρος correctly A. B. ὑφ' ἡγητῆρος L. M. T. V. Ald. Schol. (cf. 1521, ἄθικτος ἡγητῆρος). From ὑφηγεῖσθαι 'to lead the way.' Eur. El. 664. I. q. προηγείσθαι (whence προηγητής Ant. 990). The genitive absolute ὄντος is here understood. So Oed. R. 966, ὃν ὑφηγητῶν ἐγὼ | κτανεῖν ξέμελλον πατέρα &c. 1260, ὡς ὑφηγητοῦ (ὑφ' ἡγητοῦ L. N. P.) τινοῦ. 219, ξένος (sub. ὢν). Oed. C. 83, ὡς ἐμοῦ μόνος πέλας. Tr. 891, ἐπεῖδον, ὡς δὴ πλησία παραστάτις (sub. οὔσα). The noun ὑφηγητής, as Reisig observes, occurs above 502, ὑφηγητῆρ in Automedont. Epigr. vi. 3, ὑφηγεμῶν in Meleag. Epigr. xi. 8.

1589. ἐξηγούμενος. 'Leading (showing) the way.' Schol: προηγούμενος. Cf. 1520.

1590. τὸν καταρράκτην ὁδὸν. 'The downward entrance (to Hades).' Schol: ὃν ἐν ἄρχῃ (v. 57) εἶπεν χαλκόπου ὁδὸν (ὁδὸν), τοῦτον νῦν ὑποτίθεται ἐκτὸς τῆς σκῆνης, καὶ οὐκέτι ἐν ὕψει τοῦ θεάτρου. καὶ νῦν καταρράκτην προσηγόρευσεν, διὰ τὸ νομίζειν ἐκεῖνον τὸν τόπον κατὰ βασιν ἔχειν εἰς Αἶδον. καὶ εἰσὶν οἱ δι' αὐτῆς τὴν ἀρπαγὴν φασὶ τῆς κόρης γενέσθαι. The καταρράκτης was probably a particular portion of the χαλκόπους ὁδὸς, mentioned above 57. Hermann and Wunder rightly understand that particular portion of 'the brazen threshold,' not in the immediate neighbourhood, where this chasm leading to the lower world, and also the κοῖλος κρατῆρ, were situated. The apparent contradiction between the two passages (this and 57) is cleared up, if we suppose the ὁδὸς in question to have extended over a length of ground, the ex-

tremity of it perhaps being at or near Colonus, the remainder stretching towards Athens. Notwithstanding the authority of the Schol. Suid. and Eust., Vauvilliers contends that the real name of the place in question was χαλκῇ ὁδός, 'the brazen way,' and would read here: τὸν καταρράκτην, ὁδὸν | χαλκοῖς — ἐρριζωμένην. V. Wunder ad Argum. § 5. According to some accounts it was in a temple of Demeter at Eteonus in Boeotia that Oedipus was buried. V. Schol. ad 91.

καταρράκτην A. K. L. M. T. Ald. καταρράκτην B. V. Farn. Eust. p. 156, 32. καταφράκτην Suid. v. ὁδός. καταρράκτης from καταρράσσειν 'to fall, or descend rapidly and with force.' So καταρράκτης ὄμβρος, 'a torrent of rain' (Strabo p. 640), καταρράκτης θύρα, 'a trap-door leading downwards' (Lat. 'cataracta'). A bird of prey moreover is so called in Arist. Av. 886. Hesych: Καταρράκτης. ὄχετος, ῥύαξ (Fr. 344). ὁδὸν K. R. T. ὁδὸν A. B. L. M. V. Suid. Eust. Gl. in L. and others: ἀντὶ τοῦ οὐδὸν.

1591. χαλκοῖς βάθροισι. In like manner it is called χαλκόπους above 57. For χαλκοῖς Elmsley would prefer χαλκεοῖς.

γῆθεν ἐρριζωμένον. 'Rooted (firmly fixed) in the earth.' A Homeric expression, Od. xiii. 162, ὅς μιν (the ship) λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε. Borrowed also from Hesiod Theog. 811, ἐνθάδε μαρμάρειά τε πύλαι καὶ χάλκεος οὐδὸς | ἀστεμφῆς, ῥίζῃσι διηνεκέεσσιν ἀρηρῶς, | αὐτοφυῆς. Cf. on 57.

1592. πολυσχίστων Heath. Musgr. Br. &c. πολυσχίστῳ the mss. 'Of the many-branching roads.' A significant position, remarks Schn., as it was ἐν τριπλαῖς ἀμαξιτοῖς, that he slew Laius, at an ill-omened spot, sacred to Hecate.

1593. κοίλου — κρατῆρος. The Schol. understands this of a natural crater or hollowed basin in the earth, τοῦ μυχοῦ· τὰ γὰρ κοῖλα οὕτως ἐκάλουν ἐκ μεταφορᾶς. Elmsley thinks the κρατῆρ here mentioned

Θησέως† τε κείται πίστ' αἰὲ ξυνθήματα·

ἀφ' οὗ μέσον† στας τοῦ τε Θορικίου" πέτρου 1595

was probably of wrought stone, such as those mentioned 472. "The κοῖλος κρατήρ seems to have been a brazen vessel sunk into the ground beside a chasm, over which vessel Pirithous and Theseus were said to have slain the ὄρκια πιστὰ, when they leagued themselves for that most arduous adventure, the descent into Hades. The words πίστ' αἰὲ ξυνθήματα refer perhaps to some form of oath inscribed upon the cauldron, as Athene in Eur. Suppl. 1202 bids Theseus ἐγγράψαι ὄρκους τρίποδος ἐν κοίλῳ κίττει, and so consign it to the god of Delphi." SCHN.

τὰ Θησέως | Περὶθου τε. I would transpose and read τὰ Περὶθου | Θησέως τε —. Cf. on next v. The corruption probably arose from the copyists stumbling at the synizesis in Θησέως. Cf. on Ant. 191. Hom. Od. λ'. 631, Θησέα Περὶθόν τε, θεῶν ἐρικυδέα τέκνα. Which line however is probably an interpolation.

1594. Περὶθου. Περὶθου M. and Suid. v. ξυνθήματα. The form Περὶθος, Dind. remarks, is found on ancient vases, and is often changed by the copyists into Πείριθος. We should probably however transpose, οὗ τὰ Περὶθου | Θησέως τε —. Cf. on prec. v. Pirithous was son of Jupiter, and king of the Lapithae. "The place of the descent was shown near Colonus (cf. on 683). An ἥρων of both heroes is mentioned there by Pausan. i. 30. According to i. 18. 5, a spot was also shown in Athens itself, south-east from the Acropolis, ἐνθα Περὶθουν καὶ Θησέα συνθεμένους ἐς Λακεδαίμονα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλῆναι λέγουσιν. [ibid. 7, ἐνταῦθα ὅσον ἐς πῆχυν τὸ ἔδαφος διέστηκε &c. Into this cleft the Athenians, as the same historian adds, cast yearly a cake of wheaten flour, mixed with honey.] Doubtless there also was some memorial of the συνθεσῖαι, to which also Plut. Thes. 30 refers: ἐποίησαντο τὴν φιλίαν ἐνορκον." SCHN. The object of their descent to Hades was to bring away Persephone, but they were held bound there, until Hercules delivered them. Eur. Herc. 621 &c. πίστ' αἰὲ ξυνθήματα. 'The ever faithful pledges, or memorials.' Qu. πίστεως ξυνθήματα. Schol: οἶον ὑπομνήματα τῆς πίστεως, ἧς ἔθεντο πρὸς ἀλλήλους πρὸ τῆς εἰς "Αἶδου καταβάσεως. Julian. Imp. p. 242 C, οὐχ ὄρκους, οὐδὲ τοιαύταις ἀνάγκαις ταῦτα πιστούμενοι, ὥσπερ ὁ Θησεὺς καὶ ὁ Περὶθους. We

must not overlook the fact that the messenger here speaks as the contemporary of Sophocles rather than of Theseus, as Musgrave observes.

1595. ἀφ' οὗ μέσος Musgr. Br. Dind. Wund. Schn. Hart. Bgk. ἐφ' οὗ μέσον (μέσον V.) vulg. ἐφ' οὗ μέσος Reis. Elmsl. (who however would prefer μέσον). The reading of the mss. is defended by C. F. Hermann Quaest. Oedip. p. 77. Schol: μέσου δὲ ἀντὶ τοῦ μεταξὺ τοῦ κρατήρος, ὃ ἐστι τοῦ μυχοῦ, στάς. Who would seem to have read either μέσον or μέσος, not μέσον. 'Standing midway (Schol: μεταξὺ) between which and the Thorician stone, and the hollow sloe-tree, and the stone tomb.' For μέσον cf. Il. μ'. 165, also ζ'. 277, μέσση ἀμφοτέρων. Eur. Ph. 583, τῶνδ' ἐν μέσῳ πεσεῖν. Vell. Pat. i. 2, 'Megaram, mediam Corintho Athenisque urbem.' Of the precise locality of these various landmarks, no doubt sufficiently well known to an Athenian audience, we must be content to remain in ignorance. As observes the Schol: ταῦτα γνώριμα τοῖς ἐγχωρίοις. If however, as is probable, it was at this very spot, this hollow crater, that the earth opened to receive Oedipus, the reading ἐφ' οὗ may be preferable to ἀφ' οὗ. Qu. οὗ δὴ. τοῦ Θορικίου πέτρου B. V. and (supr. τε) L. τοῦτ' ἐρικίου πέτρου. K. Thoricus was a demus of the tribe Acamantis: but as this place was situated at the other extremity of Attica, near to Sunium, it is plain there can be nothing in common between it and the stone in question, except the name. "As the oracle mentioned in the Introduction describes the grave of Oedipus by ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδὸς, it is an obvious conjecture that our πέτρος is the same. In that case Sophocles perhaps wrote τοῦ τε τρικορύφου [i. e. 'with triple peak'] πέτρου. Parnassus and other mountains are often called δικόρυφοι. Pind. Parth. 70, calls the Πτώων ὄρος τρικόρυφον in Boeotia τὸν τρικάρανον Πτώου κευθμῶνα." SCHN. Bergk proposes, τοῦ τ' ἐφορκίου πέτρου. Qu. τοῦ τε — πάγου. Or τῆς τε — πέτρας. Cf. Phil. 272, ἐν κατηρεφεί πέτρῳ (πέτρα?). For πέτρος means 'a stone,' πέτρα, 'a rock.' As however it appears to be called a λίθος (v. supr.), the common reading is probably correct. Observe the article added only to the first noun.



κοίλης τ' ἀχέρδου κἀπὸ λαΐνου" τάφου,  
καθέζετ', εἴτ' ἔλυσε δυσπινεῖς στολάς.  
κᾶπειτ' αὔσας παῖδας ἡνώγει ρύτων  
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν  
τὼ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον\*  
πάγον" μολούσα τάσδ' ἐπιστολὰς πατρὶ

1600

1596. κοίλης τ' ἀχέρδου. 'And the hollow sloe.' Some aged and decayed tree is here alluded to, to which it is probable some superstitious reverence was attached by the inhabitants. From some such ἄχερδος, or number of the same, it is probable, as Hermann remarks, that the demus Ἀχερδοῦς derived its appellation. "Tradition is fond of attaching remarkable events to old trees. Thus at Eleusis, on the Cephissus, there was shown a wild fig-tree, where Κόρη was said to have been carried off, Paus. i. 38. 5. The same in Troezen ii. 32. 9. May this ἄχερδος, according to the legend of the men of Colonus, have marked the exact place of that event?" SCHN. ἄχερδου. Hom. Od. ζ'. 10. Theocr. xxiv. 88.

Alcaeus Anthol. p. 272. MUSGR. κἀπὸ λαΐνου the mss. vulg. κἀπὶ Scal. Cant. N. L. iii. 3. Dobree ingeniously conjectures καὶ το λαΐνου ('of native rock or stone'), the reference being to the burial-place of some hero or demi-god. Which conjecture is adopted by Hart. Cf. Eur. Suppl. 62, λαΐνον εἰς τάφον (Hel. 968). El. 328, μνήμα λαΐνον. Tro. 540, ἔδρανα λαΐνα &c. Perhaps κἀπ' ἐλαΐνου (Il. xiii. 612 &c.) τάφου (or πάγου). τάφου. τάφρου Suid. v. ἄχερδος.

1597. 'καθέζετ' vulg. Hart. Corrected by Schaef. &c. Pors. Suppl. Praef. ad Hec. p. xviii: "The tragic writers do not prefix the augment to καθεζόμεν, καθήμεν, καθεῦδον. The comic writers ad libitum either prefix or reject it." ἔλυσε B. T. Farn. ἔλευσε V. ἔδυσε the rest and Ald. ΛΥΟΜΑΙ and ΔΥΟΜΑΙ, as might be expected, are constantly interchanged: an error no doubt owing to the similarity of Δ and Λ. See Elmsl. ad Her. 602. Translate: 'and then unloosed (or put off) his squalid garments,' as if about to engage in some sacred function. The same is related of Alcestis in Eur. Alc. 157 f. where see Musgrave's note. We should have expected rather the middle ἐλύσατο, as a person is said ὑποδύεσθαι, not ὑποδύειν, when he puts off his own

shoes. Qu. εἴτ' ἐκ δυσπινεῖς ἔδυ στολὰς (i. e. ἐξέδυ, 'exuit'), or ἐξέδυ τε δυσπινεῖς στολὰς. So Od. i. 437, μαλακὸν δ' ἐκδυε χιτῶνα. But cf. Trach. 926, λύει τὸν αὐτῆς πέπλον. Soph. is very free in his use of the voices. δυσπινεῖς στολὰς.

Cf. 1259. Arist. Ach. 426, ἀλλ' ἢ τὰ δυσπινῇ θέλεις πεπλώματα —; For στολὰς cf. 1357. Ph. 224. 309. El. 191.

1598. αὔσας παῖδας ἡνώγει. 'Having called his children he bade them,' &c. Cf. Fr. 395, ἐρχομαι, τί μ' αὔεις; The verb αὔειν is generally used absolutely. So El. 830, μηδὲν μέγ' αὔσης. Tr. 565, ἐκ δ' ἥυσ' ἐγώ. Oed. R. 1260, δεινὸν δ' αὔσας. Perhaps here too the construction may be αὔσας ('with a loud voice') ἡνώγει παῖδας. Elmsley observes that the praeterite ἡνώγει is no where else found in the Tragedians. ρύτων ὑδάτων. 'Of running or spring water.' 'Ρυτὸν ὕδωρ ('spring water') is opposed to ὕμβριον ('rain water') in Theophr. de C. Pl. ii. 8. Cf. Aj. 883, ρυτῶν βοσπορίων ποταμῶν. Oed. C. 469, ἱρὰς ἐξ ἀειρύτου χοὰς | κρήνης. Eur. Hipp. 123, ρυτῶν παγάν. 653, ρυτοῖς νασμοῖσιν. The water is wanted by Oedipus in order to cleanse himself before his decease.

1599. λουτρὰ καὶ χοάς. I. e. λουτρῶν χοάς, as Reisig explains. Water to wash his body before burial, and libations to appease the shades below. So Musgrave explains, who refers to Eur. Iph. T. 160 f. Cf. 1602. El. 84, πατρὸς χέοντες λουτρὰ. 434. 1139. Ant. 1201.

1600. τὼ δ' T. Schol. τῶδ' K. corr. τῶιδ' L. τῶδ' M. τῶδ' K. pr. τᾶδ' A. V. Ald. and (supr. ω) B. τόνδ' Suid. v. πρὸς ὅψιν. εὐχλόου Δήμητρος. 'Of the verdant Ceres.' So εὐλεκτρος — Κύπρις Trach. 514. There was a temple of this goddess, under the name of Χλόη, near the Acropolis, as the Schol. informs us, who quotes in confirmation a passage from Eupolis, ἀλλ' εὐθὺ πόλεως (i. e. the Acropolis) εἰμι· θύσαι γάρ με δεῖ | Χλόη Δήμητρι. Cf. also Arist. Lys. 835, παρὰ τὸ τῆς Χλόης. Paus. i. 22. 3. Casaub. ad Athen. xiv. 3. But it is clear that temple

ταχεῖ' ὅρευσαν' ξὺν χρόνῳ, λουτροῖς τέ νιν  
 ἐσθῆτί τ' ἐξήσκησαν ἥ νομίζεται.  
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν',  
 οὐκ ἦν ἔτ' ἄργον οὐδὲν ὧν ἐφίετο",

1605

cannot be intended, for the distance would have been too great. We must therefore suppose that there was some shrine of this goddess on an eminence in the vicinity of Colonus. *eis ἐπόσιον. eis προσόσιον* K. L. Suid. v. πρὸς ὄψιν. Which Dind. has received, although, as he himself allows, ἐπόσιον τόπον occurs Ant. 1110, and grammarians sometimes explain compounds with ἐπὶ by πρὸς. He is followed by Schneid. Cf. Eur. Hipp. 30, κατόσιον | γῆς τῆσδε ('commanding a view of this region') ναόν. Translate: 'which was within sight.'

1601. πάγον. πάγου B. V. Qu. ναὸν, or πηγὴν or κρήνην, some spring sacred to Ceres, from whence they could conveniently get water. *μολούσα. μολοῦσαι* K. L. M. Cf. on 1640. 1676, and Arist. Ran. 565. ἐπιστολάς. 'Commands.' Schol: ἐντολάς, πράξεις. Lat. 'mandata.' Cf. Tr. 493. Aj. 781. Fr. 130. Aesch. Pr. 3. Pers. 783.

1602. ταχεῖ' ὅρευσαν Heath, &c. ταχεῖ ὅρευσαν edd. vet. So 1608, πεσοῦσαι κλαῖον. Tr. 905, ἐρήμη, κλαῖε. Aj. 308, κἀρα θώυξεν. 235, εἴσω σφαζ'. 535, ἐγὼ φύλαξα. 546, μὴ θυγες. 557, οἶον τράφης. 1337, οὐ κράτησα. Ant. 539, ἐγὼ κοινωσάμην. Phil. 360, ἐπεὶ δάκρυσα. And so often. Where however *ai* and *e* come in contact, *crasis* must take place, as in μέντοῦφασκεν, οὔμοι &c. We should therefore write πλείστοῦθαινον (πλείστοι ἔθαινον) Aesch. Pers. 490, νικώμενοῦκῦρισσον (-οι ἐκ.) *ibid.* 310. Occasionally *aphaeresis* takes place at the commencement of a verse, e. g. Oed. C. 1606, αἱ δὲ παρθέναι | ῥρίγησαν (qu.). El. 715, πάντες ἀναμειγμέναι | φείδοντο κέντρων οὐδὲν (qu. transpose, κέντρων ἐφείδοντ' οὐδὲν). Eur. Hec. 1234, Τρώων κόραι | θάκου. ταχεῖ — ξὺν χρόνῳ. 'With quick (and so 'short') time.' So Trach. 395, σὺν χρόνῳ βραδεῖ (βραχεῖ?) μολών. Wunder compares the expression αἱ μακρὰ ἀμέραι above 1210. Qu. βραχεῖ, as Reisig also suggests. Cf. 1648, χρόνῳ βραχεῖ στραφέντες. 1341, βραχεῖ σὺν — χρόνῳ διασκεδῶ. Eur. Herc. 957. El. 940. Ph. 931, &c. Below 1653, βαῖον, οὐδὲ σὺν χρόνῳ. ὅρευσαν. 'Brought the things directed' (τάσδ' ἐπι-

στολάς), or 'executed by bringing.' Cf. 1476, μολών | ἀνακτα χώρας τῆσδε τις πορευσάτω. Qu. πέραναν, or πέτελεσαν (13. 1435), or ποίησαν, 'they executed, performed.' It was usual for those who had the immediate prospect of death before them to wash and deck themselves in suitable apparel. Cf. Eur. Alc. 160. Kirchm. de Fun. Rom. i. 10. A very similar passage occurs in Eur. Hel. 1382, πέπλους δ' ἀμείψας' ἀντὶ ναυφθόρου στολῆς | ἐγὼ νιν ἐξήσκησα, καὶ λουτροῖς χροῖα | ἔδωκα.

1603. ἐξήσκησαν. 'Decked him out.' Neue refers to El. 452. 1217. Wessel. ad Herod. ii. 130. Blomf. Gl. Pers. 187. Of course λουτροῖς can only be connected loosely with ἐξήσκησαν by a *zeugma*. Cf. El. 435. Yet we find in El. 1139, λουτροῖς ἐκόσμησθ'. Xen. Cyr. vii. 3. 7. ἥ νομίζεται. 'As is customary,' in preparing for death.

1604. 'And when he was satisfied with all being done,' lit. with all doing. For δρῶντος cf. 1220. Trach. 196, τὸ γὰρ ποθοῦν &c. Jacobs explains it πάσης ὑπηρεσίας ἀφθονίαν. Cf. Eur. Cycl. 132, πᾶν δέ σοι δρόφμεν ἄν. But we miss the article here before δρῶντος. Qu. ἐπεὶ δὲ πάντ' εἰς ἡδονὴν δεδραμέν' ἦν (or εἰργασμέν' ἦν εἰς ἡδονήν), or ἐπεὶ δὲ δὴ τοῦ δρῶντος εἶχεν ἡδονήν, or ἐπεὶ δὲ τῶν δεδραμένων εἶχεν κόρον. Cf. Eur. Alc. 186, ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, | στεῖχει &c.

1605. ἄργον. 'Not done, unaccomplished.' Oed. R. 287. Theognis 597, ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι | ἄργα. ὧν ἐφίετο. ὧν ἐφίεται Elmsley (because of κτύπησε in next v.), who compares similar changes of tenses Tr. 769, ἰδρὼς ἀνῆι χρωτὶ καὶ προσπίπτεται | πλευραῖσιν —. Aj. 31, φράζει τε κἀδήλωσεν. Eur. Alc. 181, κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον | ὀφθαλμοτέγκτω δέυεται (vulg. δέυετο) πλημμυρίδι. It certainly is difficult to see how ἐφίετο, | κτύπησε can be maintained. This passage, it must be allowed, rather favours the view of those who hold that the augment is occasionally omitted by the Tragedians in narrations. Cf. on 1624. Elmsley's correction is simple, but



κτύπησε" μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι  
 ῥρίγησαν\*, ὡς ἤκουσαν, ἐς δὲ γούνατα  
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνέισαν  
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.  
 ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν, 1610  
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,  
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.  
 ὄλωλε γὰρ δὴ πάντα τὰμὰ, κούκέτι  
 τὴν δυσπόνητον" ἔξετ' ἀμφ' ἐμοὶ τροφήν  
 σκληρὰν μὲν, οἶδα, παῖδες, ἀλλ' ἐν γὰρ μόνον 1615  
 τὰ πάντα λύει" ταῦτ' ἔπος μοχθήματα·

not probable. Cf. on 1606. ὦν ἐφίετο. 'Of the things he desired (or 'enjoined').'

1606. κτύπησε Heath. Vauv. Br. Elmsl. &c. κτύπησε (with the augment omitted, as in *ρίγησαν* 1607. κλαῖον 1608. θάωξεν 1624) vulg. Herm. Dind. Wund. Schn. Cf. on Trach. 769. El. 715. Qu. ἤχησε μὲν Ζ. χθ., or Ζεὺς ἐκτύπησε χθόνιος, or κτυπεῖ μὲν ὁ Ζεὺς χθόνιος (?). Or thus: ὦν ἐφεῖθ', ὁ μὲν | Ζεὺς χθόνιος ἐκτύπησεν (or ἐβρόντησεν). Ζεὺς χθόνιος. I. e. Pluto, I imagine, whom Seneca calls 'nigrum Jovem' Herc. Oet. 1703. Aesch. Suppl. 150, τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. Hesiod Op. 465, εὐχέσθαι δὲ Διὶ χθονίῳ. All subterranean rumblings and earthquakes were attributed to him. Cf. on Eur. Hipp. 1216, ἐνθεν τις ἤχῳ, χθόνιος ὡς βροντὴ Διὸς, | βαρὺν βρόμον μεθήκε, φρικῶδη κλύειν. El. 748, ὥστε νερτέρᾳ βροντῇ Διὸς. Aesch. Pr. 993, βροντήμασι | χθονίοις κυκᾶτω πάντα. Arist. Av. 1750, ὦ χθονία βαρυαχές — βρονταί, | αἷς ὅδε νῦν χθόνα σείει.

1607. ῥρίγησαν Heath. Elmsl. *ρίγησαν* the mss. Ald. Herm. Dind. Wund. Schn. Bgk. ῥρίγησαν Br. Vauv. Hart. Cf. on 1602. The verb *ρίγειν* 'to fear' (Lat. 'horre') occurs often in Homer. Il. γ'. 259, ῥίγησεν δ' ὁ γέρων. δ'. 148. 150. ε'. 596. η'. 114. μ'. 331, τὸν δὲ ἰδὼν ῥίγησε &c. λ'. 254. μ'. 208, Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὕφιν. ε'. 351, ἥ σε ὄτω | ῥιγῆσειν πόλεμον. ρ'. 175, οὔτοι ἐγὼν ἐρριγα μάχην. Od. ψ'. 216, θυμὸς — ἐρρίγει (imperf.). Therefore Elmsley's conjecture *ἐφριξαν* or *ἐδεισαν* is unnecessary.

1608. πεσοῦσαι κλαῖον Heath. Vauv. Br. Elmsl. πεσοῦσαι κλαῖον vulg. Herm. Dind. Wund. Schn. πεσοῦσ' ἄκλαιον V.

πεσοῦσα κλαῖον Dind. (formerly). οὐδ' ἀνέισαν. 'And ceased not.' Schol: οὐκ ἀνέπεμπον (ἀνέπανον Br.). Gl. A: οὐδ' ἔπανον.

1609. παμμήκεις γόους. 'Very loud lamentations.' Schneid: 'exceeding-violent.' Cf. 485, *μηκύνων βοῇ* ('elata voce'). Pind. Ol. vii. 37, ἀλάλαξεν ὑπερμάκει βοῇ. So *μήκος* 'magnitude' in Ant. 393. Others explain, 'long continued.'

1610. ὡς ἀκούει φθόγγον ἐξαίφνης π. 'Immediately he hears the piercing (mournful) cry.' Compare the phrase *ἐπεὶ τάχιστα ἦλθε*, 'immediately he came,' and similar ones. V. ad Arist. Thesm. 1205. Blomf. Gl. Prom. 207. φθόγγον — πικρὸν. 'Their bitter (or piercing) cry.' Phil. 189, *πικρὰς οἰμωγὰς*. Ant. 423. Genes. xxvii. 34, ἀνεβόησε φωνὴν μεγάλην καὶ πικρὰν σφόδρα (E. V. 'with an exceeding bitter cry').

1611. πτύξας. 'Having folded.' Schol: *περιπλέξας*.

1614. τὴν δυσπόνητον. Qu. τὴν δύσπονον τήνδ'. Schol: *γηροκομίαν*. El. 1183, ἀνύμφου δυσμόρου τε σῆς τροφῆς. ἀμφ' ἐμοί. 'About me.' Cf. El. 1144, οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ πόνῳ γλυκεῖ παρέσχον. 1180. Tr. 727. Aj. 340.

1615. ἀλλ' ἐν γὰρ —. 'But (why should I say this?), for one single word (thing, consideration) does away with all these troubles.' Explanatory of which ἐν μόνον ἔπος follows τὸ γὰρ φιλεῖν &c. 'I mean that' &c. Cf. 985, ἀλλ' ἐν γὰρ οὐν ἐξοῖδα —.

1616. τὰ πάντα λύει. Rather τὰ πάντ' ἔλυε. Or τὰ πάντ' ἱᾶται, or τὰ πάντ' ἀκέϊται. For τὰ πάντα perhaps ἅπαντα. ἔπος. 'Matter, thing, consideration.'

τὸ γὰρ φιλεῖν'' οὐκ ἔστιν ἐξ ὅτου πλέον  
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι''  
τὸ λοιπὸν ἤδη τὸν βίον διάξετε\*.

τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι  
λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος  
γῶν ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,  
ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς''  
θῶῦξεν αὐτὸν'', ὥστε πάντας ὀρθίας

1620

Cf. 1150. Oed. R. 1144. Aj. 467. 2 Samuel xii. 12, ποιήσω τὸ ῥῆμα τοῦτο &c.

1617. τὸ γὰρ φιλεῖν —. 'For greater love have you had from no man than from me.' Qu. τὸ γὰρ φιλοῦν, 'affection' (cf. on 1220). Trach. 1243, δέιλαιος, ὥς ἐς πολλὰ τὰπορεῖν (qu. τὰποροῦν) ἔχω. Phil. 675, τὸ γὰρ νοσοῦν &c.

1618. τητῶμεναι. Perh. τητωμένα.

1619. τὸν (τὸ K. L. Suid. v. τητᾶσθαι) λοιπὸν ἤδη βίον (τοῦ βίου Suid.) διάξετον the mss. and Ald. τὸν λοιπὸν ἤδη βίον αἰ — Turn. τὸν λοιπὸν ἤδη βίον εἰ διάξετον Wessel. Obs. i. 25. Heath. Br. (Vauv. with justice objects to εἰ.) τὸ λοιπὸν ἤδη τοῦ βίου διάξετον Suid. Reis. Schaef. Wund. Hart. (Wunder compares Oed. R. 1125, τὰ πλεῖστα τοῦ βίου. 1487, τὰ λοιπὰ τοῦ βίου.) τὸ λοιπὸν ἤδη τὸν βίον διάξετον Elmsley, who, ad Med. 1096, for τὸ λοιπὸν ἤδη, compares Tr. 81, τὸ (al. τὸν) λοιπὸν ἤδη βίον εὐαίων' ἔχειν. 168, τὸ λοιπὸν ἤδη (ἦν ἀλυπήτω βίῳ. Phil. 454. Eur. Med. 1128. Andr. 1259. And so Herm. Dind. Schneid. Bgk. Cf. also Arist. Eccl. 240, εὐδαιμονοῦντες τὸν βίον διάξετε.

διάξετον. διάξετε Suid. Hart. Rightly, I think. Some grammarian wrote διάξετον, to make it accord with τητωμένα (so Soph.?). Cf. on 1601. 1608. El. 950.

1620. τοιαῦτ' —. 'Thus they wept.'

1621. λύγδην. 'With sobbing.' Arist. Ach. 690, εἶτα λύζει καὶ δακρύει. Hesych: Λυγγανόμενον: λύζοντα ἐν τῷ κλαίειν. πάντες. 'All together.' The Schol. notices the masculine thus put κατ' ἐπικράτειαν, although the only male party concerned was Oedipus, the others being his two daughters; and compares the line (Callim. Fr. 83 Bentl.): Μοῦσαι καλὰ κάπολλον, οἷς ἐγὼ σπένδω. Compare with this the affecting narrative recorded in Act. Apost. xx. 37 f.

1622. οὐδέ τ' ὠρώρει (ὀρ. R. V.) the mss. Ald. οὐδ' ἔτ' ὠρώρει marg. Turn. Cant. ed. Lond. ii. Burt. Elmsl. &c. Cf.

El. 186, οὐδ' ἔτ' (οὐδέ τ' Ald.) ἀρκῶ. 'Aesch. Ag. 662, ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά. Saepius non legitur ὄρωρα apud Atticos, qui ejusdem formae habent ἄραρα, ὄδωδα, ὄλωλα, ὄπωπα.' ELMSL.

1623. τινὸς. 'Of some person or thing.' Elmsley thinks τινὸς corrupt, and proposes θεοῦ | θῶῦξεν αὐτόν.

1624. θῶῦξεν αὐτόν the mss. θῶῦξεν αὐτόν Elmsl. ἐθῶξεν αὐτόν Hart. αὐτῷ γ' ἐθῶξ' Both. Troll. θεῶν ἐθῶξ' (om. αὐτόν) Porson ad Phoen. 5. ἐθῶῦξεν (υ - υ - υ, or υ - υ, a synizesis being supposed, as in αὐτὸς, or ἐθῶξεν) αὐτόν Vauv. (coll. Hesych: θῶξαι, θηριωδῶς βοῆσαι. Which grammarian also cites θωχθεῖς from Soph. Fr. 183). Qu. θεοῦ σφ' ἐθῶῦξ', or θεοῦ νιν ἐθῶῦξεν (ῶ), or ἐθῶῦξεν αὐτόν, or τὸν ἄνδρ' ἐθῶῦξ' (cf. 1648), or αὐτῷ πεθῶῦξ' (Eur. Iph. T. 1127, ὁ κάλαμος Πανὸς κόπαις ἐπιθῶῦξαι. Hipp. 219, πρὸς θεῶν ἔραμαι κυσὶ θῶῦξαι. Aesch. Pr. 73, ἡ μὴν κελεύσω κάπιθῶῦξω γε πρὸς), or θεοῦ (monos.) νιν ἐπεθῶῦξ'. Θῶῦσσειν means properly 'to urge or cheer on' sporting dogs with a cry (v. Blomf. ad Pr. 394), and so to address any one in urgent and clamorous language. Aj. 308, παίσας κᾶρα θῶῦξεν. 335, οἶαν τήνδε θῶῦσσεις βοήν. Aesch. Pr. 73. 277. 393. 1043. Ag. 866 &c. Schol: θῶῦξεν. ἐκάλεσεν, ἐβόησεν. 'Hailed him.' ὥστε —. Construe: ὥστε πάντας δέισαντας φόβῳ στῆσαι ἐξαίφνης ὀρθίας τρίχας. Cf. 1464, ἐς δ' ἄκραν δέιμ' ὑπῆλθε κρατὸς φόβαν. Aesch. Sept. 563, ἰκνεῖται λόγος (φόβος?) διὰ στηθῶν, | τριχὸς δ' ὀρθίας πλόκαμος ἴσταται — κλυούσῃ &c. Eur. Hel. 640, γέγηθα· κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Plat. Ion. p. 535, ὀρθαὶ αἱ τρίχες ἴστανται ὑπὸ φόβου. Il. ὤ. 359. Virg. Aen. iv. 280, 'Arrectaeque horrore comae, et vox faucibus haesit.' Hence ὀρθόθριξ φόβος Aesch. Cho. 32, and ὀρθόκρω φρίκη in the same sense Soph. Fr. 922.

ὀρθίας. Qu. ὀρθίους? Eur. Hel. 632, ὀρθίους ἐθείρας.



στῆσαι φόβῳ, δείσαντας, ἐξαίφνης τρίχας. 1625  
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·  
ᾧ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν  
χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.  
ὁ δ' ὥς ἐπῆσθετ' ἐκ θεοῦ καλούμενος,  
αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630  
κάπει προσῆλθεν, εἶπεν ᾧ φίλον κάρα,  
δός μοι χερὸς σῆς πίστιν ἀρχαίαν· τέκνοις·

1625. στῆσαι — τρίχας. Such is the Greek idiom for what we should say, αἱ τρίχες ἴστανται &c. Doederl. compares Eur. Hel. 632, γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Plat. Phaed. p. 118 A, τὰ ὄμματα ἔσθησε of the dying Socrates [so we say, 'he fixed his eyes']. Cf. also above 804. 1487. El. 27, ὀρθὸν οὐς ἴσθησιν. So ὄφρ' ἐπαίρειν, κόμην or πώγωνα καθιέναι, &c. φόβῳ. 'From fear, for fear.' So Herm. Porson connects φόβῳ δείσαντας, coll. Oed. R. 65, ὕπνῳ — εὐδοντα. Tr. 176, φόβῳ — ταρβοῦσαν. Eur. Tro. 1026, φρίκη τρέμουσαν. Herc. 971, ταρβοῦντες φόβῳ. Schneid. likewise connects φόβῳ δείσαντας. And Wunder, though he approves of the construction given above, suspects that it may be allowable to take φόβῳ δείσαντας in close connexion, adverting Plat. Rep. p. 413, ἡ ὑφ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου τι δείσαντες. Phil. 226, καὶ μή μ' ὄκνῳ δείσαντες ἐκπλαγῆτ'. But it is clear φόβῳ (Ant. 269) is the dative of cause, to be connected closely with στῆσαι, not with δείσαντας. So 659, θυμῷ, 'from anger.' Cf. on Tr. 176. Ph. 226. For the sake of clearness I have stopped before and after δείσαντας.

1626. καλεῖ. κάλει T. Farn. κάλλει V. So Eur. Alc. 260, νεκίων πορθμείς — Χάρων μ' ἤδη καλεῖ. Τί μέλλεις; ἐπείγουν· σὺ κατείργεις τάδ' ἔτοιμα σπερχομένοις· τάχυνε. So also Niobe, in the play of the same name of Aeschylus or Sophocles, when summoned by a subterranean voice to follow, replies: ἔρχομαι· τί μ' αὔεις (αὐεῖς?); And again, in allusion to the Niobe of the dithyrambic poet Timotheus, Macho Athen. 341 C, ὁ Τιμοθέου Χάρων σχολάζειν οὐκ ἔα, | οὐκ τῆς Νιόβης, χωρεῖν δὲ πορθμὸν ἀναβοᾷ· | καλεῖ δὲ Μοῖρα νύχιος, ἧς κλύειν χρεών. (From Schneid.) Add Arist. Lys. 606, ὁ Χάρων σε καλεῖ, | σὺ δὲ κωλύεις ἀνάγεσθαι. And the observation of the dying Socrates Plat. Phaed. 155 A, ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικὸς,

ἢ εἰμαρμένη. πολλὰ πολλαχῇ. 'Many times in many ways.' V. Elmsl. ad Heracl. 919. But how 'in many ways?' Qu. πολλὰ πολλακίς, 'very often,' as in Eur. Med. 1134, πολλὰ πολλακίς — σκοπομένη. Arist. Thesm. 287, πολλὰ πολλακίς μέ σοι | θύειν ἔχουσιν.

1627. ᾧ οὗτος οὗτος (ᾧ οὗτος A. R.) —. Cf. Aj. 89, ᾧ οὗτος, Αἴας, δευτερόν σε προσκαλῶ. Arist. Vesp. 1364, ᾧ οὗτος, οὗτος, τυφεδανὲ —.

1628. πάλαι δὴ —. Phil. 806, ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακὰ. Arist. Av. 922, πάλαι, πάλαι· δὴ τήνδ' ἐγὼ κλήζω πόλιν. Aesch. Pr. 977, ᾧ πάλαι δὴ καὶ βεβούλευται τάδε. τὰπὸ σοῦ βραδ'. 'Delay is caused on thy part.' El. 1464, καὶ δὴ τελεῖται τὰπ' ἐμοῦ (coll. 1070). Tr. 479. Eur. Tro. 74, ἔτοιμ' εἰ βούλει τὰπ' ἐμοῦ. Heracl. 1054, τὰ γὰρ ἐξ ἡμῶν | καθαρῶς ἔσται βασιλεῦσιν. Where see Elmsl. Similarly Charon Arist. Lys. 607, σὺ δὲ κωλύεις ἀνάγεσθαι.

1629. ἐπῆσθετ' — καλούμενος. 'Perceived that he was called.' Oed. R. 1128. Ant. 962. So Virg. Aen. ii. 377, 'sensit medios delapsus in hostes.'

1630. αὐδᾶ μολεῖν. 'He bids come.' So Oed. R. 1287, βοᾷ διοίγειν κληῖθρα. οἱ. 'To him.' Schol: ἀντὶ τοῦ πρὸς αὐτόν.

1631. ᾧ φίλον κάρα. 'Dear soul.' Compare the Homeric Τεῦκερ, φίλη κεφαλῇ. Arist. Ach. 285, ᾧ μιὰρὰ κεφαλῇ. Cf. also on Ant. 1.

1632. 'Give, I pray thee, the lasting assurance of thy hand to my children.' Cf. Phil. 813, ἐμβαλλε χεῖρὸς πίστιν. — ἐμβαλλω μενεῖν. Eur. Med. 21, βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς | πίστιν μεγίστην. Her. 308. Hom. Il. β'. 341, καὶ δεξιά, ἧς ἐπέπιθμεν. Arist. Ran. 766. 801. Virg. Aen. i. 412. Hermann explains ἀρχαίαν 'quae firma maneat, olim antiqua futura,' comparing Aesch. Ag. 587, θεοῖς λάφυρα ταῦτα τοῖς καθ'

ὕμεις δὲ, παῖδες, τῷδε καὶ καταίνεσον  
μήποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν  
μέλλης φρονῶν εὖ ξυμφέροντ' αὐταῖς αἰεί". 1635

ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ ὀκνου\* μέτα  
κατήνεσεν τάδ' ὄρκιος δράσειν ξένω.  
ὅπως δὲ ταύτ' ἔδρασεν, εὐθύς Οἰδίπους  
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει  
ᾧ παῖδε, τλάσα" χρὴ τὸ γενναῖον φρενὶ" 1640

Ἑλλάδα | δόμοις ἐπασπάλευσαν ἀρχαῖον  
γάνος. In like manner Schneid. explains  
it either 'the old' (as 632 f.), or 'that  
which remains firm,' taken proleptically.  
Qu. ἔμπεδον or ἀσφαλῆ, 'sure.' Or δός  
μοι χερὸς σῆς δεξιᾶς πίστιν τέκνοις, or  
δός μοι βέβαιον σῆς χερὸς π. τ.

1633. ὑμεῖς τε vulg. Rather ὑμεῖς δέ.  
ὕμεις δέ, παῖδες, τῷδε. Sub. δότε.  
These words are to be taken διὰ μέσου, as  
Elmsley observes, who compares Eur.  
Herc. 624 f. Tro. 1016 f. καταί-  
νεσον. 'Say, promise.' Compare κατα-  
φάσκειν, 'to affirm,' Oed. R. 507.

1635. μέλλης (μέλλεις K. L.). Sub.  
τελεῖν. Cf. 1773 f. δράσω καὶ τάδε καὶ  
πάνθ' ὅπόσ' ἂν | μέλλω πράσσειν (δρά-  
σειν ?) πρόσφορα &c. Connect φρονῶν εὖ,  
'kindly disposed.' Oed. R. 1066, καὶ  
μὴν φρονούσά γ' εὖ τὰ λῶστά σοι λέγω.  
The position of the words however will  
not allow us to connect φρονῶν εὖ with  
τελεῖν, as Schaefer proposes. Qu. ποιεῖν  
for αἰεί. Or ξυμφέρων τ' for ξυμφέροντ'  
(Phil. 627, σφῶν δ' ὅπως ἄριστα συμφέροι  
θεός. El. 946). Or: ὅσ' ἂν | μέλλῃ φανεῖσθαι  
(or μέλλῃ ποιῆσθαι) συμφέροντ' —.

1636. γενναῖος. 'Noble-minded, ge-  
nerous.' Cf. Eur. Alc. 873, καίπερ βαρεία  
ξυμφορᾷ πεπληγμένος | ἔκρυπτε δ', ὧν  
γενναῖος, αἰδεσθεὶς ἐμέ. οὐκ οἴκτου  
μέτα. 'Without wailing, lamentation,  
or sobbing.' Schaefer: 'non ejulans et  
lamentans.' Aesch. Sept. 51, οἴκτος οὐτις  
ἦν διὰ στόμα. Cf. Tr. 863. Aj. 580. 895.  
Eur. Tro. 155, αἶον οἴκτους, οὐς οἰκτίζει.  
Hesych. Οἴκτος· θρηῆνος. In French,  
'faiblesse.' Hence οἰκτρὸς 'doleful'  
El. 1067, οἰκτρὰν ὄπα. Musgrave, think-  
ing it unbecoming to represent Theseus as  
not moved with pity (οἴκτου μέτα), pro-  
poses οὐκ ὄγκου μέτα, 'sine ulla caussa-  
tione,' i. e. 'without making any diffi-  
culty.' Ed. Lond. conj: ὡς ἀνὴρ γενναῖος  
ὧν, οἴκτου μέτα (Phil. 965. 1074) —.  
Wex: οὐκ ὀκνου μέτα (i. e. 'without  
hesitation'). Bergk conj: οὐκ ὄγκου (or

ὀκνου) μέτα. I prefer οὐκ ὀκνου (or οὐ  
φθόνου) μέτα, 'without reluctance.'

1637. κατήνεσεν. Cf. on 432.

1639. ἀμαυραῖς χερσίν. 'With blind  
hands.' Cf. 182, ἀμαυρῶ κῶλῳ. 1018.  
Eur. Ph. 1693, τυφλὴν χέρα. Hec. 1050,  
τυφλὸν τυφλῷ στείχοντα — ποδί. So  
Doederl. explains ἀμαυραῖς 'caecis,' and  
illustrates by Lycophr. Cass. 1104, τυφ-  
λαῖς ματεύσει χερσὶ κροσσωτοῦς ραφάς.  
He cites also Xen. Ages. xi. 12, αἰετιθεὶς  
τὰ τῶν φίλων ἀσφαλῶς αἰετὶ ἀμαυροῦν τὰ  
τῶν πολεμίων εἶχεν. Pind. Isthm. iv. 81,  
χρὴ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν ἐχθρόν.  
Here however and in v. 182 he would  
prefer the sense of 'blind,' so that κῶλον  
ἀμαυρὸν may signify the same as ποῦς  
τυφλός. Reisig also explains κῶλον  
ἀμαυρὸν in the same manner, and con-  
tends that ἀμαυροῦν never means 'debili-  
tare,' but 'obscurare' (ἀφανίζειν). Hence  
ἀμαύρωσις, 'blindness.' Others explain  
ἀμαυραῖς, 'feeble, weak.' So Eur. Herc.  
231, γῆρα δὲ τρομερὰ γυῖα κάμαυρὸν  
σθένος. Burton and Brunck prefer ἀφau-  
ραῖς (Hom. Il. vii. 458, πολλὸν ἀφau-  
ρότερος χεῖράς τε μένος τε).

1640. τλάσα Dind. Wund. τλάσας  
the mss. vulg. Cf. on 1601. τὸ  
γενναῖον. 'What is noble.' Cf. 8. 569.  
1042. Hermann explains: 'id quod  
generosum est animo subeuntes,' com-  
paring Eur. Alc. 627, ἔργον τλάσα γεν-  
ναῖον τόδε. Vauv: 'concupientes animo  
fortitudinem, quae generosos decet.'  
Schneid: 'bearing that which to bear is  
γενναῖον,' a proof of γενναϊότης. Mus-  
grave takes τὸ γενναῖον to be equivalent  
to γενναίως, coll. Theocr. i. 41, κάμνοντι  
τὸ καρτερόν ἀνδρὶ εὐκίως. iii. 3, Τίτυρ'  
ἐμὴν τὸ καλὸν πεφιλामένη. 18, ὦ τὸ  
καλὸν ποθορώσα. Antiphras Anth. p.  
51, θαμβῶ σε τὸ μυρίον. Alciph. i. 36,  
πεινήσω τὸ καλόν, &c. So likewise  
Schaefer, who adds Archias Epigr. i. πορ-  
θεῖς με τὸ κρήγνον. Qu. ὦ παῖδ', ἐχούσα  
— φρενὶ A. M. R. φέρειν B. K.



χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὴ θέμις  
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.

ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος  
Θησεὺς παρέστω μανθάνων" τὰ δρώμενα.

τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645

ξύμπαντες· ἀστακτὶ δέ" σὺν ταῖς παρθένοις  
στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,

χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν"  
τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,

ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650

χεῖρ' ἀντέχοντα κρατὸς, ὡς δεινοῦ τινος  
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.

ἔπειτα μέντοι βαιὸν" οὐδὲ σὺν χρόνῳ,

T. V. Perhaps rightly (cf. on Ant. 705, *μή νυν ἐν ἥθους μῶνον ἐν παντὶ φόρει*). Cf. Ph. 474. Fr. 605, *ἄνδρα γενναῖον φρένας*.

1641. *μηδ'* B. K. sec. m. marg. Turn. Cant. Dind. *μή μ'* vulg.

1642. *δικαιοῦν*. Schol: *δίκαιον νομίζειν*. I. q. *ἀξιοῦν*. *φωνούντων*. Sub. *ἡμῶν*. Cf. 1645.

1643. *ὁ κύριος*. 'The proper, necessary person,' or 'the sovereign.' Cf. 288.

1644. *μανθάνων*. 'Observing.' Oed. R. 1128. Qu. *μανθάνειν* 'to witness.' Cf. 12.

1645. *φωνήσαντος*. Sub. *αὐτοῦ*. Cf. 1642. *εἰσηκούσαμεν*. Musgrave explains, 'obtemperavimus,' coll. Eur. Cycl. 120. Herod. iii. 61. But, as *εἰσακούειν* does not appear to be used in this sense, Brunck, Reisig, and Wunder justly prefer the explanation, 'exaudivimus.'

1646. *ἀστακτὶ*. 'With a copious flow of tears.' Schol: *πολυστακτὶ, πολυδακρύτως*. The last syllable long, as in *ἀναιμωκτὶ* (Aj. 1227, *ᾧδ'* *ἀνοιμωκτὶ λέγειν*), *ἀκλαντὶ* Callim. Fr. 418, *ἀναιμωτὶ* Il. ρ'. 363. But above 1251, we found *ἀστακτὶ* (i). And so *ἐγερτὶ* (i) Ant. 413, *ἀστενακτὶ* Aesch. ap. Athen. vii. 303 C. And indeed these verbal adverbs, as *ἀστενακτὶ* (Aesch. Fr. 284. Plat. Ax. 364 C), *ἀκλητὶ*, *ἀνωμοτὶ* (Herod. ii. 108) &c., usually have the last syllable short. V. Blomf. Gl. Prom. 216. Perhaps *ἀστακτοί* (as *ἀστένακτος* *κάδακρυτος* Trach. 1200). Or rather *εἶτ'* *ἀστακτὶ*. But *ἀστακτὶ* — *στένοντες* (for *δακρύοντες*) seems hardly right (but cf. 1710). Cf. on 1251.

1648. *ἐξαπείδομεν*. A rare compound, occurring, as Elmsley observes, no where

else. Schol: *ἴδιον αὐτοῦ τὸ πολλάκις (πολλαῖς?) κεχρησθαι ταῖς προθέσεσι*. Cf. on Phil. 668. Similar compounds in our author are *ἐξαπαλλάσσειν*, *ἐξαπολλύναι*, *ἐξαποφθεῖρειν*, *ἐξαφαιρεῖσθαι*, *ἐξαφίναί*, *ἐξαφίστασθαι*. Qu. *εἰσπορώμεθα*, or *εὐθὺς (or αὐτίκ')* *εἶδομεν*.

1649. *τὸν ἄνδρα* —. Who, says Elmsley, would not correct τῷ ἄνδρῃ, if the metre allowed of it? So Ant. 561, *τῷ παιδε φημὶ τῷδε, τὴν μὲν ἀρτίως | ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν*. Eur. Ph. 1621, *νεκρῷ δὲ τῷδε, τὸν μὲν &c.* The messenger, observes Schneid., begins as though he meant to relate only about Oedipus, but to the *τὸν ἄνδρα* opposes Theseus; to the *τὸν μὲν* the *ἄνακτα δ' αὐτόν*. Cf. Il. xxiv. 721, *θρήνων ἐξάρχους, οἳ τε στονέεσσαν αὐτὴν | οἳ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναικες*.

1650. Construe: 'But the sovereign by himself (alone) holding his hand over against his head to shade his eyes.' Schol: *κατὰ τοῦ κρατὸς ἔχοντα χεῖρα ἐπίσκιον ὀμμάτων*. Apoll. Rh. ii. 68, *ἀνασχόμενοι ρεθέων προπάροιθε βαρείας | χεῖρας*. For *ὀμμάτων ἐπίσκιον* v. Matth. § 344. Awful must have been the spectacle, which the hero of so many fights and perilous adventures could not look upon with uncovered eyes. Compare the scene of the Transfiguration, and other similar ones, recorded in holy writ.

1651. *χεῖρ' ἀντέχοντα*. *ἔχοντα χεῖρα* B. T. V.

1652. *ἀνασχετοῦ βλέπειν*. Cf. Oed. R. 792.

1653. *βαιὸν*. 'A little, after a little.' Schol: *μετ' ὀλίγον, οὐ μετὰ πολὺ*. Tr.

ὀρώμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα  
καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ.  
μόρῳ δ' ὁποίῳ κείνος ὤλετ' οὐδ' ἂν εἰς  
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.  
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ  
κεραυνὸς ἐξέπραξεν'', οὔτε ποντία  
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,  
ἀλλ' ἣ τις ἐκ θεῶν πομπὸς, ἣ τὸ νερτέρων  
εὖνουν διαστὰν γῆς'' ἀλύπητον\*'' βάθρον.

1655

1660

335, αὐτοῦ γε πρῶτον βαιὸν ἀμμείνας'.  
Aj. 60. John Evang. xvi. 16, μικρὸν, καὶ  
οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ  
ὤψεσθέ με. So βραχύ. Cf. 397, βαιὸν  
κοῦχι μυρίου χρόνον, and on Oed. R. 58.  
Qu. μετὰ τι βαιὸν, or μετὰ βαιὸν τε κοῦχι  
—, or βαιῶ κοῦχι μυρίῳ χρόνῳ.

1654. γῆν — προσκυνοῦνθ'. Cf. Phil.  
1408, στείχε προσκύσας χθόνα. 533.  
El. 1374. Arist. Eq. 156, ἔπειτα τὴν  
γῆν πρόσκυσον καὶ τοὺς θεοὺς. Pl. 771,  
καὶ προσκυνῶ γε πρῶτα μὲν τὸν ἥλιον, |  
ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον,  
| χῶραν τέ πᾶσαν Κέκροπος, ἥ μ' ἐδέξατο.  
Od. ε'. 463, κύσε δὲ ζεῖδωρον ἄρουραν.  
δ'. 522, καὶ κυνέϊ ἀπτόμενος ἦν πατρίδα.  
Theseus, observes Schn., directs his prayer  
at the same time to the 'earth,' whose  
gods had received Oedipus; and to the  
'heavens,' whose gods had thus far guided  
him. Aesch. Pers. 499, εὔχετο | λιταῖσι  
γαίαν οὐρανόν τε προσκυνῶν.

1655. τὸν θεῶν Ὀλυμπον. "No  
longer," remarks Schn., "the Pierian  
god-mountain of the Iliad, but, as we al-  
ready find it in the Odyssey, the οὐρανός.  
Cf. Ant. 758." ἐν ταύτῳ λόγῳ.  
'In one and the same address' (in the  
same account, Lat. 'simul'). For λόγῳ  
perhaps χρόνῳ.

1656. μόρῳ δὲ ποίῳ K.

1658. οὐ γάρ τις —. As might have  
been supposed from the preceding hurri-  
cane or tempest. Cf. Eur. Suppl. 828,  
κατὰ με πέδον γᾶς ἔλοι, διὰ δὲ θύελλα  
σπάσαι, πυρὸς τε φλογμὸς ὁ Διὸς ἐν κάρᾳ  
πέσοι. θεοῦ. theos K. L.

1659. ἐξέπραξεν. 'Dispatched, de-  
stroyed him.' Lat. 'confecit.' Schol.:  
ἀνεῖλεν. Gl. A: διεπράξατο, ἀνεῖλε.  
Eur. Hec. 515, πῶς καὶ νῦν ἐξεπράξατ';  
Qu. ἐξέφλεξεν (Arist. Pac. 608), or ἐξ-  
έπεμψεν (as in 1664, ἐξεπέμπετο), or  
ἐξέπληξεν. ποντία θύελλα. Il. vi.  
345, εἴθ' ὕφελ' ἡματι τῷ, ὅτε με πρῶτον

τέκε μήτηρ, | οἴχεσθαι προφέρουσα κακὴ  
ἀνέμοιο θύελλα | εἰς ὄρος ἢ εἰς κῦμα  
πολυφλοῖς βοιο θαλάσσης.

1660. τῷ τότε χρόνῳ Suid. v. θύελλα.

1661. πομπός. 'Messenger to fetch  
me.' Cf. 70. Oed. R. 289. Ant. 164.

ἣ τὸ — βάθρον. 'Or the region  
of the dead kindly opening to receive  
him without any suffering.' Schol.: ἣ τὸ  
νερτέρων γῆς πέδον εὖνουν διαστάν. We  
must connect closely γῆς βάθρον (cf. on  
669), 'surface of the earth,' and explain  
the adjunct νερτέρων, 'conducting to the  
dead' or 'to Hades' (cf. 1572 f.). Or  
we might perhaps explain γῆς ἀλύπητον  
'without injuring the land,' as illus-  
trating the preceding words εὖνουν δια-  
στάν. But some verb seems required,  
for ἐξέπραξεν cannot very well be supplied  
in this latter part of the sentence. As  
γῆς appears somewhat superfluous, per-  
haps we should substitute for it some such  
verb as εἶλ' or ἔλαβ'.

1662. εὖνουν διαστάν. 'Kindly parting  
asunder,' not as in the Homeric wish τότε  
μοι χάνοι εὐρέα χθῶν, as Schn. remarks.  
Cf. 773, πόλιν — μοι ξυνοῦσαν εὖνουν.

γῆς — βάθρον. Eur. Suppl. 828,  
κατὰ με πέδον γᾶς ἔλοι. ἀλύπητον  
nearly all the mss. Ald. Doed. Elmsl.  
Bgg. ἀλάμπετον K. and (supr. a m.  
sec., acc. to Cobet) L. Musgr. Br. Reis.  
Herm. Dind. Wund. Schn. Hart. In  
favour of which reading Brunck quotes an  
Epigr. in Analect. iii. 259, ὀρφνὴ καὶ σκότος  
ἐστὶν ἀλάμπετον. Musgrave quotes Hom.  
Hymn. in Lun. 5, στίλβει δ' ἄμ' ἀλάμ-  
πετος ἄηρ. Incert. in Heraclit. Anthol.  
p. 119. Reisig compares 1682, ἄσκοποι  
δὲ πλάκες ἐμαρψαν ἐν ἀφανεί τινι μόρῳ  
—. Aesch. Pr. 1028, κνεφαῖα βάθη. But  
the common reading is attested by Pollux  
iii. 98, Πλάτων δὲ καὶ ἀλύπητος ἔφη,  
ὥσπερ καὶ Σοφοκλῆς ἀλύπητον. Who  
no doubt refers to this very passage.



άνηρ γὰρ οὐ στενακτὸς" οὐδὲ σὺν νόσοις  
 ἀλγεινὸς ἐξεπέμπετ'", ἀλλ' εἴ τις βροτῶν  
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665  
 οὐκ ἂν παρείμην" οἶσι μὴ δοκῶ φρονεῖν.

Doederl. correctly interprets ἀλύπητος 'dolorem non afferens.' Cf. Trach. 168, ζῆν ἀλυπῆτων βίῃ. In which passage it may seem doubtful whether the noun partakes of an active or a passive signification. We have too βαρύναντα ἄχην, 'grievous woes,' in Aj. 200. This reading is confirmed also by 1585, θεία κἀπόνω — τύχῃ (βίον ἔλιπε). Ἀλάμπητος is a word of doubtful usage in ancient and good writers. The poet, I suspect, would have written rather ἄλαμπες, as in Tr. 691, ἄλαμπες ἡλίου. If there were occasion to make any alteration, perhaps ἀνήλιον would be satisfactory (Eur. Herc. 608, ἐξ ἀνηλίων μυχῶν Ἀϊδου. Alc. 450. 365), or ἀναύγητον, 'rayless' (Aesch. Pr. 1028, εἰς ἀναύγητον μολεῖν | Ἀιδην). Which latter Schneid. also thinks may be the true reading. And certainly the position of the word seems to call for some such epithet. Perhaps ἀλύπητον may agree with αὐτὸν (ἐξέπραξε), in the sense of 'unharmful, unhurt;' especially if some verb is to be substituted for γῆς. Compare the account of the death of Amphiarus; Pind. N. ix. 24, ὁ δ' Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβία Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἄμ' ἵπποις.

1663. ἄνῃρ. ἄνῃρ the mss. Corrected by Br. &c. οὐ στενακτὸς. 'Without groans,' without uttering groans. In a neuter sense. So ἀστενακτος, 'without wailing,' Trach. 1074. ἀστενακτος κἀδάκρυτος 1200. Perhaps here too for οὐ στενακτὸς we should substitute ἀστενακτος. Cf. Oed. C. 39, ἄθικτος οὐδ' οἰκητὸς. Phil. 2, ἀστιπτος οὐδ' οἰκουμένη. Schneid. wrongly renders it, 'not to be deplored,' coll. 1561. 1679. σὺν νόσοις ἀλγεινός. 'Suffering from the presence of diseases.' Cf. on Oed. R. 17, σὺν γῆρα βαρεῖς. Phil. 135, ἐν τ' (σὺν τ') ὀδύναις ὁμοῦ | λιμῷ τ' οἰκτρός. Similarly Ant. 819, οὔτε φθινάσι πληγεῖσα νόσοις.

1664. ἀλγεινὸς (ἀλγεινῶς K. L.). 'In pain, suffering pain.' A rare meaning of this word. Qu. ἀλγεῖν (i. q. ἀλγεινῶς, ἀλγεινῷ τρόπῳ) ἐκεῖσ' ἐπέμπετ'. ἐξεπέμπετ'. 'Was dismissed' out of the world, departed. Lat. 'decessit.' The imperfect appears to denote the protracted length of time he would have taken to die,

had he done so by the gradual inroads of pain or sickness. As however the Schol. explains it by ἐξέπνευσεν, it is not impossible that there may have been originally some aorist here, perhaps ἐξέπνευσεν itself. So ἀπελύσατο Ant. 1314. ἀπελύθης 1268.

1665. Schneid. compares similar asseverations in the concluding speeches of messengers, Ant. 469, σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, | σχεδόν τι μάρφω μωρίαν ὀφλισκάνω. Aj. 1038, ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα, | κείνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε. Oed. R. 944. Tr. 373.

1666. οὐκ ἂν παρείμην —. Sub. τοῦτους. 'I will not condescend to ask of those, to whom I appear to be beside myself' (that they should think otherwise). Schol. παρείμην. παραχωρησάμην. Schol. on 1665: οὐκ ἂν αὐτῷ συγχωρήσαιμι οὐδὲ συγκαταθείμην ὅτι ταῦτα ὡς ἄφρων λέγω. The verb παρίεμαι is not of very frequent occurrence, and is equivalent to παραιτοῦμαι. Literally it signifies, 'I send myself (or wish to send myself) past a thing,' or 'send a thing past myself,' according to the force of the middle voice as seen in ἵεμαι ('I send myself, I go'), ἐφίεμαι ('I send myself to, I desire'), προσίεμαι ('I send myself to, I send to myself,' I approve of) &c. Hence it comes to signify 'deprecate.' Plat. Apol. p. 358 E, καὶ πάνν — τοῦτο ὑμῶν δέομαι καὶ παρίεμαι. Explained subsequently p. 363 A by ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην. Polit. i. p. 415 F, πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι. οὐδέν σου παρίεμαι. (Phryn. Bekk. p. 53, Οὐδέν σου παρίεμαι: οὐδέν παραιτοῦμαι, οὐδέν ἀποτρέπομαι.) Legg. v. p. 610 F, παρητησάμενος (al. παρέμενος, a gloss) μὲν τοὺς ἀρχοντας ἀποδημεῖτω. For further information on this word consult Ruhnke in Tim. s. v. Brunck: 'concesserim.' Reisig explains παρίεμαι, 'in meas partes adducere studeo (i. e. conciliare mihi).' Wunder: 'I. e. in meas partes adducere non studebo.' So also Schneid. Elmsley explains thus: 'non tanti eos facio, quibus male sapere videor, ut eorum veniam impetrare cupiam.' Cf. Eur. Med. 862, παρίεμεσθα ('we beg pardon') καὶ

ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων ;

ΑΓ. αἶδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες  
φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

ΑΝ. αἰαῖ, ἔστιν ἔστι νῶν δὴ, στρ. α'. 1670  
οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον  
ἄλαστον αἷμα δυσμόρου στενάζειν,  
ὥτιν' τὸν πολὺν'  
ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,  
ἐν πυμάτῳ δ' ἀλόγιστα κάχ' εὕρομεν' 1675

φαιρὲν κακῶς φρονεῖν | τότ'. Where see Elmsl. There is no need therefore of Hartung's correction (from the παραχωρήσαιμι of the Schol.) παρείδαιμ'.

1667. χοῖ προπέμψαντες φίλων. I. e. Theseus. Gl: ἀντὶ τοῦ, ὁ Θησεύς. Cf. on 1553. Eur. Her. 1023, τοῖς μετελθοῦσιν φίλων. προπέμπειν signifies 'to conduct forth,' Lat. 'deducere.'

1668. οὐκ ἀσήμονες φθόγγοι. Cf. Ant. 1004, πτερῶν — ροῖβδος οὐκ ἄσημος. Tr. 866, οὐκ ἄσημον — κωκυτόν. Ἀσήμων occurs no where else in the Tragedians. Is the reading sound?

1669. φθόγγοι σφε Α. Μ. φθόγγοις δὲ Β. L. T. and (om. δὲ) V.

1670—1780. Here follows a joint κομὸς of the two daughters and the Chorus, taking the place of the customary wailing or lamentation for the dead. The two daughters bewail as well their former hardships, as those which now await them. Καὶ ἔστι τὰ ἐφεξῆς τοῦ δράματος οὐκ εὐκαταφρόνητα, observes with justice the Schol.

1670. αἰ αἰ φεῦ the mss. vulg. αἰαῖ Herm. Dind. &c. The metre iambic (?), — — — | — — — —. Qu. αἰαῖ φεῦ, ἔστι νῶν δὴ. Or αἰαῖ, ἔστ' ἔστιν νῶν δὴ (dochm. prec. by an iambus). Cf. on 1697. ἔστιν. ἔστ' T. ἔστι. ἔστιν most mss.

1671. οὐ τὸ μὲν —. 'Not in one respect, but in another not,' i. e. in all respects. Aesch. Pers. 803, συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ. Eur. Hel. 952, δυοῖν γὰρ ὄντοιν, οὐχ ὁ μὲν τλήμων, ὁ δ' οὐ. Phoen. 1655, οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ. Herod. ii. 37, οὐκ ὁ μὲν, ὁ δ' οὐ, ἀλλὰ πάντες. i. 139, οὐ τὰ μὲν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως. Plat. Rep. v. 475 B, τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν εἶναι, οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης. Phocylides ap. Gaisf. i. 444, καὶ τόδε Φωκυλίδεω. Λέριοι κακοί·

οὐχ ὁ μὲν, ὁ δ' οὐ. | πάντες πλὴν Προκλέους· καὶ Προκλέης Λέριος. Schol: ἔστι νῶν στενάζειν οὐ τὸ ἔμφυτον μὲν πατρὸς αἷμα, ἄλλο δὲ μὴ &c. Who evidently takes πατρὸς — αἷμα to be put epexegetically in apposition with τὸ μὲν. I do not however think this mode of explanation satisfactory.

πατρὸς ἔμφυτον ἄλαστον αἷμα. 'The accursed kindred blood of our father,' i. e. our accursed origin from and relationship to our father. Brunck renders: 'scelestum patris satum.' Elmsley thinks πατρὸς ἔμφυτον αἷμα can scarcely refer to any thing else than the death of Oedipus. Fr. 684, τῶν ἐμφύτων — κακῶν.

1672. ἄλαστον αἷμα. ἄχος ἄλαστον Hart.

1673. ᾧτινι — vulg. 'For whom (or 'in consequence of which') at other times indeed we had to endure continual labour; but' &c. Ὅτου and ὅτῳ are more Attic, as Elmsley remarks, than οὔτινος and ᾧτινι. Ὅστινος occurs Aesch. Ag. 1367, ᾧτινι Eur. Hipp. 903, οἷστισι Arist. Pac. 1278. I suspect however the true reading is, what Bergk conjectures, ὥτινι (answering to the prec. νῶν). Cf. 1680, ὅτῳ. τὸν πολὺν —. 'That heavy labour.' Qu. πάμπολυν.

1674. πόνον ἔμπεδον. 'Continual labour,' in the support of their father. Or 'constant trouble.' Ant. 169, ἐμπέδοις φρονήμασι, 'with steady attachment.' Tr. 827. Ph. 1197. Aj. 640. εἶχομεν K. L. T. Turn. Br. &c. ἔχομεν the rest, as Ald. ἔσχομεν Elmsl. ad Her. 634.

1675. ἐν πυμάτῳ. 'At the last, in the last trial.' Schol: τὸ δὲ πύματον τοῦτο καὶ ἔσχατον, τὸ κατὰ τὴν ἀφάνισιν αὐτοῦ, οὕτω παράδοξόν ἐστιν, ὥς μηδὲ λόγον εὐρέσθαι ἐπ' αὐτοῖς δυνατὸν εἶναι. ἀλόγιστα. 'Unaccountable, strange, things,' or 'incalculable evils.' Schol:



ιδεῖν τε† καὶ πυθέσθαι†.

ΧΟ. τί δ' ἔστιν; ΑΝ. ἔστιν ὑμῖν†" εἰκάσαι, φίλοι.

ἀδιήγητα κακὰ βαστάζομεν (I. βαστάζομεν from Suid. v. ἀλόγιστα). Cf. Oed. R. 167, ἀνάρθμα γὰρ φέρω πῆματα. παροίσομεν. This I suspect to be corrupt. Schneid. explains it strangely enough, 'we shall have to tell of,' coll. Eur. Iph. A. 981, παραφέρουσ' (προσφέρουσ') οἰκτροὺς λόγους. Reisig conjectures περάσομεν, i. e. 'we shall have to pass through, experience,' coll. Eur. Med. 630, τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν'. I propose to read ἀλόγιστα κάχ' εὔρομεν (or rather εὔρομεθ'), or ἀλόγισθ' ἄπερ —, from a comparison of the passage quoted by Wunder from Synesius, who evidently had this present passage in view, Epist. iv. p. 160 A, ὦν τὴν μὲν ἔχοντες (as here εἶχονεν) ἀπελίπομεν, τὴν δὲ εὐρεῖν (as here εὔρομεν?) οὐ δυνάμεθα, ἰδόντες τε καὶ παθόντες, ἃ μηδὲ ὕναρ ἡλπίσαμεν. Compare also the εὐρέσθαι ap. Schol. In like manner, I find, Hartung gives παρεύρομεν. Had it not been for the subsequent παθούσα, one might also have thought of substituting πεπόνθαμεν. But cf. on next v. Or perhaps κάκ' (or τάχ') οἶσομεν (or ἔσχομεν, or ἔχομεν).

1676. ἰδόντε (ιδεῖν τε V. and, I suspect, others) καὶ παθούσα (παθοῦσαι B. T. V.) the mss. Few, I think, will doubt that there is something wrong here. If however the reading be sound, we must conclude that Soph. wrote ἰδόντε instead of the more usual form ἰδούσα, to adapt the word to the metre; and then, for the sake of euphony, added, not παθόντε, but παθούσα. It seems however hardly credible that any poet would have written in this strange manner; though Burton professes to have noticed a similar construction in Anacr. Od. iii. 1. I think therefore we must have recourse to conjecture; and I suspect the true reading to be, ἰδεῖν τε (so V.) καὶ πυθέσθαι, i. e. 'both to behold and to hear of.' ἰδεῖν τε would easily pass into ἰδόντε, and πυθέσθαι into παθούσα or παθοῦσαι; and either corruption would be followed by the other. There can be no objection now to our reading πεπόνθαμεν for παροίσομεν in prec. v. ἰδόντε. The Schol. compares ἀφειδήσαντε El. 979. πάσχοντε (πράσσοντε) 1004. καλυψαμένω and προλιπόντ' Hesiod. Op. 198—9. Another Schol: ἀντὶ τοῦ ἰδοῦσαι καὶ παθοῦσαι. Cf. also Oed. C. 1113, ἐμφύντε (fem.). El.

977 f. τῷδε τῷ κασιγνήτῳ — ἀφειδήσαντε — τοῦτῳ — τῷδε — τῷδε. 1006, λαβόντε. (But El. 985, ζώσαιν θανούσαιν θ'. Ant. 3, νῶν ἐτι ζώσαιν.) Oed. R. 1473, τοῖν μοι φίλοι (τοῖν φιλάτοι?) | δακρυροοῦντοιν. Fr. 407, θροοῦντε (fem.). Eur. Hipp. 389, οὐκ ἂν δὲ ἦτην ταῦτ' ἔχοντε γράμματα. Alc. 895, δύο — ψυχὰς — διαβάντε. Hermippus ap. Lex. Sangu. p. 367, 8, ἀκολουθοῦντε. Arist. Lys. 323, περιφυσήτω. Plato Phaedr. 237 D, ἡμῶν ἐν ἐκάστῳ δύο τινὲς ἐστὶν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, ἧ ἂν ἄγῃτον. Phaed. 71 E, τοῖν γενεσέοιν τοῖν περὶ ταῦτα. Legg. x. 898 A, τοῦτοιν δὴ τοῖν κινήσέοιν τοῖν ἐν ἐνὶ φερομένοιν. Theaet. 155 E, τοῖν χεροῖν. Xen. Cyr. i. 2. 11, ἄμφω τοῦτῳ τῷ ἡμέρα. Mem. ii. 3. 18, ὥσπερ εἰ τῷ χεῖρε — ἀφαιμένῳ τοῦτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλων. Hom. Il. ε'. 778, τῷ δὲ βάτην —. θ'. 455, πληγέντε κεραυνῷ (Juno and Minerva). Hesiod. Op. 197, προλιπόντ' ἀνθρώπους | Αἰδῶς καὶ Νέμεσις. And so often τῷ χεῖρε, νῇ τῷ θεῷ &c. In like manner we find τιθέντες used for τιθεῖσαι (δρόσοι) Aesch. Ag. 544. See Monk ad Hipp. 389. Cf. Matth. § 436, 1. παθοῦσα. παθοῦσαι B. T. V. Br. Cf. on 1601. 1640. Qu. πυθέσθαι. Cf. prec. note. Cobet (Obs. Crit. p. 71) condemns the form παθοῦσα here, and would restore [what Brunck had proposed] ἰδόντε καὶ παθόντε, under the firm conviction that in pronouns, adjectives, and participles equally one and the same normal form is common to all genders. The grammarian therefore, he contends, is in error, who writes Bekk. Anecd. p. 367, 33, ἀκολουθοῦντε: ἀντὶ τοῦ ἀκολουθοῦσα δυϊκῶς οὕτως Ἑρμιππος. καὶ γὰρ κέχρηται ταῖς ἀρσενικαῖς μετοχαῖς ἀντὶ θηλυκῶν πολλακίς. As if ἀκολουθοῦντε were not itself feminine as well as masculine.

1677. τί δ' ἔστιν; vulg. τί δ' ἔστι νῦν; Hart. οὐκ ἔστιν μὲν vulg. ἔστιν μὲν Herm. Dind. Wund. Hart. &c. Schol: οὐκ ἔστι μὲν εἰκάσαι. οὐδὲ εἰκόνα ἔχω λαβεῖν τοῦ πάθους. I do not see the force of μὲν here. The line, I doubt not, should be a trimeter iambic, like the one following. Cf. on v. ant. 1704. Qu. ἔστιν μάλ' εἰκάσαι, or ἔστιν ὑμῖν εἰκάσαι, or οὐ γὰρ ἔστιν εἰκάσαι (or ἔστ' ἐπείκασαι), φίλοι; or τί δ' ἔστι νῦν; Ἄντ. ἔστιν γ' ἐπείκασαι, or ἔστιν σάφ' εἰκάσαι, "The Chorus," observes Schn., "pre

ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰς πόθον\*'' λάβοις.  
 τί γὰρ, ὅτῳ μῆτ' Ἄρης  
 μήτε νοῦσος\* ἀντέκυσεν,  
 ἄσκοποι δὲ πλάκες ἔμαρψαν  
 ἐν ἀφανεῖ τινι μόρῳ φερόμενον.  
 τάλαινα, νῶν δ' ὀλεθρία''  
 νύξ ἐπ' ὄμμασιν βέβακε.

1680

tends to know nothing as yet of the old man's death, hoping by this means to learn more exact particulars from the daughters, and thereby to test the account given by the messenger."

1678. βέβηκεν; 'Is he gone,' is he indeed dead? Cf. Phil. 494, ὃν δὴ — δέδοικ' ἐγὼ | μὴ μοι βεβήκη. Oed. R. 959, θανάσιμον βεβηκότα.

1679. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις vulg. 'As you would most desire' that he (or yourself) should. For εἰ I should prefer ἐν, but I think the true reading is, ὡς μάλιστά γ' ἂν (or μάλιστ' ἂν ἐν) πόθῳ λάβοις, 'yes, as you would most desire.' Or ὡς μάλιστά γ' ἂν μαθεῖν ποθοῖς. (Cf. Schol: ὡς ἂν ἐπιποθήσαιο τὸν τρόπον τῆς τελευτῆς μαθεῖν. ἢ ὡς μάλιστα ἂν τις ποθήσαιο μαθεῖν ὅπως βέβηκεν, οἷον παραδόξως.) Or perhaps ὡς μάλιστ' ἂν, εἰ ἔν πόθῳ λάβοις. Or ὡς μάλιστ' ἂν (or μάλιστά γ') ἦν πόθῳ λαβεῖν. Vauv: — εἰ πόθον λάβοις ('ut maxime cuperes, siquidem cuperes mori,' coll. Aj. 345, τάχ' ἂν τιν' αἰδῶ — λάβοι). Hart: ὡς μάλιστ' ἂν ἐν πόθῳ μάθοις (from Schol.). Musgrave compares Plut. Alc. i. 200 D, ὀργῇ καὶ φόβῳ τὸ γεγονός λαμβάνοντες. Plat. Theaet. p. 143 E, ἐν ἐπιθυμίᾳ αὐτοῦ εἶναι. εἰ πόθῳ Ald. vulg. εἰ πόθον (supr. ω) T. εἰς πόθον Cant. Br. ἐν πόθῳ Cant. Heath. Elmsl. Hart. Cf. 1106, σὺν πόθῳ γὰρ ἡ χάρις. And for the matter 1561 f. 1585. τί γάρ; 'How not?' Lat. 'quidni?' I. q. πῶς γὰρ οὐ; as in El. 865. Cf. 542. Eur. Or. 476. ed. Pors. ὅτῳ —. Schol: ᾧ τινι μήτε πόλεμος, μήτε νόσος ἐπῆλθεν, ἀλλ' ἀφανῶς διὰ χάσματος ἀπολομένῳ. Metre cretic,  $\frac{\cup}{\cup} \cup - \frac{\cup}{\cup} \cup -$ . Cf. 1706. Ἄρης. 'A violent death' of any kind. Cf. on 1391.

1680. πόντος vulg. πόνος V. Hart. and so perhaps read the Schol., who explains by νόσος. Reisig (from Schol.) gives νοῦσος. Cf. 1663, οὐ στενακτὸς οὐδὲ σὺν νόσοις | ἀλγεινὸς ἐξεπέμπετ'. Ant. 819 f. οὔτε φθινάσιν πληγείσα νόσοις, οὔτε ξιφείων ἐπιχειρα λαχοῦσ'. And certainly the men-

tion of one of the most ordinary causes of death would be here naturally expected. Doederlein retains πόντος, because of ποντία θύελλα 1659. ἀντέκυσεν. 'Befell.' ἄσκοποι — πλάκες. 'The invisible regions,' the nether world.

1681—7. Ἄντ. ἐν ἀφανεῖ — τροφὰν Bergk.

1681. ἐν ἀφανεῖ τινι μόρῳ. 'In (by) a certain mysterious fate.' On this use of ἐν to denote the instrument cf. on Phil. 60.

1682. φαινόμεναι the mss. φερόμεναι Martin. Elmsl. Herm. Wund. Dind. Hart. Cf. Auct. V. Soph. 129, 51 Wund. φαίνεται (1. φέρεται) παρὰ πολλοῖς ἢ — γενομένη αὐτῷ δίκη ποτέ. The middle voice. 'Carrying away' (to themselves). So El. 475, εἰσιν ἃ πρόμαντις Δίκα, δίκαια φερόμενα χεροῖν κράτη. Above 1460, ἥδε μ' αὐτίκ' ἄζεται | βροντῇ πρὸς Ἄιδην. Oed. R. 887, κακά νιν ἔλοιτο μοῖρα. Herod. i. 114, ἀγόμενος τὸν παῖδα ('taking the child with him'). Schneid. adopts Kunhardt's correction φερόμενον (pass.), thinking this reading may be elicited from the words of the Schol: ἀφανῶς διὰ χάσματος ἀπολομένῳ. Bergk conjectures χανόμεναι (i. q. χανοῦσαι!). Qu. ἐν ἀφανεῖ μόρῳ φερόμενόν τινι. Cf. on 1709.

1683—7. Bergk gives this to Ismene, instead of being continued to Antigone.

1683. τάλαινα, νῶν δ'. I. e. νῶν δὲ, τάλαινα, —. Addressed to Ismene. Cf. 1715. 1734, and on 332. In these words Antigone may seem to be looking back at the calamitous blindness of her late father. Cf. Eur. Alc. 270, μέθετε με, μέθετ' ἥδη, κλίνατ', οὐ σθένω ποσὶν πλησίον Ἄιδας, σκοτία δ' ἐπ' ὕσσοισι νύξ ἐφέρπει. Cf. on Ant. 1302, λύει κελαινὰ βλέφαρα. ὀλεθρία. ὀλεθρίαν L. Hence perhaps ὀλεθρίαν, as Hart., I find, reads. Cf. Oed. R. 1343, τὸν μέγ' ὀλέθριον. Tr. 878, τάλαινα ὀλεθρία. Aj. 402, ἀλλὰ — μ' ὀλέθριον αἰκίζει. But Aj. 799, ἔξοδον ὀλεθρίαν. Tr. 845, ὀλεθρίασι συναλλαγὰς.

1684. νύξ. 'Night' of sorrow. Cf. 1581, ἀφεγγές. ὄμμασιν T. ὄμμασι



- πῶς" γὰρ ἢ τίν' ἐπὶ γὰν† 1685  
 ἢ πόντιον κλύδων' ἀλώμεναι βίου  
 δύσοιστον ἔξομεν τροφάν ;  
 ΙΣ. οὐ κάτοιδα. κατὰ με φόνιος στρ. β'. 1688  
 Ἀΐδας ἔλοι πατρὶ 1690  
 τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.  
 ΧΟ. ᾧ διδύμα τέκνων ἀρίστα,  
 τὸ φέρον" ἐκ θεοῦ καλῶς χρὴ φέρειν\*, 1694

the rest. βέθηκε vulg. βέβακε Reisig. 'Broods, rests, sits.' Cf. on 52.

1685. πῶς. I should prefer ποῖ. ἢ τιν' ἀπίαν γὰν ἢ vulg. ἢ τίνα ποίαν — V. εἴ τιν' for ἢ τιν' Schol. ἢ χθόν' ἀπίαν ἢ Hart. Schol: ἀπίαν δὲ γὰν, τὴν μακρὰν καὶ ἄπωθεν οὔσαν. So Hom. Od. η'. 25, τηλόθεν ἐξ ἀπίης γαίης (explained by Hesych. ἀλλοτρίας, ἢ ξένης, ἢ μακρὰν οὔσης. So also Strabo, p. 371 D). But in Homer the first syllable is short; here, unless there be some error in the text, it is long, as in 1303, where however the word is used apparently in quite a different sense. Perhaps — τίν' ἐς (or ἐπ') ἀπίαν γὰν. But I would get rid of this ἀπίαν altogether by reading, πῶς γὰρ ἢ ποίαν τιν' αἶαν, or — ἢ τίνα (or χθόνα) ξέναν (1713), or — ἐς τίνα χθόν', ἢ &c. Or ποῖ γὰρ, ἐς ποίαν (τίν') χθόν', ἢ &c. Or rather ἢ τίν' ἐπὶ γὰν (two cretics). Cf. on v. ant. 1712. 'For how, or wandering (or 'for whither wandering') to what land or ocean wave shall we find a hard-earned subsistence?' For the construction γὰν ἀλώμεναι Musgrave compares Theocr. xiii. 66, ἀλώμενος — ὥρεα. Eur. Hipp. 1042, ἀλητεύων χθόνα. Cf. also on Phil. 144.

1686 = 1713. The reading and metre of these lines are rather uncertain. Dind. (in annot.) reads in one verse, ἢ — τροφάν, coll. on Trach. 100. Hermann constitutes this a senarius, ἢ — βίου. Cf. on 1712.

1687. δύσοιστον. 'Procured with difficulty.' Put proleptically. Cf. 259. Or rather, 'painful to bear.' Phil. 508, δυσόιστων πόνων. Cf. 1262. 1614. Aj. 499, δουλίαν ἔξιν τροφήν. El. 1183.

1688—92. Ἰσμ. Turn. Ἀντ. Bergk. Continued to Antigone in the mss. and Ald. Corrected in ed. Turn.

1688. οὐ κάτοιδα. Perh. οὐκ ἔτ' οἶδα.

1689. κατὰ — ἔλοι. I. e. καθέλοι. So Ant. 601, κατ' αὐτὴν νιν φοινία — ἀμᾶ κοπίς. Below 1709, ἀνὰ — στένει. Cf. Aj. 517, ἄλλη (qu. αἰνή) μοῖρα — καθεῖλεν Ἀιδου

θανασίμους οἰκήτορας. Tr. 1063. 478. Eur. Suppl. 831, κατὰ με πέδον γὰς ἔλοι. Borrowed perhaps from the Homeric, τότε μοι χάνοι εὐρεῖα χθών. For the infinitive ξυνθανεῖν (sub. ὥστε) cf. Ant. 275, καμὲ — πάλος καθαιρεῖ τοῦτο τὰ γαθὼν λαβεῖν.

1689. 90. = 1716. 1717. The reading uncertain. Ἀΐδας. Ἀΐδας Hart. On the lengthening of the first syllable see Porson ad Hec. 1010.

1690. The words ξυνθανεῖν γεραίῳ, because of their tameness, are supposed by Dind. and Wund. to be an interpolation. Cf. on 1717. Qu. τῷ πατρὶ γεραίῳ (αἰ) ξυνθανεῖν, or σὺν πατρὶ γεραίῳ κατθανεῖν. Hartung omits πατρὶ — τάλαιναν.

1692. βίος οὐ βιωτός. 'A life not worth living, not endurable.' Ant. 566. Eur. Hipp. 823. 871. Alc. 248. Ion. 672.

1692 f. The Chorus endeavour to assuage the grief of the two sisters by reminding them that their misfortunes are of divine appointment, and that after all they are not unmixed with a portion of good, in the kind reception they have experienced from Theseus.

1693. ᾧ διδύμα τέκνων ἀρίστα. 'O ye two best of children.' So Oed. R. 1167, τῶν Λαῖου τοίνυν τις ἦν γεννημάτων. And Eur. Suppl. 12, τέκνων, οὓς ἤγαγεν. And in Homer, φίλε τέκνον. διδύμα — ἀρίστα only T. δίδυμα — ἀρίστα the rest. Br. Elmsl.

1694. τὸ φέρον ἐκ θεοῦ —. 'What comes from the god' &c. Schol: φέρειν γὰρ (φησὶ) χρὴ τὸ ἐκ θεῶν εἰμαρμένον καλῶς. Φέρειν intransitive, as in Herod. vi. 19, ἐχρήσθη — χρηστήριον, τὸ μὲν ἐς αὐτοὺς τοὺς Ἀργεῖους φέρον. vii. 19. viii. 137. 142. Brunck understands φέρον in the sense of φερόμενον, and renders: 'quod fors feret,' coll. Ter. Phorm. i. 2. 88, 'Quod fors feret, feremus aequo animo.' Palladas Epigr. in Anal. ii. 482, εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρον. Wunder construes, τὸ ἐκ θεοῦ καλῶς φέρον

μηδ' ἄγαν φλέγεσθον· οὗ τοι κατάμεμπτ' ἔβητον'.

AN. πόθος καὶ'' κακῶν ἄρ' ἦν τις. ἀντ. α'. 1697

καὶ γὰρ ὁ μηδαμὰ δὴ φίλον, ἦν φίλον\*'',

ὁπότε γ' ἔτ' αὐτὸν† ἐν χεροῖν κατεῖχον'.

(i. q. πεμφθέν). Hart: φέρετε τοὺς θεοὺ καλῶς. Bergk: τὸ [φέρειν ἐκ] θεοῦ —. But it is probable the true reading is, what Heath proposes, τὸ παρὸν ἐκ θεοῦ. Cf. 1540, τοὺς θεοὺ παρὸν. Cf. Phil. 149, πειρῶ τὸ παρὸν θεραπεύειν. Isocr. ad Demon. στέργε τὰ παρόντα. Or τὸ δοθὲν ἐκ θεοῦ. So Phil. 1316, ἀνθρώποισι τὰς μὲν ἐκ θεῶν | τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν. For the sentiment cf. Fr. 521, ἀλγινὰ — ἀλλ' ὅμως χρεῶν | τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν. Eur. Ph. 382, δεῖ φέρειν τὰ τῶν θεῶν. 1776, τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν. Or. 1023, φέρειν ἀνάγκη τὰς παρεστώσας τύχας. Alcm. Fr. x. εὐ φέρειν χρῆ συμφορὰς τὸν εὐγενῆ. καλῶς φέρειν χρῆ Ald. vulg. καλῶς χρῆ φέρειν the Triclin. mss. Br. καλῶς (om. φέρειν χρῆ) Elmsl. Herm. Dind. Wund. Schn.

1695. μηδ' the mss. Dind. compares Aesch. Suppl. 1062, τὰ θεῶν μηδὲν ἀγάζειν. μηδὲν Burt. Herm. Dind. Wund. Schn. Hart. ἄγαν οὕτω the mss. ἄγαν (om. οὕτω) Burt. Br. Dind. Wund. &c. For ἄγαν οὕτω, 'thus excessively,' Elmsley compares Phil. 598, ἄγαν οὕτω χρόνῳ | τοσφῶδε. Eur. El. 1005, καὶ γὰρ οὐχ οὕτως ἄγαν | χαίρω τι —. Iph. A. 1385, οὐχ οὕτω τι λίαν. Thuc. i. 75, μὴ οὕτως ἄγαν ἐπιφθόνως διάκεισθαι. Schol: μὴ ἄκρως φλέγεσθε, τὸ ἐκ θεοῦ πεμφθέν βαρέως φέρονσαι καὶ δυσανασχετοῦσαι. φλέγεσθον. 'Inflame your grief.' Φλέγεσθαι 'to burn,' and figuratively, 'to be inflamed with anger, to brook ill.' Cf. the Latin 'accendi' (Virg. Aen. iv. 364, &c.). It here perhaps governs the accusative, if we omit φέρειν χρῆ, as being equivalent to δυσφορεῖν, δυσχεραίνειν, 'aegre ferre.' So ἡδέσθαι τι, χαίρειν τι &c. Schneid. explains the passage wrongly.

1696. οὔτοι κατάμεμπτ' ἔβητον. 'Ye have not fared so as to call forth complaint,' your lot is not to be found fault with. Schol: οὐκ ἐν τοιοῦτοις ἐστὲ, ὥστε καταμύφεσθαι. — οἷον, οὐκ ἐν χείρονι νῦν ὑμῖν ἔσται τὰ πράγματα. Either because of the kind protection vouchsafed to them by the sovereign of the land, to whom they had been entrusted by their father; or because their future lot is not likely to be more clouded than the past. The Chorus endeavours to console the

two maidens by the suggestion that after all their lot is not so very bad. El. 979, εὐ βεβηκόσιν ποτέ. 1057, ὕταν ἐν κακοῖς ἤδη βεβήκης. 1093, μοῖρα μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν. Oed. C. 1359, ἐν πόνῳ ταῦτᾳ βεβηκώς. Ant. 67, τοῖς ἐν τέλει βεβῶσι. Eur. Her. 611, and Musgr. ad Ion. 1271. κατάμεμπτα. Put ad-

verbially (cf. 1234, τό τε κατάμεμπτον — γήρας), as ἔλεπτα 1120, ὑπέροπτα Oed. R. 883, εἰ δέ τις ὑπέροπτα — πορεύεται. ἔβητον. ἐβήτην Elmsl. (whom cf. on Med. 1041). Hart: ἔβη γάρ. Bergk proposes ἔβη σφῶν. Perhaps ἔτλητον, which slight change would certainly much simplify the construction.

1697. 'There is then a certain regret even of ills: for that which is by no means pleasant, was pleasant, when at least I held in my hands also him' (my father). Labour, which usually is felt an irksome task, was then a work of pleasure, in comparison with my present forlorn state. Cf. 508, τοῖς τεκοῦσι γὰρ | οὐδ' εἰ πονῇ τις, δεῖ πόνου μνήμην ἔχειν. πόθος. πόθος τοι Hart. Qu. πόθος κακῶν ἄρ' (or ἄρ') ἦν τις. Cf. on 1670. Eur. Hel. 769, πόθος τις | τὰ τῶν φίλων φίλοι-σιν αἰσθέσθαι κακά. ἄρ' ἦν. ἔρα ἦν B. V. Cf. 117. τις. τίς ἦν L.

1698. καὶ γὰρ δ (δ K. L. M. and, with gl: λείπει διδούς, T.) μηδαμῇ δὴ (δὴ om. Ald.) τὸ φίλον φίλον the mss. καὶ γὰρ δ μηδαμὰ δὴ φίλον, ἦν φίλον Br. Qu. καὶ γὰρ δ μηδαμ' ἔφιν φίλον, ἦν φίλον. The particle δὴ seems superfluous. Or καὶ γὰρ δ μηδαμὰ δὴ στίλ φίλον, φίλον | ἦν &c. Schneid. compares Eur. Ph. 828, οὐ γὰρ δ μὴ καλὸν οὐποτ' ἔφιν καλὸν, and supposes Antigone to allude to an old saying, which, according to Theognis 17, the Muses and Graces sang at Cadmus' and Harmonia's wedding: ὅττι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν οὐ φίλον ἐστίν. Similarly Eur. Or. 809, τὸ καλὸν οὐ καλόν.

1699. ὁπότε γε (γε om. V.) καὶ τὸν the mss. ὅτ' ἦν γε, καὶ τὸν Reisig. ὁπότε καὶ σέ γ' Hart. ὁπότε γ' ἔτ' αὐτὸν conj. Bergk. ὁπότε γε καὶ τὸν ('etiam ipsum') conj. Arndt. ὁπότε γ' ἐκείνον conj. Kunhardt. Arndt thinks the indefinite ὁπότε may be defended, if taken in the sense, not of 'quum,' but of 'quandoquidem' [ἐπεὶ]. καὶ τὸν may perhaps mean 'him



ὦ πάτερ, ὦ φίλος,

1700

ὦ τὸν αἰὲ κατὰ γᾶς σκότον εἰμένος·

οὐδὲ γὰρ ὥς\* ἀφίλητος ἐμοί ποτε

καὶ τᾷδε μὴ κυρήσης.

ΧΟ. ἔπραξεν εὐφ. ΑΝ. ἔπραξεν οἶον ἤθελεν.

ΧΟ. τὸ ποῖον; ΑΝ. ἄς ἔχρηζε γᾶς ἐπὶ ξένας

1705

ἔθανε· κοίταν δ' ἔχει

νέρθεν εὐσκίαστον αἰέν.

as well' (as the κακά). I should prefer ὅποτε γε κείνον (1760. 1763. 1768), or ὅποτε γ' ἔτ' αὐτὸν (with Bgk.), or ὅτε γ' (or εὐτέ γ') ἔτι κείνον, or ἕως ἔτ' αὐτὸν — κατεῖχον. Cf. 1252, ὅνπερ — κατεῖχον. Qu. ἔτ' εἶχον.

1701. ὦ τὸν αἰὲ —. 'O thou who hast put on (art clothed with) perpetual darkness below the earth.' Instead of the usual expression γῆν ἐπιέσσαι, as Schn. well remarks, the poet uses another more suitable to the singular mode of death. Similarly Psalm 104, 2, 'Who clothest thyself with light as with a garment.' Isaiah 50, 3, 'I clothe the heavens with blackness.' Compare also the Homeric expression Il. iii. 57, λαῖνον ἔσσο χιτῶνα.

τὸν κατὰ γᾶς σκότον. Eur. Hipp. 837, τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας | μετοικεῖν σκότῳ θανάων ὁ τλάμων. Reisig wrongly understands χρόνον after τὸν αἰὲ. Cf. on 1584. No less wrong is he in supposing a tmesis in κατὰ — εἰμένος for καθεμμένος.

εἰμένος. I. q. ἡμφιεσμένος. Elmsley compares Eur. Tro. 496, τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροά | πέπλων λακίσματ'. The word occurs no where else in the Tragedians. Qu. ὦ τὸν αἰὲ περὶ γᾶς σκότον εἰμένος (Il. π'. 670, περὶ δ' ἄμβροτα εἴματα ἔσσον. Hes. Op. 537, χλαῖναν περιέσσαι), or rather ὦ τὸν ἔνερθ' ἐπὶ γᾶς σκότον εἰμένος (Il. α'. 149, ἀναιδείην ἐπιειμένε. Fr. 603, ἕξῃς ἄρ', οὐδὲ γῆς ἔνερθ' ὥχον θανάων).

1702. οὐδὲ γέρων the mss. οὐδὲ γὰρ ὦν Herm. Wund. Dind. Schn. οὐδὲ γὰρ ὥς [Herm.] Linw. Hart. (So Ant. 1042, οὐδ' ὥς — μὴ — θάπτειν παρῶ τῳ κείνον.) οὐδὲ θανάων (or πεσῶν) conj. Elmsl. οὐδέ γ' ἔνερθ' Bergk. Qu. οὐδὲ γὰρ οὖν. Translate: 'For not even so shalt thou ever cease to be beloved by me and this one here (Ismene).' Antigone thus explains why she had addressed her father ὦ φίλος. On the omission of ὦν after τυγχάνειν and κυρεῖν cf. on Aj. 9.

1703. τᾷδε Scal. Turn. Heath. Br. &c. τᾷδε (supr. η) T. τᾷδε the rest and Ald. Of course Ismene is meant. κυρήσης. κυρήσεις A. pr. V. (probably B.) Br. 'κύρησας (!) Hart. For οὐ μὴ κυρήσης cf. 408 &c.

1704. ἔπραξεν Ald. ἔπραξεν; Elmsl. Dind. &c. ἔπραξεν οὖν — Tricl. Br. Hart. Cf. on v. str. 1677. The insertion of οὖν was no doubt made by Triclinius, in order to equalize the metre of this line with the corresponding one 1677. And the correction is not improbable: for οὖν might easily have fallen out after ἐν, or before ἀν. (Αν.). I should however prefer ἔπραξεν — (rather than ἔπραξεν;): for the Chorus knew that Oedipus had departed. Their observation is interrupted by Antigone. Cf. 1678. ἔπραξεν οἶον ἤθελεν. ἐξέπραξεν — Elmsl. An improbable correction. 'He fared as he wished.' Cf. Aj. 967, ὦν γὰρ ἡράσθη τυχεῖν, | ἐκτήσασθ' αὐτῷ θάνατον, ὅνπερ ἤθελεν. The Chorus thus speaks indefinitely, in order to elicit from Antigone a more particular account of her father's death. Qu. ἔπραξεν εὐ (or ἔπραξε γοῦν) —. Or ἔπραξε — ΑΝ. ναί· ἔπραξεν &c. Cf. El. 843, ὁλοὰ γὰρ | ἐδάμη. — Ναί. οἶδ' οἶδ'· ἐφάνη γὰρ — οἶον ἤθελεν. Perh. οἶα δὴ ἤθελεν, or οἶα κάθελεν. For οἶα πράσσει seems better Greek than οἶον πράσσει. Eur. Alc. 230, οἶ' ἔπραξας δάμαρτος σᾶς στερηθείς. 621, κεδνὰ πράξειν. Or. 538, ἔπραξεν ἔνδικα. So μεγάλα (not μέγα) πράσσειν. But οἶον is supported by τὸ ποῖον in next l. Eur. Alc. 1042, πράξας δ' ὃ μὴ τύχοιμι.

1705. ἄς — ἔθανε. I. e. ἔθανε ἐπὶ ξένας γᾶς, ἐφ' ἃς ἔχρηζε θανεῖν. Cf. on 274. Schol: ἐφ' ἧς ἤθελε ξένης γῆς ἀπέθανε. So 574, εἰπεῖν & χρήζω (sc. εἰπεῖν).

1707. εὐσκίαστον. Pind. P. xi. 21, ἀκτὰν εὐσκιον Ἀχέροντος. Hart: εὐσκιον ἔσαιε.

οὐδὲ πένθος ἔλιπ' ἄκλαυτον.

ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν

στένει δακρῦον, οὐδ' ἔχω

1710

πῶς με χρῆ τὸ σὸν τάλαιναν'

ἀφανίσαι τόσοντ' ἄχος.

[ἰὼ μὴ γὰς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ']\*

ἔρημος ἔθανες ὠδέ μοι.

ΙΣ. ὦ τάλαινα, τίς ἄρα με πότμος

ἀντ. β'. 1715

[αὐθις ὦδ' ἔρημος ἄπορος]\*

ἔτ' ἀμμένειτ' σέ τ', ὦ φίλα, τὰς'' πατρὸς ὦδ' ἐρήμας ;

1708. πένθος — ἄκλαυτον. 'A grief unwept.' Solon Fr. 23, μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισιν | καλλείπομι θανὼν ἄλγεα καὶ στοναχάς. Cic. Cat. Maj. 20. ἄκλαυτον. ἄκλαυστον A. R. Br. Cf. on 1360. ἀεί. ἄνα Herm. ἀνὰ Dind. Herm. Hart. (ἀνὰ — στένει by tmesis for ἀναστένει, cf. 1689). ἔτι conj. Elmsl. Perhaps θάμα. Qu. ἀεὶ γὰρ σε τοῦτ' ὄμμ' ἐμὸν, ὦ πάτερ (dochm.). Cf. on 1681.

1709—14. 'Ισ. Bergk, instead of being continued to Antigone.

1709. σε. τε M. σε καὶ B. V.

1710. δακρῦον Reis. Elmsl. &c. δακρύνον A. B. Ald. δάκρυον K. L. M. V. δακρύροον T. οὐδ' ἔχω. 'Nor do I know.' Cf. 1742.

1711. πῶς με χρῆ —. Schn. adduces Aesch. Pr. 183, δέδια πᾶ ποτε χρῆ σε τέρμα ἐσιδεῖν. Theocr. xv. 45, πῶς καὶ πόκα τοῦτο περᾶσαι | χρῆ τὸ κακόν; χρῆ om. V. τὸ σὸν — ἄχος. 'So great grief for you.' Cf. 419. τὸ σὸν τάλαιναν. Qu. τὴν δυστάλαιναν.

1712. ἀφανίσαι — τῶ om. B. V. ἀφανίσαι τοσόνδ' ἄχος vulg. 'To efface (extinguish) so great grief.' I read with Arndt thus: ἀφανίσαι τόσον ἄχος (dim. cret.). So also Bergk. Cf. on v. str. 1685.

ἰὼ μὴ (μοι supr. in T.) γὰς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ' ἔρημος ἔθανες ὠδέ μοι the mss. Ed. Lond. i.: μὴ (del. ἰὼ) —. Elmsl.: ἄχος πω. μὴ —. Herm.: τῶ μὴ —. Bergk: ἰὼ [μὴ γὰς ἐπὶ ξένας] —. Schol.: ἀντὶ τοῦ μὴ ὠφελες. (Phil. 969. Tr. 999.) But this use of ἔχρηζες is unheard of and open to suspicion. Indeed the entire passage ἰὼ — ἔχρηζες is justly condemned by Dind. as an interpolation borrowed from 1705, in order to fill up a lacuna, the sense of which may be gathered from

the opposition clause, ἀλλ' ἔρημος — μοι. Arndt proposes: τῶ μὴ γὰς ἐπὶ ξένας θανεῖν ἔχρηγ' σ', ἐφ' ἃς γ' ἔρημος —, 'therefore (because I will evermore bewail thee) thou oughtest not to have died' &c. According to which view Antigone laments that at home there will be no grave of her father, whereat to make lamentations and offer the usual sepulchral rites. Qu. ὥς μὴ θανεῖν ἐπὶ ξένης ἔχρηγ' σε, μηδ' | ἔρημος ἔθανες ὠδέ μοι (or ἔρημον, ἀφίλον ὠδέ μοι, or ἔρημον, ἀπολιν —). Or ὥς (or εἴθ') ὠφελες μὴ γὰς ἐπὶ ξένης θανεῖν | ἔρημος, ἀφίλος, ὠδέ μοι. Or ὥς μὴ 'πὶ γὰς ξένας ποτ' ὠφελες θανεῖν, | ἔρημος, ἄπορος (1735), ὠδέ μοι. Or ὥς | μὴ γὰς ἐπὶ ξένας θανεῖν ἔχρηγ' σε, μηδ' —.

1715—9. 'Αντ. Bergk. 'Ισμ. vulg.

1716. τίς ἄρα με. τίς ἄρ' ἐμὲ conj. Bergk. Cf. Ant. 1296, τίς ἄρα, τίς με πότμος ἔτι περιμένει; Eur. Suppl. 623, τίς ποτ' αἶσα, τίς ἄρα πότμος ἐπιμένει τὸν ἄλκιμον τῆσδε γῆς ἄνακτα; Hartung reads: ὦ τάλαινα, τίς ἄρα πότμος | νῦν αὖ με μένει, σέ τ', ὦ φίλα &c.

αὐθις ὦδ' ἔρημος, ἄπορος. These words are ejected as an interpolation (brought from 1735) by Reisig. Wund. Herm. Dind. Bgk. Hermann proposes to read thus: αὐθις ἐν ξένα χθονὶ | πτωχὸν ἦδ' ἄοικον | ἐπαμμένει. Cf. on 1690.

1717. ἐπιμένει σέ τ' ὦ φίλα most mss. ἐπιμένεις ἔτ' ὦ φίλα A. Ald. ἐπιμένεις ὠδε φίλα (with v. r. ἔτ' ὦ φίλα) R. ἐπαμμένει σέ τ', ὦ φίλα Herm. Dind. Wund. Schn. I should prefer ἔτ' ἀμμένει. Cf. Ant. 1296, ἔτι περιμένει. El. 1389, οὐ μακρὰν ἔτ' ἀμμένει — ὕνειρον. 1397, κοῦκ ἔτ' ἀμμένει. Tr. 528, ἀμμένει. 648, ἀμμένουσαι. Cf. v. str. 1691.

1719. πατρός. πατέρος Br. τὰς πατρὸς Herm. Dind. Qu. τοῦ πατρὸς ὦδ' ἐρήμας Cf. on v. str. 1692. After



- ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν" 1720  
 τὸ τέλος, ὦ φίλαι, βίου, λήγεται\*  
 τοῦδ' ἄχους· κακῶν γὰρ οὗτοι\* δυσάλωτος οὐδεὶς".
- ΑΝ. πάλιν, φίλα, συνθῶμεν. ΙΣ. ὡς τί ρέξομεν"; στρ. γ'.
- ΑΝ. ἡμερος ἔχει με—ΙΣ. τίς; 1725
- ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν—

this line Bergk marks a lacuna of an entire verse.

1720. ἔλυσεν τὸ τέλος — βίου. 'He has closed the end of his life.' Wunder adduces Oed. R. 1529, πρὶν ἂν τέρμα τοῦ βίου περάσῃ. Tr. 79, τελευτήν τοῦ βίου μέλλει τελεῖν. Add Eur. El. 960, πρὶν ἂν — τέλος κάμψῃ βίου. Hel. 1686, ὅταν δὲ κάμψῃ καὶ τελευτήσῃ βίου. Hipp. 87, τέλος κάμψαιμι βίου. Similarly Soph. Fr. 153, ἀνδρὸς αἷμα συγγενοῦς | κτείνας. Cf. also above 1551. For ἔλυσε we should probably restore ἔκαμψε, or perhaps ἐτέλεσε (Tr. 79). "The poet," says Schneid., "seems in this to point expressly at the sentiment of Solon, which forms the close of the Oedipus Rex (1527 f.), and thereby to remind us of the deep antithesis of the two dramas and their action."

1720 f. The Chorus remind them of the happy circumstances of their father's death, and of the fact that evils are common to all alike.

1721. τὸ τέλος — βίου. 'The term of life.' [τὸ] — Bergk. So γήρως τέλος Eur. Alc. 426. ἡβης τέλος Med. 911.

1722. λήγεται. λήγεται T. Br. The same copy inserts οὔτοι after γὰρ. Both, it is supposed, because of faulty readings 1695. On which line however see note.

1723. κακῶν γὰρ —. 'For there is no one who is not easily overtaken by evils.' As Soph. says Fr. 359, ἄμοχθος γὰρ οὐδεὶς· ὁ δ' ἥκιστ' ἔχων μακάρτατος. For the genitive v. Matth. § 345. So Ant. 1221, κρεμαστήν αὐχένος. δυσάλωτος οὐδεὶς. οὔτοι δυσάλωτος οὐδεὶς T. οὐδεὶς δυσάλωτος Br. Qu. οὐδεὶς (or οὔτις) δυσάλωτός ἐστιν.

1724—30. The parts of Ismene are assigned to the Chorus in Ald. Corrected by Turn. (from Tricl.), who also properly distributes what follows. ὡς τί ρέξομεν A. M. R. Ald. ὡς τί ρέξωμεν K. T. Farn. Br. ὡς τι ρέξωμεν B. V. ὦ στί ρέξωμεν L. ὡς τί ρέξομεν Elmsl. (who on Bacch. 783, κέλευε πάντας — ἀπαντᾶν — ὡς ἐπιστρατεύσομεν | Βάκχαισι, besides the present passage, com-

pares Eur. Andr. 718, ἔπαιρε σαντὴν, ὡς ἐγὼ — στροφίδας ἐξανήσομαι). Elmsley considers ὡς to mean the same as ἐπεὶ, 'since,' whereas Brunck fancies ὡς in the sense of ἵνα, 'in order that,' may be construed with a future indicative. But I know of no such usage, at least in the Tragedians. Cf. Phil. 1206, ὡς τίνα δὴ ρέξῃς παλάμαν ποτέ; A change from the aorist subjunctive to the future indicative we certainly find Trach. 973, τί πάθω; τί δὴ μῆσομαι; οἶμοι. Eur. Ion. 758, εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν; Aesch. Cho. 82, πῶς εὐφρον' εἴπω; πῶς κατεύξομαι (—ωμαι?) πατρί; Od. γ'. 22, πῶς τ' ἄρ' ἴω, πῶς τ' ἄρ' προσπτεύσομαι αὐτόν; But these are not apposite cases. I would correct thus: ὡς ρέξοντε τί; or XO. ὡς ρέξετε τί; Cf. Phil. 1190, ὦ ξένοι, ἔλθετ' ἐπήλυδες αὐθις. | XO. τί ρέξοντες —; Eur. Alc. 537, ὡς δὴ τί δράσων τόνδ' ὑπογράπτετε λόγον; Though possibly the common reading may be defended by such passages as this, Eur. Her. 439, ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρῆσθαι (for χρήσωμαι).

1726 f. A pathetic dialogue here ensues between the two sisters, the more affectionate Antigone expressing an ardent desire to visit the tomb of their departed father; the more calculating Ismene dissuading her from such a fruitless attempt. Wunder's arrangement of these verses (1726—50) and distribution of the persons (Advers. ad Phil. p. 67 f.) is generally followed by subsequent editors. Hart: ἡμερος ἔχει μέ τις | χθόνιον ἐστίαν ἰδεῖν —. Bergk: ἡμερος ἔχει μέ τις. ἴσ. φράσον. Cf. Phil. 646, ὅτου σε χρεῖα καὶ πόθος μάλιστα ἔχει. Fr. 690, θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει. Aesch. Suppl. 384, φόβος μ' ἔχει φρένας. Eur. Or. 1255, φόβος ἔχει με. Similarly Arist. Ran. 59, τοιοῦτος ἡμερός με διαλυμαίνεται. | Ἥρ. ποῖός τις, ὠδελφίδιον; Δι. οὐκ ἔχω φράσαι.

1727. τὰν χθόνιον ἐστίαν. So presently θήκην ἱερὰν. 1763, θήκην ἱερὰν, and simply τύμβον 1756. "As Antigone's expression τὰν χθόνιον ἐστίαν," observes

ΙΣ. τίνος ; AN. πατρός, τάλαιν' ἐγώ.

ΙΣ. θέμις δὲ πῶς τάδ' ἐστί ; μῶν

οὐχ ὀράς ; AN. τί τόδ' ἐπέπληξας ;

1730

ΙΣ. καὶ τόδ', ὡς—AN. τί τόδε μάλ' αὖθις ;

ΙΣ. ἄταφος ἔπιτνέ'' δίχα τε παντός.

AN. ἄγε με, καὶ τότ'' ἐπενάριξον'.

ΙΣ. αἰαῖ, δυστάλαινα, ποῖ'' δῆτ'

αὖθις ᾧδ' ἔρημος ἄπορος

1735

αἰῶνα τλάμον' ἄξω† ;

XO. φίλαι, τρέσητε μηδέν. AN. ἀλλὰ ποῖ φύγω ; ἀντ. γ'.

Schn., "being indefinite, might also be understood of the 'native hearth' of Theaeus, Ismene's question *τίνος* is justified." Antigone with a deep reverential feeling speaks of her father's sepulchre as of an 'altar' or 'sacred shrine,' as also Electra in Aesch. Cho. 106. The expression *χθόνιος ἐστία* to denote the sacred spot of ground (*ἐστία*) that opened from beneath (*χθόνιος*) to receive the departed one on his removal to the invisible world is strictly appropriate. Cf. Aesch. Cho. 100, *αἰδομένη σοι, βωμὸν ὡς, τύμβον πατρός*.

*τὰν χθόνιον. τὰν χθονίαν* A. R. (*τὰν om.* Both. Doed. Cf. on v. ant. 1740.) The feminine *χθόνιον* for *χθονίαν* is worthy of notice. Eur. Hipp. 1201, *χθόνιος ὡς βροντὴ Διός. ἐστίαν*. Cf. 1495, *βούθυτον ἐστίαν* ('altar').

1728—30. Observe the close correspondence between these lines and those in the ant. 1742—4.

1728. ἐγὼ V. Heath. Br. &c. ἔγωγε the rest, as Ald.

1729. μῶν (*μῶν δῆτ'* T.) οὐχ ὀράς ; 'Seest thou not' that it is not right and proper? Cf. 1640 f. 1760.

1730. τί τόδ' ἐπέπληξας ; 'What is this, for which you reprove me?' Herm: 'Quid hoc objicis?' After these words Bergk here marks the loss of a verse. καὶ τόδ'. 'And this too (dost thou not see) that —?'

1731. τί τόδε —. 'What is this again' that thou reprovest me for? Cf. 1477. Phil. 793. After this verse Brunck marks a lacuna.

1732. 'He fell (died) without burial, and aloof from all.' ἔπιτνε appears to be the imperfect, not the aorist. V. Elmsl. ad Med. 53. Her. 77. Cf. 1740. 1754. Aj. 58. 186. 300. El. 453. 1380. Ph. 485. Perhaps ἔθανε. δίχα τε παντός. 'And apart from all,' remote

from all observation, so that it would be a fruitless search to seek for the exact spot of his removal, especially as there was no mound or tomb to mark it.

1733. ἄγε με (*μοι V. Ven.*) καὶ τότ' — vulg. 'Conduct me thither and then slay me over him' or over the place. Qu. ἄγε μ' ἐκεῖσ' (*or με κεῖσ'*), εἴτ' ἐπενάριξον. Or ἄγε μ' ἐκεῖ καὶ τότ' ἐνάριξον. Or ἄγε με κατὰ συνδάξον (Aj. 362, ἀλλά με συνδάξον). Ismene utters a similar prayer 1689 f. καὶ τότ'. καὶ τόδ' V. Ven. For καὶ τότε cf. Oed R. 1517, λέξεις, καὶ τότ' εἴσομαι κλύων. ἐνάριξον

vulg. ἐξενάριξον M. ἐπενάριξον Elmsl. edd. recc. Elmsley observes that the compound ἐπεναρίζειν, the same in sense as ἐπισφάζειν, does not seem to occur elsewhere. So ἐπιθύω Aesch. Ag. 1513. After this line Elmsley supposes one to have fallen out, and marks a lacuna. The parts fallen out Herm. thinks may thus be restored: Ἴσμ. αἰαῖ. Ἀντ. (ἐπενάριξον) κείνω ξύνοικον. Hartung inserts πατρὶ ξυνθανεῖν τάλαιναν from 1690.

1734—6. Continued to Antigone in Ald. Corrected in ed. Turn. Br. Elmsley assigns them to Antigone, and the preceding verse, which appears to have been lost, to Ismene.

1734. ποῖ (*πῇ M.*). 'Fleeing whither.' Cf. on 383. Eur. Herc. 74, ποῖ πατὴρ ἄπεστι γῆς ; Med. 1271, ποῖ φύγω μητρὸς χέρας ; Perhaps ποῖ.

1736. αἰῶνα τλάμον'. 'A wretched life or existence.' Phil. 179, οἷς μὴ μέτριος αἰών. Ant. 582, κακῶν ἄγευστος αἰών. τλάμον' Elmsl. Reis. Herm. &c. τλάμων the mss. Perhaps τλάμων.

ἔξω. ἔξω M. Rightly, I think. These two futures are constantly confounded in the mss.

1737 f. The distribution of persons in all this is very uncertain. What is usually



ΧΟ. καὶ πάρος ἔφευγετ—ΑΝ. τί”;

ΧΟ. τὰ σφῶν τὸ μὴ” πίτνειν κακῶς.”

1740

ΑΝ. φρονῶ. ΧΟ. τί δῆθ’ ὑπερνοεῖς”;

ΑΝ. ὅπως μολούμεθ’ ἐς δόμους

οὐκ ἔχω. ΧΟ. μηδὲ γε μάτενε.

ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος ἐπήει\*.”

ΑΝ. τότε μὲν” ἄπορα, τάδετ’ δ’ ὑπέρφευτ’.

1745

given to Ant., Bergk would assign to Ismene. The part taken by Antigone in the strophe is taken in the antistr. by the Chorus; while Antigone takes the place of Ismene. φίλαι. φίλοι (supr. αἱ) V. Perhaps φίλα. τρέσητε μηδέν. Cf. on Phil. 332.

1739. καὶ πάρος ἀπεφεύγετον (ἀπεφύγετον Br.) σφῶν — Ald. vulg. καὶ πάρος ἀπέφυγε — Αντ. τί; | Χο. τὰ σφῶν — Herm. Dind. καὶ πάρος ἀπεφυγέτην σφῶν Elmsl. καὶ πάρος ἀπέφυγε τὰ σφῶν Hart. καὶ πάρος ἀπεφύγετον — Αν. τὸ τί; Χο. τὰ σφῶν Bergk. ‘Before too an escape was made — By what? — By you twain from a luckless plight.’ The Chorus catch at the last word of Antigone’s lamentation, φύγω, and take occasion therefrom to remind them with a certain degree of irony of the fortunate escape they had had from falling into the hands of the Thebans. They indirectly imply that as there was an escape or deliverance then, so there may be now again. But the sense of the passage is by no means clear. I have given what appears the most probable reading, and which agrees exactly with v. str. 1726, ἡμερος ἔχει με — Ισ. τίς; The metre a dimeter cretic. After κακῶς we should perhaps put a mark of interrogation. The sense: ‘Was then your lot so bright before?’ Cf. 1744. Qu. καὶ πάρος ἔφυγε — Αν. τὸ τί;

1740. τὸ μὴ. Qu. τὸ μὴ οὐ. For the construction ἀπέφυγε τὸ μὴ πίτνειν cf. on Ant. 263. πίτνειν κακῶς. ‘To fall out unluckily.’ A metaphor taken from the throwing of dice. Cf. Fr. 763, ἀεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι, and on El. 1466. πίτνειν L. M. Elmsl. Dind. &c. πίτνειν vulg. On which faulty reading v. Elmsl. ad 1732. Cf. also on 1754. μὴ om. M.

1741. φρονῶ — Br. &c. φρονῶ. vulg. Dind. ‘I am thinking, I am in thought —.’ τί δῆθ’ ὑπερνοεῖς; ‘What is it then thou art so over-anxious about’ (μεριμνᾷς)? Neue compares El. 178,

ὑπεράχθεο. Ant. 128, ὑπερεχθαίρει. Tr. 281, ὑπερχλιδῶντες. Heath: ‘insuper meditaris.’ Schneid: ‘What more hast thou in thy thoughts?’ Hermann substitutes ὑπεννοεῖς, which verb is found in Aelian V. H. iv. 8. Bergk conjectures ὑπερστένεις. The verb ὑπερνοεῖν is perhaps found no where else. Qu. τί δῆτα συννοεῖς; or τί δῆτ’ ἔτ’ ἐννοεῖς; or rather τί δῆ τὸδ’ ἐννοεῖς;

1742. ὅπως μολούμεθ’. ‘How we shall return home I know not.’ Trach. 455, ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται. Aj. 1040, ὅπως κρύψεις τάφω | φράσου τὸν ἄνδρα. The future μολεῖσθαι is found also in Aesch. Pr. 689. οὐκ ἔχω. Cf. 1710, οὐδ’ ἔχω πῶς &c.

1743. μόγος ἔχει. λόγος σ’ ἔχει M. μόγος ἐκεῖ ed. Lond. i. prob. Musgr.

1744. ἐπεὶ the mss. ἐπεῖχε Wund. Dind. Schn. Hart. ἐπήει (i. e. ‘invadebat’) Both. Steinhart. ἐπέπερ (!) Herm. ἐπεῖ τοι — Weis. Wunder explains ἐπεῖχε ‘urgebat’ (i. e. ‘pressed heavily upon us’), coll. Eur. Bac. 1129. It is likely enough that the poet wrote here either εἶχε or some compound of ἔχειν, as above we had φύγω and ἀπέφυγε 1736. Qu. καὶ πρόσθε γ’ εἶχε (‘yes, and it possessed you before’), or πάρος γὰρ εἶχε, or καὶ πρὶν γὰρ εἶχε, or καὶ πάρος (or πρὶν γ’) ἔπασχες, or καὶ πάρος ἀπὴν γάρ; (said rather ironically), or καὶ πατὴρς ἔτ’ ὄντος, or καὶ πάρος ἔτ’ ὄντος (sc. τοῦ πατὴρς), or — ὅτ’ ἔζη, or — ὑπῆρχε, or — ἀεὶ γάρ. Perhaps καὶ πάρος was brought here from 1739.

1745. πέρα the mss. (against the metre). πάρα Reisig. ἄπορα Wund. Herm. Dind. Schn. ‘At one time indeed a state of perplexity, at another beyond this.’ The sense, according to Reisig, must have been: ‘alterum adest, alterum imminet,’ i. e. διαδοχῇ vel τρικυμίᾳ κακῶν, whence the Chorus replies, μέγ’ ἄρα πέλαγος ἐλάχετόν τι. Schneid. explains: ‘One while (before) in helpless sort; another while (now) yet beyond that’ (more than helpless). Cf. on Phil. 1261. I do not un-

ΧΟ. μέγ' ἄρα" πέλαγος ἔλαχες ἄταστ'.

ΑΝ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ;  
ἐλπίδων γὰρ ἐς τίν' ἔτι μέ"  
δαίμων τανῦν†" ἐλαύνει;

1750

ΘΗ. παύετε θρήνων", παῖδες. ὅσοις† γὰρ  
χάρις ἢ χθονία ξυναποθνήσκει†,"

derstand the passage, which is doubtless corrupt. Qu. τότε μὲν (or τὰ πάρος) ἄπορα, τάδε δ' ὑπερθεν (or ὑπέρφεν, 'excessively,' Aesch. Ag. 377. Pers. 820. Eur. Ph. 550. Herc. 1321). τότε δ'. νῦν δ' Hart. ὑπέρφεν. ὑπερθεν vulg.

1746. μέγ' ἄρα. Perhaps μέγα γε —.

1747. πέλαγος. 'Sea' of troubles. Supply κακῶν from prec. v. Eur. Hipp. 820, κακῶν δ', ὦ τάλας, πέλαγος εἰσορῶ | τοσοῦτον, ὥστε μήποτ' ἐκνεῦσαι πάλιν, | μηδ' ἐκπεράσαι κύμα τῆσδε συμφορᾶς. Suppl. 826, ἴδετε κακῶν πέλαγος. Aesch. Pers. 433, κακῶν τε πέλαγος ἔρρωγεν μέγα. 598, κλύδων κακῶν. Herc. 1088, κακῶν — πέλαγος. Suppl. 824. Med. 356, ἄπορος κλύδων κακῶν. Shaksp. Hamlet iii. 1, 'A sea of troubles.' Cf. above 663. 1239 f. Ant. 586 f. Tr. 118, τὸ δ' αὔξει βίβτου πολύπονον, ὥσπερ πέλαγος Κρήσιον. ἐλάχετόν τι the mss. ἐλαχέτην τι Elmsl. (whom cf. ad Med. 1041). I would read ἐλάχετ' (or ἔλαχες) ἄτας, 'a great sea of affliction.' Πέλαγος could hardly be used singly in this sense. Cf. Aesch. Suppl. 479, ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον. Pr. 746, δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης. After τι Herm. and Schn. place a line or comma, instead of a full stop. 'Αν. ναί. ναί. | Χο. ξύμφημι καυτός (ξύμφημ' αὐτός K.). | 'Αν. φεῦ. φεῦ. ποῖ μόλωμεν, ὦ Ζεῦ; Such is the interpolated reading of the mss. Dindorf has restored what appears to be the original reading, 'Αντ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ; the remainder being ejected as spurious. So also Wund. Hart: ναὶ ναί, παῖ, ξύμφημι καυτός.

1748. μόλωμεν. μέλωμεν L. Whence Schneid. has given μέλωμεν, as more apposite to the thought, comparing El. 946, ποῖ γὰρ μενεῖς ῥάθυμος; ἐς τίν' ἐλπίδων — βλέψας' ἔτ' ὀρθήν;

1749. ἐς τί με (which does not agree with v. str. 1735) the mss. ἐς τίν' ἡμᾶς Br. ἐς τί ποτέ με conj. Reisig. Düntzer. ἐς τί δὴ με Elmsl. ἐς τίν' ἔτι με Herm. Dind. Wund. Schn. Bgk. Qu. ἐς τίνα ποτὲ — μ' ἐλαύνει;

1750. δαίμων — ἐλαύνει; Aj. 504, καμὲ μὲν δαίμων ἐλᾷ. τανῦν. τανῦν γ' Ald. vulg. τὰ νῦν γ' Elmsl. τὰ νῦν K. τονῦν V. τὸ νῦν δ' B.

1751—3. Assigned to the Chorus in the mss. Corrected by Heath. Musgr. Br. &c. Theseus enters, consoles the maidens, and offers his protection: and so the drama is brought to a suitable conclusion.

1751. θρήνων K. L. M. corr. V. Schol. Br. Reis. Dind. &c. θρήνον A. B. M. pr. T. V. Ald. prob. Dind. in annot. Elmsley prefers θρήνον, the construction of παύειν for παύεσθαι with a genitive being of rare occurrence; as in Eur. Hel. 1335, δρομαίων δ' ὅτε πολυπλανήτων | μάτηρ ἔπαυσε πόνων. As instances of the usual construction he compares Eur. Andr. 1271, παῦσαι δὲ λύπης τῶν τεθνηκότων ὑπερ. 1277, παύσω δὲ λύπην &c. Add Tr. 1262. Il. α'. 282, παῦε τεδν μένος. Cf. on 1778. So 1723, λήγετε τοῦδ' ἄχους. ἐν οἷς γὰρ —. I would read ὅσοις γὰρ, a correction to be made also, I think, in Fr. 688, ἐν οἷς (ὅσοις;) ὁ νοῦς | θεία ξύνεστιν ἡμέρα τεθραμμένος. Cf. on next v. Or ὅπου γὰρ —.

1752. ξυναπόκειται (συν. B. T. V.) the mss. ξύν γ' ἀπόκειται Heath. Brunck. ξύν' (ξυνά, as we find κοινά for κοινῶς. Ant. 546, μή μοι θάνης σὺ κοινά) ἀπόκειται Reis. Herm. Dind. Wund. Schn. ξυναπόκειται [Herm.]. νῦν ἀπόκειται Porson Adv. p. 168. νῦξ ἐπείκειται Hart. Schol: μὴ θρηνεῖτε, ὦ παῖδες. νέμεσις γὰρ ἐστὶ τοῦτον θρηνεῖν, ᾧ τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη. οὐ χρὴ οὖν τούτους πενθεῖν, οἷς κεχαρισμένον ἐστὶ τὸ ἀποθανεῖν. Though the general sense of the passage is tolerably clear, it is no easy matter to ascertain the exact reading and construction. Reisig's correction is not satisfactory. As Wunder has given no explanation of it, I conclude he thought none was necessary. Reisig understands 'gratia civitati ab Oedipo habita,' conferring 1489. 1496, and for χθόνιος (in the sense of ἐγχώριος) 948. Schneid. explains: 'For where to the dead, in common'



πενθεῖν οὐ χρή· νέμεσις γάρ.

ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνα δὴ, παῖδες, χρεῖαντ' ἀνύσαι ;

1755

ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ  
πατρὸς ἡμετέρου'.

ΘΗ. ἀλλ' οὐ θεμιτὸν κείσ' ἐστὶ μολεῖν\*''.

with the survivors, 'death has come' &c. But how can this sense be fairly elicited from the reading? Qu. ὅσοις γὰρ | χάρις ἢ χθονία (or χθονίων) ξυναποθνήσκει. 'For with as many as the gratitude of a country dies' &c. (Cf. on Phil. 1443, ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς.) Or — κοῖν' ἀπόκειται. (Aj. 577, τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.) Or — ξυνὴ κείται. Or — μοῖρ' ἀπόκειται. Or — μοῖρα πέφανται. Or — παῦλ' ἀπόκειται. (Cf. 38. Trach. 1255, παῦλά τοι κακῶν | αὕτη τελευτὴ τοῦδε τάνδρως ὑστάτη. Phil. 1329, παῦλαν — νόσου βαρείας.) Or — ὁ χθόνιος θάνατος κείται. Or — ξυγκατάκειται. Cf. 232, ἡ χάρις προσκείται. Or the sense of the words may be this: 'for to as many as the lot of the grave (i. e. death) is a boon conferred' (or, 'is esteemed a boon') &c. But the passage still awaits the sagacity of some modern Oedipus, to solve its perplexity.

1753. νέμεσις γάρ. Sub. ἐστί. (So θέμις, μοῖρα, δίκαιον &c.) 'For it were wrong,' a thing deserving resentment. Il. xiv. 80, οὐ γὰρ τις νέμεσις φυγέειν κακόν. Od. i. 350, &c. Phil. 1193, οὐ γὰρ νεμεσητὸν —. El. 1467, εἰ δ' ἔπεστι νέμεσις, οὐ λέγω.

1754. ὦ τέκνον. ὦ om. K. L. T. Hart. προσπίτνομεν only K. Heath. Br. &c. προσπίτνομεν T. προσπίττομεν vulg. Cf. on 1732. 1740. See Elmsl. ad Her. 77. 'We fall before thee' as suppliants. Cf. the words προστάτης, προστρόπαιος. Arist. Eq. 343, θεῶν ἰόντε προσπεσεῖν του πρὸς βρέτας.

1755. τίνος — ἀνύσαι; 'For what thing, my children, to obtain it? to obtain what object of your desire?' Supply (ὥστε) ἀνύσαι (αὐτήν). Cf. on Ant. 699. The genitive appears to depend on χρήζετε, implied in the preceding προσπίτνομέν σοι. But this is forced. Reisig compares Oed. R. 1435, καὶ τοῦ με χρεῖας ὧδε λιπαρεῖς τυχεῖν; Consult Porson and Schaefer on Eur. Med. 1396. Compare also on 1496 f. 1212. Aj. 2. So Aj. 967, ὦν γὰρ ἡράσθη τυχεῖν | ἐκτῆσθ' αὐτῷ —. Perhaps however τίνος χρεῖας may be governed by ἀνύσαι, if we compare El.

1451, φίλης γὰρ προξένου κατήνυσαν. Reisig and Elmsley after χρεῖας place a comma, understanding Theseus before ἀνύσαι. I have given τίνα δὴ, παῖδες, χρεῖαν ἀνύσαι; 'to accomplish what object for you?' χρεῖας ἀνύσαι Ald. and the mss. χρεῖαν ἀνύσαι Brunck. Hart. conj. Erf. χρεῖας, ἀνύσαι Reisig. χρεῖας, ἀνύσαι Elmsl. ἀνύσαι. Perhaps put for ἀνύσασθαι, our poet being partial to such changes. Eur. Hec. 924, σεμνὰν προσίξουσ' οὐκ ἦνυσ' Ἀρτεμιν. Unless indeed, as Reisig supposes, Theseus be the subject (ὥστε ἐμὲ ἀνύσαι ὑμῖν). Musgrave compares Clem. Alex. p. 336, ὡς ἐπίπαν καλοκἀγαθίας ἦνυσαν. Eur. Hec. 936, οὐκ ἦνυσ' — ἃ τλάμων. So ἀνύσασθαι τι 'to gain any thing.' Aesch. Pr. 699, τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα. Add Arist. Pl. 196, κὰν ταῦτ' ἀνύσῃται (ἀνύσῃ the mss. Perh. ἀνύσῃ τις), τετταράκοντα βούλεται. Leonidas Tar. Epigr. 95, τοῦτο περισσὸν | ἐκ Μοιρέων Θράσις Χαρμίδου ἠνύσατο. For the accent v. Lex. Sang. p. 411, 'Ανύσαι δασέως, τὸ σπεύσαι καὶ συντελέσαι. But this is a disputed and hitherto unsettled point among scholars.

1756 f. τύμβον θέλομεν | προσιδεῖν —. | ΘΗ. ἀλλ' οὐ — μολεῖν vulg. Bothe, Wunder, and Dind. eject κείσ' ἐστὶ μολεῖν, and arrange the verses thus, τύμβον — | πατρὸς ἡμετέρου. ΘΗ. ἀλλ' οὐ θεμιτόν.

1757. αὐταί. 'Ourselves,' for ourselves. The hiatus after ἡμετέρου is excusable from the change of person, as elsewhere. Cf. on 140. Perhaps we should read: τύμβον θέλομεν προσιδεῖν πατρός. | Θη. ἀλλ' οὐ — μολεῖν. Or (om. πατρὸς ἡμετέρου as an interpolation) τύμβον — αὐταί &c.

1758. ἀλλ' οὐ θεμιτόν (θεμιστὸν L. eras. σ). Cf. on 1756. Oed. R. 993, ἡ οὐχὶ θεμιτὸν ἄλλον εἰδέναι. Qu. ἀλλ' οὐχὶ (or οὐτὶ) θέμις. Cf. on Oed. R. 993. κείσε μολεῖν the mss. and Ald. σοι κείσε μολεῖν Turn. κείσ' ἐστὶ μολεῖν Br. Reis. Elmsl. τίνα κείσε μολεῖν Erf. Schneid. Bgk. conj. Steinhart. The words are ejected as spurious by Both. Dind. Wund.

AN. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;

ΘΗ. ὦ παῖδες, ἀπείπεν ἐμοὶ κείνος'  
μήτε πελάζειν ἐς τούσδε τόπους  
μήτ' ἐπιφωνεῖν μηδένα θνητῶν  
θήκην ἱερὰν, ἣν κείνος ἔχει'.

καὶ ταυτὰ μ' ἔφη πρᾶσσοντα κακῶν\*

χώραν ἔξειν αἰὲν ἄλνυον.

ταυτ' οὖν ἔκλυεν δαίμων ἡμῶν''

χὼ πάντ' αἴων Διὸς Ὀρκος.

AN. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνῳ,

ταυτ' ἂν ἀπαρκοῖ'. Θήβας δ' ἡμᾶς

1760

1765

1760. ἐμοὶ κείνος. I think κείνος ἐμοὶ would sound more harmonious.

μήτε πελάζειν — μηδένα. 'That neither should any one approach these places, nor' &c. μηδένα is common to both clauses.

1762. ἐπιφωνεῖν. I. e. προσειπεῖν ἐπιφωνοῦντα, according to Hermann. I. e. 'should make invocation over.' The Manes were supposed to hover about the tomb of a deceased person; and there accordingly it was customary to invoke the departed spirit, as the passages adduced by Musgrave testify, Aesch. Cho. 4. 106. Pers. 649 f. Eur. Hel. 970. Virg. Aen. iii. 68.

1763. ἣν κείνος ἔχει. Perh. ἣ κείνων ἔχει.

1764. καλῶς. κακῶν (to be connected with ἄλνυον) Herm. Schn. Hart. Rightly, I think (cf. on 1187). Cf. 1519, γήρως ἄλνυα. 786, πόλις δέ σοι | κακῶν ἄνατος τῆσδ' ἀπαλλαχθῆ χθονός. El. 1002, ἄλνυος ἄτης.

1765. "Theseus," observes Schn., "applies the charge given by Oedipus 1522, at once to the present case; while, at the same time he enlarges the promise given 1533."

1766. ἔκλυε vulg. ἔκλυεν R. And so Elmsley (whom see ad Med. 1050), who remarks that in Sophocles and Euripides anapaestic dipodias are seldom met with this of the form υ υ —, — υ υ or — —, — υ υ. Cf. 146, δηλῶ δ' οὐ γὰρ ἂν ᾧδ' ἀλλοτρίοις. (In this instance the objection is removed, in consequence of the break in the midst of the dipodia.) 1773, δράσω καὶ τὰδε (f. καὶ τὰδε δράσω) καὶ πάνθ' ὀπόσ' ἂν &c. Ant. 129, πολλῶ βεύματι (f. β. π.) προσνισσομένους. Tr. 1272, λείπου μηδὲ σὺν (f. μηδὲ σὺν λείπου), παρθέν', ἐπ' οἴκων. Phil. 1463, δόξης

οὔποτε (f. οὔποτε δόξης, reading ἤδη — ὑμᾶς for ὑμᾶς — ἤδη in prec. v.) τῆσδ' ἐπιβάντες. El. 96, φοίνιος Ἀρης οὐκ ἐξείνισε (ἐξένισεν Br.). Qu. ταυτ' οὐκ ἔκλυεν —; Or ταυτ' ἔκλυεν χὼ δαίμων ἡμῶν, or ταυτ' ὃ τε δαίμων ἔκλυεν ἡμῶν, or ταυτὰ τοι ἡμῶν ἔκλυε δαίμων, or ταυτὰ λέγοντος δαίμων τ' ἔκλυεν. The particle οὖν seems unsuitable here.

1767. αἴων. The first in αἴω is 'short' also in Aesch. Pers. 639. Ag. 55. Eur. Hec. 178; 'long' Oed. C. 304. Aesch. Eum. 841. Eur. Hec. 174. Arist. Vesp. 516. V. Blomf. ad Pers. 639. Διὸς Ὀρκος. Cf. on Oed. R. 647, τόνδ' ὄρκον αἰδεσθεὶς θεῶν. Pind. Ol. vii. 65, θεῶν ὄρκον μέγαν. Hesiod. Theog. 804, Ὀρκον — τὸν Ἐρις τέκε πῆμ' ἐπιόρκους. Herod. vi. 86. Cited by Reisig.

1768. ἔχει κατὰ νοῦν κείνῳ. Schol.: ἀρέσκει. 'Well if this (observance of silence on your part) is to his mind,' agreeable to the wishes of the deceased. So in Latin, 'si ex sententia ejus haec sunt.' Fr. 282, ἀλλ' ἴθι χαίρων καὶ πράξεας | κατὰ νοῦν τὸν ἐμόν. Arist. Eq. 549, ἴν' ὁ ποιητῆς ἀπὶ χαίρων, | κατὰ νοῦν πράξας. Herod. vi. 130, πᾶσι κατὰ νόον ποιεῖν.

1769. ταυτ' ἂν ἀπαρκοῖ (ἀπαρκεῖ V. K. pr.). The repetition of ταυτ' after τὰδ' is not without suspicion. Qu. ταυτ' ἐμοὶ ἀρκεῖ, 'the same suffices for me,' I must acquiesce. Or χῆμιν (or κᾶμοι) ἂν ἀρκοῖ. Or ἀλλ' εἶπερ (or εἰ μὲν) ἔχει —, τὰδ' ἂν ἐξαρκοῖ. The verb ἀπαρκεῖν occurs nowhere again in Sophocles, the simple ἀρκεῖν frequently.

1769 f. Θήβας —. Where we find them accordingly living in the Antigone of our poet.



τὰς ὠγυγίους πέμψον, εἴαν πως  
διακωλύσωμεν ἰόντα φόνον  
τοῖσιν ὁμαίμοις" ∪ ∪ ∪ —".

1770

ΘΗ. δράσω καὶ τάδε" καὶ πάνθ' ὅσα περ†  
πρόσφορ' ἂν ὑμῖν μέλλω δράσειν††  
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,  
πρὸς χάριν· οὐ δεῖ μ' ἀποκάμνειν.

1775

ΧΟ. ἀλλ' ἀποπαύετε μῆδ' ἐπὶ" πλείω  
θρήνον ἐγείρετε·

1770. τὰς ὠγυγίους. 'The ancient.' V. Stanl. and Blomf. Gl. ad Aesch. Sept. 327, and the annotators on Hesych. v. ὠγύγια. Cf. Phil. 142. Aesch. Sept. 310, οἰκτρὸν πόλιν ᾧδ' ὠγυγίαν αἰδι προ-ἰάσαι. Pers. 37. 974. Eum. 1036. Pind. N. vi. 74. The epithet is unknown to Homer. Pausan. ix. 5. 1, ἀπ' ἀνδρὸς αὐτόχθονος Ὀγύγου τοῖς πολλοῖς τῶν ποιητῶν ἐπὶ κλησὶς ἐς τὰς Θήβας ἐστὶν Ὀγύγια. εἴαν πως —. 'If by any means, if perhaps.' Reisig refers to Arist. Vesp. 399, ταῖσιν φυλλάσι παῖε, | ἦν πως πρύμνην ἀνακρούσῃται πληγῆς ταῖς εἰρεσιώναις. Plat. Alc. i. § 38, μὴδὲ τοῦτο ἡμῖν ἄρρητον ἔστω, εἴαν πως αἰσθῇ οὐ εἶ.

1771. διακωλύσωμεν ἰόντα. 'Prevent coming, happening.' Cf. 888, βουθυτοῦντα μ' — ἔσχετ', 'ye prevented me from sacrificing.'

1772. τοῖσιν ὁμαίμοις. τοῖς συνομαίμοις conj. annot. in Ed. Turn. Perhaps τοῖν συνομαίμοιν, 'to our two brothers.' A paroemiac verse seems to have fallen out, or else the passage requires some alteration. Qu. τοῖσιν ὁμαίμοις (or τοῖν συνομαίμοιν) ὑφ' ἑαυτοῖν. Or transpose, τοῖσιν ὁμαίμοις φόνον ἐξ αὐτοῖν | διακωλύσωμεν ἰόντα. Cf. Ant. 145.

1773. δράσω καὶ τάδε. Qu. καὶ τάδε δράσω. Cf. on 146. 1766. ὅσ' ἂν (ὅσα ἂν A. Ald.) the mss. ὅσα Suid. v. πρόσφορα. ὅσα γ' ἂν ed. Lond. i. Heath. Musgr. ὅσ' ἂν Wund. (coll. Phil. 509). ὀπόσ' ἂν Pors. Adv. p. 168. Herm. Dind. &c. καὶ πάντα γ', ὅσ' ἂν Br. See on next v. Compare with this 1634 f.

1774. μέλλω πράσσειν πρόσφορά θ' ὑμῖν vulg. The θ' is evidently out of place here. We might correct, — πρόσφορα καὶ σφῶν (or χυμῖν, in anap.?), or πρόσφορα μέλλω δράσειν ὑμῖν. But I would rather correct and transpose thus: καὶ πάνθ' ὅσα περ | πρόσφορ' ἂν ὑμῖν μέλλω

δράσειν. The περ had evidently fallen out before προσ., and then further corruption ensued. Cf. El. 946, πᾶν ὅσον περ ἂν σθένω. Aj. 316, πᾶν ὅσον περ ἐξηπιστάμην. Arist. Av. 719, ὕρην τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας διακρίνει. Vesp. 805, ὡς ἅπαντ' ἐγὼ φέρω | ὅσα περ γ' ἔφασκον. Nub. 841.

πράσσειν vulg. πράξειν would be better, but I prefer δράσειν. Cf. 1635. πρόσφορα. 'Advantageous.' Schol: χρήσιμα. Germ. 'zutraglich.'

1775. τῷ κατὰ γῆς — πρὸς χάριν. 'Agreeably to the wishes of him now below.' Eur. Hec. 257, ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι. Cf. also Oed. R. 1152. 1353. Ant. 30. 908. Philostr. Icon. ii. ὡς — ἐς χάριν τοῖς θεοῖς (θύοιτο). νέον. 'Recently.' Ant. 1266, νέος νέφ ξὺν μόρφ — ἔθανες.

1776. πρὸς χάριν. οὐ γὰρ δεῖ — vulg. πρὸς χάριν, οὐ δεῖ — Herm. Dind. Wund. Schn. Hart. These commentators construe, I suppose, καὶ πάντα — οὐ δεῖ μ' ἀποκάμνειν (sub. δρῶντα), according to a sufficiently common construction. Cf. on Arist. Nub. 1135 f. But I do not see why we should not be content with the full stop or colon, usually placed after χάριν. Bergk: πρὸς χάριν οὐ δεῖ μ' —.

1777. μῆδ' Elmsl. Wund. μήτ' the mss. Cf. on 179. ἐπὶ πλείω — ἐγείρετε. I. e. ἐπεγείρετε πλείω θρήνον. Cf. on 1709. ἐπεγείρειν, 'to stir up afresh,' occurs above 511, τὸ πάλαι κείμενον ἤδη κακὸν ἐπεγείρειν. The tmesis was noticed by Burton. ἐπὶ πλείω. ἐπιπλείω L. T. Wund. Perhaps ἐτι πλείω.

1778. θρήνον ἐγείρετε. Qu. ᾿γερείτε θρήνον.

1779. θρήνον. θρήνων B. L. V. and K. pr. Cf. 1751, παύετε θρήνων (al. θρήνον). θρήνον perhaps belongs equally to ἀποπαύετε. Cf. on 1399. ἔχει τάδε

πάντως γὰρ ἔχει τάδε κῦρος.

1780

κῦρος. 'These things are ratified' (Lat. 'rata sunt') by the assurance of Theseus, or rather 'are so ordained or appointed' (by the unalterable will of the gods). Aesch. Suppl. 396, ὡς οὐκ ἔχουσι κῦρος

οὐδὲν ἀμφι σοῦ. The word κῦρος, Elmsley remarks, occurs no where besides in Greek Tragedy. Cf. on El. 919.

τάδε. τόδε M.



# ANTIGONH.

# I.

## ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ ΑΝΤΙΓΟΝΗΣ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνηρηται<sup>1</sup>. ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο<sup>2</sup>. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνείλε.

Κεῖται<sup>3</sup> ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόνῃ· πλὴν ἐκεῖ φωραθείσα μετὰ τοῦ Αἴμονος<sup>4</sup> δίδοται πρὸς γάμον κοινωνίαν καὶ τέκνον<sup>5</sup> τίκτει τὸν Μαίμονα<sup>6</sup>.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει<sup>7</sup> ἡ Ἀντιγόνη ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνείκου, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος<sup>8</sup>, καὶ μόρος Εὐρυδίκης τῆς<sup>9</sup> Αἴμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας<sup>10</sup> εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται<sup>11</sup> δὲ τὸ δράμα τοῦτο τὸ<sup>12</sup> τριακοστὸν δεύτερον.

<sup>1</sup> ἀνήρηται. ἀνῆρέθη Nauck. de Aristoph. p. 257.

<sup>2</sup> διεχειρίσατο K. L. Dind. διεχρήσατο vulg.

<sup>3</sup> κεῖται A. K. L. Ald. κεῖται δὲ Turn.

<sup>4</sup> τῷ Αἴμονι Dresd. Turn. Wund. Compare with this what is added at the end of the Scholia on this play (1350) in L. διαφέρει τῆς Εὐριπίδου Ἀντιγόνης αὕτη, ὅτι φωραθεῖσα ἐκείνη διὰ τὸν Αἴμονος ἔρωτα ἐξεδόθη πρὸς γάμον, ἐνταῦθα δὲ τοῦναντίον.

<sup>5</sup> τέκνον om. Brunck.

<sup>6</sup> Μαίμονα vulg. Herm. Wex. Wund. μαῖδον (supr. α) marg. L. αἴμονα K. L. and so Dind. Μαίονα Nauck. l. c.

<sup>7</sup> προλογίζει A. K. L. Dind. προλογίζει δὲ vulg.

<sup>8</sup> The words θάνατος Αἴμονος were added by Brunck from the conjecture of Turnebus (Tricl. ?), who wrote καὶ θάνατος Αἴμονος καὶ Εὐρυδίκης (so Dresd.) —.

<sup>9</sup> τῆς τοῦ Ald.

<sup>10</sup> Cf. Script. Vit. Soph. p. 3. 7. ed. Dind.

<sup>11</sup> λέλεκται. 'Is reported to be,' or rather 'is reckoned.'

<sup>12</sup> I have added τὸ from Wex's conjecture.



II.

ΣΑΛΟΥΣΤΙΟΥ ΑΝΤΙΓΟΝΗΣ ΥΠΟΘΕΣΙΣ<sup>1</sup>.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται<sup>2</sup> δὲ τὰ περὶ τὴν ἡρώϊδα ἱστοροίμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ<sup>3</sup> Ἴων ἐν τοῖς διθυράμβοις καταπρησθῆναί<sup>4</sup> φησιν ἀμφοτέρως ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμειτος<sup>5</sup> τοῦ Ἐτεοκλέους. Μίμνερμος δέ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλιμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι. ταῦτα μὲν οἷν ἔστιν τὰ ξένως περὶ τῶν ἡρώϊδων ἱστοροίμενα. ἡ μὲντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπέιληφεν καὶ φιλαδέλφους δαιμονίως, ἥ καὶ οἱ τῆς τραγωδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθενται. τὸ δὲ δράμα τὴν ὀνομασίαν<sup>6</sup> ἔσχεν ἀπὸ τῆς παρεχούσης<sup>7</sup> τὴν ὑπόθεσιν Ἀντιγόνης. ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται. Αἷμων τε ὁ Κρέοντος ἐρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται. ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

III.

Ἀποθανόντα Πολυνείκη<sup>8</sup> ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ<sup>9</sup> Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδὲνα αὐτὸν<sup>10</sup> θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἡ ἀδελφὴ<sup>11</sup> θάπτειν πειρᾶται. καὶ διὰ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα<sup>12</sup>. οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων,

<sup>1</sup> Part of this Arg. (τὸ μὲν δράμα—τελευτῆσαι, and τὸ δὲ δράμα—Ἀντιγόνης) was given by Brunck from a Paris ms. The remainder, which is wanting in it, has been supplied by Dind. from L.

<sup>2</sup> στασιάζεται. Before this word there is an erasion of some three letters in L. Qu. διστασιάζεται.

<sup>3</sup> So L. ἀς ὁ μὲν Ἴων in Brunck.

<sup>4</sup> So L. καταπρησθῆναι a ms. of Brunck.

<sup>5</sup> Λαομέδοντος L. and Paris ms. Corrected by Brunck. Laodamas was the son of Eteocles (v. Apollod. iii. 7. Paus. ix. 7. Heyn. ad Apollod. T. ii. p. 256).

<sup>6</sup> ὀνομασίαν L. ἐπιγραφὴν Par. ms.

<sup>7</sup> παρεχούσης Ven. περιεχούσης L.

<sup>8</sup> Πολυνείκη L. Dind. Πολυνείκην vulg.

<sup>9</sup> τῷ — μονομαχίῳ L. Ven. Dind. τῇ — μονομαχίᾳ vulg.

<sup>10</sup> αὐτὸν om. Ven. Dresd.

<sup>11</sup> ἡ ἀδελφὴ αὐτοῦ Ἀντιγόνη Ald.

<sup>12</sup> τῷ νεκρῷ χῶμα Dresd. Turn.

εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι<sup>1</sup> τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες<sup>2</sup> οὐδὲν ἤττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ἀπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθείρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱὸς, ὃς ἐμνάτο αὐτὴν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει<sup>3</sup> τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη<sup>4</sup>, ἡ τοῦ Κρέοντος γαμετὴ<sup>5</sup>, ἑαυτὴν ἀποσφάζει<sup>6</sup>. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς<sup>7</sup> καὶ τῆς γαμετῆς θάνατον.

<sup>1</sup> οὗτοι δὲ Dresd. Turn.

<sup>2</sup> καθάραντες vulg. καθαίροντες A. L. Ven. Ald. Dind. Perhaps ἀποσήραντες.

<sup>3</sup> προσεπισφάζει L. Ven. Dresd. Ald. Dind. ἐπισφάζει vulg.

<sup>4</sup> ἡ Εὐρυδίκη A.

<sup>5</sup> ἡ Κρέοντος γαμετὴ Εὐρυδίκη Ald.

<sup>6</sup> ἀποσφάζει L. Dind. κατασφάζει vulg.

<sup>7</sup> υἱοῦ Ven.



## ANTIGONE.

IN fulfilment of the prediction of Oedipus (Oed. C. 1384 f.), the attack of the Argives upon the city of Thebes has failed, the invading host has been signally defeated, the two brothers have fallen by the hands of each other, and Creon, who has just assumed the reins of sovereignty, forbids by a public edict, on the penalty of death, the interment of Polynices, as the enemy and traitor of his country. While others are deterred by fear from paying the last rites of sepulture to the deceased, his sister Antigone ventures to brave the tyrannical edict, and secretly covers the body with earth. The daring act is reported to the king, who sets watchmen to guard the body. By these Antigone is caught, on her second visit to inter her brother's remains, and is brought before the king, and sentenced to be immured alive. Haemon the king's son, to whom she was betrothed, in vain expostulates with his haughty and unfeeling father; and the sentence is executed. Meanwhile the seer Teiresias makes his appearance, and warns Creon of the fatal consequences that will result from his perverse and obstinate conduct. The conscience of the king, a weak-minded and vacillating man, is at length smitten by the seer's denunciations, and he hastens to repair with all speed the mischief he has caused; to inter the dead, and to disinter the living. But all is too late! On entering the chamber of death, Haemon is seen standing by the dead body of his betrothed, who in despair had hanged herself; and he himself afterwards falls upon her, pierced with a sword by his own hand. Thus those, whose union in life the fates had not allowed, are linked together in death. Hearing of her only surviving son's violent death, the Queen Eurydice, overcome with grief, slays herself at the shrine of one of the family gods. Her body is presently by means of the scenic machine called the 'eccyclema' exposed to public gaze (1293); and the king, who had already brought forth with him to the stage the corpse of his son (1261 f.), bewailing his unhappy fate and his own rash conduct, is horror-struck at the additional spectacle of woe that now is presented to

his view. Overwhelmed with agony of grief, frantic with despair, solitary and friendless, and acknowledging too late the guilt of his conduct, unable to support himself, he falls into the arms of his attendants, and is carried off the stage, leaving to tyrants and others a melancholy but salutary example of the evil consequences of pride and arrogance (1348—53).

For the general outline of the drama our poet was unquestionably indebted to his great predecessor Aeschylus in his play of 'The Seven against Thebes,' of which, more especially in the closing scene, many thoughts and turns of expression in the Antigone remind us. But in the arrangement of the details Sophocles is no servile imitator of his great master, but has in many points departed from him, and treated them according to his own good taste and judgment. That which constitutes the chief feature of this drama, is not so much the heroic demeanour and the tragic end of the noble maiden, as the fatal and overwhelming results of Creon's harsh and imperious conduct. Antigone, it is true, has been guilty of great audacity and presumption in resisting the will and enactment of those in power (853, *προβᾶσ' ἐπ' ἔσχατον θράσους*), and the criminality of her act is prominently put forward, more especially in the choruses; but much greater stress is laid on the observance of those laws of divine origin and eternal obligation, which states as well as individuals, rulers as well as subjects, are bound to respect and obey (450 f. *οὐ γάρ τί μοι Ζεὺς &c.*). The heroine of the play undoubtedly is Antigone, and her fortitude of conduct forms a leading feature in it; but the catastrophe falls upon the reckless and tyrannical Creon, whose sad end it is which points the moral, contained in the concluding lines of the play, uttered by the Chorus, that 'great words of the arrogant pay the penalty of great chastisement.'

The character of Antigone is that of a high-spirited, noble-minded, resolute, and heroic virgin, in this respect the true child of her father, influenced far more by a high sense of duty than by any personal feelings of self-interest. Her disobedience to the laws of the land arises not from a wilful headstrong desire to resist the will of her superiors, nor yet from an unreasonable and obstinate pertinacity of character, but simply from a deeply-seated moral instinct, which tells her that the immutable and eternal laws of the gods, which according to her view demanded the honourable interment of the dead, are superior to any arbitrary enactments of mortal man. In interring her brother she acts as she conceives to be right; with the political rights of the two brothers she meddles not; they do not concern her. Both the fallen are her brothers, and both have an equal claim upon her affection and good offices. So unshaken and



immoveable is her sense of duty, that though the intended bride of Haemon, even that strongest of passions, which so often perverts and blinds the mind of man (792), Love, cannot induce her to sacrifice her duty to her interest. In her affection to her deceased brother, to an eternal and inseparable communion with whom after death she confidently looks forward (73—6), and in her sense of duty, she forgets even her beloved. No where does she display any inclination for him, or even make mention of his name (cf. on 572). Placed so that she must choose between the civil penalty and the wrath of her offended brother and the gods below, she wavers not in her choice for a moment. “In an Antigone on our stage,” observes Bulwer, “we might have demanded more reference to her lover; but the Grecian heroine names him not, and alludes rather to the loss of the woman’s lot of wedlock, than the loss of the individual bridegroom. But it is not for that reason that we are to conclude that the Greek women knew not the sentiment of love.—Sophocles in the character of Antigone personifies duty, not passion.” Her loving and tender disposition is evinced by her reply to Creon, 523, οὐ τοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν.

The character of Ismene is cast in another and a very different mould. Tender-hearted, affectionate, gentle, and generous, she lacks the moral courage and heroic fortitude of her sister. She approves indeed of her sister’s feeling and wishes; but timid, cautious, and calculating, she condemns the rashness of the act. Like Chrysothemis in the *Electra*, she is evidently introduced with a view to set forth by contrast the heroism and magnanimity of her sister; and accordingly as soon as this end has been answered, she is altogether withdrawn from the stage, and we hear no more of her.

In Creon we recognize a man of a haughty and imperious temper, irritable, impatient, obstinate, self-willed, overbearing, and harsh; a perfect ideal of the despot, who is feared by all, who acknowledges no will but his own, and who expects his subjects to be the blind instruments of that will; consequently an advocate of principles, which must have rendered his character especially hateful to an Athenian audience. Yet with all these dark shades in the character of Creon, it is not without an admixture of good. He is not radically or on principle a vicious man. He is represented as one who is anxious τῶν ἀρίστων ἅπτεσθαι βουλευμάτων (179), and many of his reflections are in theory and in the abstract unimpeachable: only in the application of his principle he is too unbending and severe. It is his pride and arrogance that perverts his better judgment, and that begets ἀβουλία, which leads him to perdition.

In many respects resembling Oedipus, his character well befits the

tragic hero, who, according to Aristotle's just view (Poet. c. 13), should be a person *μήτε ἀρετῇ διαφέρων καὶ δικαιοσύνη, μήτε διὰ κακίαν καὶ μοχθηρίαν μεταβάλλων εἰς τὴν δυστυχίαν, ἀλλὰ δι' ἁμαρτίαν τινὰ, τῶν ἐν μεγάλῃ δόξῃ ὄντων καὶ εὐτυχία.*

The conduct and language of the Chorus, who represent the elders and nobles of Thebes, is less marked and decided, and indeed at first sight appears inconsistent and inexplicable. But this I do not consider to have arisen from want of due thought on the part of our Poet; rather I would attribute it to his excellent sound judgment. If we consider all the circumstances of the case, we shall perceive that it would not have been befitting for the Chorus to side absolutely and entirely either with Creon or Antigone. Timorous and irresolute, they waver for a while between the conflicting claims of divine and human right, until the strong remonstrances and denunciations of the seer warn them to take a more decided and settled attitude. At first, by supporting, like orderly and peaceable citizens, their sovereign, they enable the heroism of the maiden, bereft of all support, and standing alone in the fixedness of her purpose, to shine with brighter lustre; but afterwards, when this end has been gained by advocating the cause of piety and duty against presumption and arrogance, they contribute to heighten the effect produced by the fall of the proud and overweening monarch, who even when he could no longer resist, professes to yield only to necessity (1106).

The Chorus, in this play, forms an exception to the general rule, which requires that it should be of the same sex and age with the chief character, as is the case, for instance, in the *Electra*, where the Chorus, there being no reason to the contrary, supports and assists the heroine.

In the *Phoenissae* of Euripides the story is differently handled. There Antigone renounces her intended bridegroom Haemon, in order that she may bury Polynices, and accompany her blind father as a guide to Colonus. The same Tragedian, in his *Antigone*, dealt with the subject in a totally different manner, making the two lovers in the end to be united. A very different account from either, derived probably from some dramatic source, is given by Hyginus, Fab. 72.

The present drama was translated, or rather imitated, by the Latin poet Attius.

As to the date of the *Antigone*, it may be gathered, if the authority be worth any thing, from the Argument of Aristophanes Byz., who states that our poet was said to have had the honourable office of Strategus, which he held in the Samian expedition, in conjunction with Pericles and others (Strab. xiv. p. 446 &c.), conferred upon him



by reason of his great success in the exhibition of this play. "If this was really so," observes Schneid., "we are not to suppose that it was because they were so delighted with his *Antigone* as a poetical performance, —but rather because they so appreciated the wisdom of its political sentiments, its sagacious maxims, its impressive inculcation of *εὐβουλία*, and obedience to law and government, and lastly its energetic protests against tyranny." This would fix the representation of it to Ol. 84, 3—84, 4 (B.C. 441—0); at which time the poet would be in about his fifty-fifth year. He had previously composed thirty-one plays, the *Ajax* and *Electra* being apparently among the number.

It is remarkable that this play, which has been so much admired both in ancient and modern times<sup>1</sup>, should be reckoned amongst the spurious ones (*τὰ νοθευόμενα*) of our poet, and attributed to his son Iophon, by a grammarian in Cramer's *Anal. Oxonn.* iv. 315. "If we combine with this," says Schneid., "the notice of the biographer that Sophocles died suddenly during the rehearsal of the *Antigone*, we may not improbably suppose that the poet, quite at the close of his life, was preparing his *Antigone* for a fresh representation, and that Iophon carried out his father's intentions after his decease. On this supposition it would be likely enough that the interpolation 909 f. came from none other than the *ψυχρὸς Ἰοφῶν*."

The subject of this play forms a natural sequel to the '*Oedipus King*,' and the '*Oedipus at Colonus*,' and is properly placed after them in many editions. In the former play there are not wanting occasional prospective references to the *Antigone*; and in the latter more especially a designed connexion between the two is observable, where Polynices on taking leave of his sisters, imposes on them the sacred duty of performing his last obsequies when fallen (1405 f. 1435 f.): so that the execution of that prayer would seem to form the subject of the present play. But for all this, we must not infer that the narratives of these three plays form a connected and harmonious whole. The *Antigone*, as we have seen, is stated to have been composed by the poet in about his fifty-fifth year; and the *Oed. Col.* was produced many years later, at the close of an unusually long life. "The *Antigone* is an entire and substantive work of art; in composing which the Poet could not contemplate a connexion with his later creations, the two *Oedipuses*: and even in these subsequent dramas, if there is now and then a designed reference to the

<sup>1</sup> Its popularity will account for its having been edited singly by more commentators than any other play of our Author; among whom may be mentioned Wex, Boeckh, Donaldson, Jacob.

earlier work, the *Antigone*, the discrepancies in plot and character are many and capital." SCHNEID.

The play turns entirely on the conflict between the enactments of rulers, and the duties of piety as regards members of the same family; between obedience to law divine and law human. Like the *Ajax*, it is concerned with the sacred rites and interment of the dead; in the former it is this which gives a satisfactory conclusion to the piece, while the *Antigone* refers almost entirely to it. As in the *Ajax* we have presented to us a picture of manly heroism, according to Greek notions, so in the *Antigone*, as in the *Alcestis* of Euripides, we have a striking and beautiful exhibition of feminine heroism.

Though abounding in many beautiful and striking passages, and though the characters are all admirably and consistently drawn, yet the *Antigone* somehow fails *as a whole* to interest the modern reader, partly perhaps from the want of unity in the catastrophe, a fault common to many other plays, but more especially from our incapacity of fully appreciating and sympathizing with the feelings and conduct of the heroine. "To us," observes Dale, "who are but imperfectly acquainted with the customs of the ancients, and disqualified from allowing them due consideration by the diversity of our own, the Greek Poet must necessarily appear under very material disadvantages. The very principle on which this drama is founded possesses comparatively little interest to us; it can neither excite sympathy nor commiseration in our minds. It is difficult for us fully to comprehend;—it is impossible for us adequately to feel,—why *Antigone* should be required to sacrifice her own life to the mere interment of her brother's corpse. We are indeed aware that the privation of sepulture was esteemed by the Greeks a heavier calamity than the loss of life itself,—that the surviving kindred were enjoined by the most solemn obligations to pay the last sad offices to their departed relative,—and that even the casual traveller who should pass a dead body without sprinkling over it three handfuls of dust (*Hor. Od. i. 28*), subjected himself to a penalty of the most tremendous execration. But, though we *know* all this, we cannot *feel* it; and consequently, to our minds the great interest of the drama is irreparably lost.—Yet under all its disadvantages, it will be found highly interesting and pathetic." The same remark applies even more forcibly to the *Ajax*, which though abounding in beauties, yet as a whole affords but little interest. The hero, from chagrin and vexation of spirit at being unfairly deprived of the arms of Achilles by the intrigues of the artful Ulysses, and at having failed in his vengeance, rather than submit to ridicule from his opponents, slays himself. None but a Greek audience could have admired such a sub-



ject as this. Again, in the *Electra* we feel an instinctive abhorrence at the vindictiveness which prompts the heroine and her brother to imbrue their hands in the blood of their guilty mother and her paramour. The subjects of these three plays (and the same may be said of many others of the Greek stage) we either cannot appreciate, owing to the very different point of view from which we read them; or else we find them positively repugnant to our better and Christian feelings. The tastes and feelings of the ancients were in fact, as might be expected, in many respects very different from our own, and their moral notions of right and wrong very inferior: they had still to learn those heavenly but difficult lessons of self-control, of patience under injuries and disappointments, and of forgiveness of our enemies.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΚΡΕΩΝ.

ΦΥΛΑΞ<sup>1</sup>.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ<sup>2</sup>.

ΕΥΡΥΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ<sup>3</sup>.

<sup>1</sup> φύλαξ ἄγγελος edd. vett.

<sup>2</sup> ἄλλος ἄγγελος Turn.

<sup>3</sup> οἰκέτης Ald. The old editions add προλογίζει δὲ ἡ Ἀντιγόνη.



# ANTIGON H.

## ANTIGONH.

᾽Ω ΚΟΙΝΟΝ αὐτάδελφον Ἰσμήνης κάρα,  
 ἄρ' οἶσθ' ὅ τι\* Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν  
 ἦ ποῖον† οὐχὶ νῶν ἔτι ζώσαιν τελεῖ'' ;

1. ὦ κοινόν — κάρα. Lit. 'O kindred head (person) of my own sister Ismene.' κοινόν. Equivalent to ὁμαιμον (El. 12, σῆς ὁμαίμου καὶ κασιγνήτης), or αὐτόδαιμον (Oed. C. 335). Schol: συγγενικόν. Cf. 202. Oed. R. 261. Oed. C. 540. Κοινόν means 'of the same family,' αὐτάδελφον, 'of the same parents.' Almost equivalent, and answering to the Latin 'germanus.' αὐτάδελφον. I. q. αὐτοκασιγνήτον, 'born of the same parents.' Cf. 696, τὸν αὐτῆς αὐτάδελφον. Aesch. Eum. 89, σὺ δ' αὐτάδελφον αἷμα καὶ κοινὸν πατρός, | Ἑρμῇ. Eur. Ph. 138, αὐτοκασιγνήτας νύμφας. Od. κ'. 137, αὐτοκασιγνήτη ὁλοόφρονος Αἴηταιο (Circe). Oed. R. 1481, τὰς ἀδελφὰς — τὰς ἐμὰς χέρας. Αὐτάδελφον for αὐτάδελφου (cf. on 793). κάρα. Cf. 915, ὦ κασίγνητον κάρα. 899. Oed. C. 1657, τὸ Θησέως κάρα. 321, Ἰσμήνης κάρα. 764, τοῦ μὲν — κράτ'. Oed. R. 1207, κλεινὸν Οἰδίπου κάρα. 1235, θεῖον Ἰοκάστης κάρα. Oed. C. 1631, ὦ φίλον κάρα. 750, τὸ σὺν κάρα. 1131. Eur. Or. 231, ὦ κασίγνητον κάρα. 476, Ζηνὸς ὁμόλεκτρον κάρα. 481, ἀνόσιον κάρα. Hec. 670, Κασάνδρας κάρα. Hipp. 651, ὦ κακὸν κάρα. 1053, ὥς σὺν ἐχθαίρω κάρα. Herc. 1046, τὸ καλλίνικον κάρα (Hercules). Ion. 1478, ἔτικτε σὺν κάρα. Ter. Adelph. v. 9. 9, 'lepidum caput.' Juven. xiii. 174, 'perjurum caput.' A similar periphrasis is found with δέμας.

2. ὅ τι the mss. and Schol., who observes: τὸ ὅ τι ἀντὶ τοῦ ὅ. — εἶπε δὲ

διττῶς, πρῶτον μὲν ὅ τι ('quid'), ἔπειτα δὲ ὁποῖον ('quale'), ἀρκούντος θατέρου. So Aristot. T. i. p. 142, ληπτέον ἄρα ἐκ | τίνων καὶ ποίων αἱ ἀποδείξεις εἰσὶ (quoted by Vauv.). Hermann, who is followed by recent editors, has substituted ὅτι, the phrase ἄρ' οἶσθ' ὅτι being a very common one. Indeed the very same words ἄρ' οἶσθ' ὅτι Ζεὺς occur in Aesch. Fr. 148. So also ἄρ' οἶσθα (1057) and ἄρ' ἴστε (883). Arist. Pac. 370, ἄρ' οἶσθα θάνατον ὅτι προεῖψ' ὁ Ζεὺς &c. Donaldson compares Eur. Tro. 792, τί γὰρ οὐκ ἔχομεν, τίνος ἐνδέομεν | μὴ οὐ πασσυδίᾳ | χωρεῖν ὀλέθρου διὰ παντός; τῶν ἀπ' Οἰδίπου κακῶν. 'Of the misfortunes springing from Oedipus.' All those, of which Oedipus consciously or unconsciously was the cause, and which are enumerated Oed. R. 1283. Cf. below 49 f. Others understand it of the imprecations denounced by Oedipus upon his sons (Eur. Ph. 485, ἄς Οἰδίπους ἐφθέγγατ' εἰς ἡμᾶς ποτε). For the expression cf. 95, τὴν ἐξ ἐμοῦ δυσβουλίαν. 193, παίδων τῶν ἀπ' Οἰδίπου.

3. ὁποῖον οὐχὶ the mss. vulg. Schol: ὥς εἰ ἔλεγεν' ἄρα ἔχει τι ὁ Ζεὺς τούτων τῶν κακῶν μεῖζον ποιῆσαι εἰς ἡμᾶς; Wunder considers the expression equivalent to οὐδὲν τῶν κακῶν οὐ τελεῖ, comparing Oed. R. 1401 f. The passage is clearly faulty; and the error, I suspect, exists in ὁποῖον. I would read instead either ἦ ποῖον (i. e. 'what, or of what sort'), or τὸ λοιπόν. Or οὐκ ἔστιν ὅ τι νῶν οὐκ ἔτι

οὐδὲν γὰρ οὗτ' ἀλγεινὸν οὗτ' ἀτηρὸν οὗτ'†

ζώσαιν τελεῖ. Or οὐκ ἔσθ' ὁποῖον οὐχὶ νῶν —. Or οὐκ ἔσθ' ὁποῖον νῶν ἔτ' οὐ ζώσαιν τελεῖ. Or ὅ τι — μέλλει τὸ λοιπὸν νῶν ἔτι ζώσαιν τελεῖν. Or ἄρ' οἴσθα τῶν ἀπ' Οἰδίπου κακῶν ὅτι | Ζεὺς οὐδὲν οὐχὶ —. (The transposal of ὅτι Ζεὺς would then seem to have caused the disturbance.) Or ἄρ' οἴσθ' ὁποῖον τῶν — | Ζεὺς οὐχὶ μέλλει &c. Or ἄρ' οἴσθα γ' ὁ Ζεὺς — ὁποῖον οὐχὶ &c. Or ἄρ' ἔστ' ἔτι Ζεὺς ὁποῖον οὐχὶ &c. Schol: ἄρα γε ἐστὶ τῶν ἀπ' Οἰδίποδος κακῶν, ὁποῖον οὐχὶ ὁ Ζεὺς ἔτι ζώσαιν ἡμῖν τελεῖ; ὥς εἰ ἔλεγεν ἄρα ἔχει τι ὁ Ζεὺς τούτων τῶν κακῶν μείζον ποιῆσαι εἰς ἡμᾶς; Or possibly ὁποῖον may be a gloss on ὅ τι (intended to distinguish it from ὅτι), which has usurped the place of the genuine reading, which may have been τοῦ πατρὸς, or ὑψιστος, or (reading ὅτι) τῶνδ' οὐδὲν, or οὐδὲν τάχ'. νῶν ἔτι ζώσαιν. The Schol. takes this for the dative. And so Herm. Don. Others (as Schaef. Seidl. Wex. Dind. Wund. Boeckh) more correctly take it for a genitive: for Jove could hardly be said to visit an evil upon them when not alive. Cf. Tr. 307, μηδ', εἴ τι δράσεις, τῇσδὲ γε ζώσης ἔτι (and indeed the entire passage 303—5). τελεῖ. Hom. Od. xi. 28, πολλὰ μάλ' (ἄλγεα), ὅσσα τε μητρὸς Ἑρινύες ἐκτελέουσι.

4. ἄτης ἄτερ, the reading of all the copies, is evidently corrupt, though read by Didymus, as we learn from the Schol. Dindorf strangely adopts the absurd explanation of Didymus, according to whom οὗτ' ἄτης ἄτερ is somewhat carelessly put for οὗτ' οὐκ ἄτης ἄτερ, the negation being repeated from the preceding οὐδὲν. This certainly is to explain one difficulty by another greater. Schneidewin explains thus: οὔτε ἄτης οὐδὲν ('aerumnosi quicquam') ἄτερ ἐστὶ ('abest'). The London editor (1722) conjectures ἄτης μέτα. Johnson ἀάατον, 'noxium.' Musgrave ἄτη (ἄτης?) σαγὲν (coll. Aesch. Ag. 644, πημάτων σεσαγμένον. Soph. Phil. 755, τοῦπίσαγμα τοῦ νοσήματος). Vauvilliers ἄτης μέτα, or Ἄτης ἄτερ, or ἀτηρὸν ἐν. Porson (Opusc. p. 218) proposes ἄτης ἔχον, supposing ἄτερ to have usurped the place of ἔχον, and to have arisen from the explanatory gloss ἀτῆρ (ἀτηρὸν). (So Oed. R. 709, μαντικῆς ἔχον τύχης.) Bruck reads ἀτήριον, 'perniciusum,' just as we have θανατηρὸς and θανατήριος, ἀλιτηρὸς and ἀλιτήριος, ἐντοπος and ἐντόπιος, καματηρὸς and καματήριος. Which correction is adopted by Ottema

and Weise. He conjectures besides ἄτην φέρον, or ἀτάσθαλον, or ἀτηρὸν αἰδ. Donaldson reads ἄτην ἄγον (coll. Fr. 323, ὅτφ δ' ὄλεθρον δεινὸν ἀλήθει' ἄγει. Fr. 678, ἐς βίαν ἄγον. Ant. 438, ἐς κακὸν δὲ τοὺς φίλους ἄγειν). Hartung ἀτηρὸν αἰδ. Bergk conj. ἄτης, ὅπερ | τῶν σῶν — (del. 5). Somebody else conjectures οὐδ' ἄτης ἄπο (i. e. 'nec vero ipsam Aten excipio,' coll. Aesch. Sept. 277, οὐδ' ἀπ' Ἰσμηνοῦ λέγω). Coray's emendation ἄτης ἄτερ, as equivalent to ἄζηλον, 'unenviable' (Tr. 284, ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον. 745. El. 1455), adopted by Erf. Schaef. Dind. Wund. Emper, appears to me, as it does to Schneid., a decided failure. The parallelism of the preceding and following epithets evidently requires here a similar one. As Vauv. justly remarks, it is not at all likely that the poet would have joined with ἀλγεινὸν, αἰσχροῦν, ἄτιμον, any thing else than an epithet expressed in a single word; as for instance, what he himself hesitatingly proposes, ἄτης μέτα. Cf. Herod. vi. 61, ὥς φθόνφ καὶ ἄγῃ (al. ἄτῃ) χρεώμενος. We might correct ἀτηρὸν ὄν (cf. on Oed. R. 1316), or ἀτηφόρον, or ὄλεθριον, or οὔτε δύσφορον (δυσχερές). Or perhaps Sophocles wrote ἄζηλον (cf. on Trach. 1455), of which the interpretation ἄτερ ἄτης (ἄτης ἄτερ, for the sake of the metre) now occupies the place. But I think ἀτηρὸν is right (cf. Oed. R. 1284, νῦν δὲ — στεναγμὸς, ἄτη, θάνατος, αἰσχύνῃ, κακῶν | ὅσ' ἐστὶ πάντων ὀνόματ', οὐδὲν ἔστ' ἀπὸν. Ant. 583, ἄτας οὐδὲν ἐλλείπει. 17. Eur. Andr. 354, ἀτηρὸν κακόν. Hipp. 630), and we must consequently seek for some mode of correction, that will allow of its retention. Qu. οὐδὲν γὰρ οὗτ' οὖν αἰσχροῦν οὗτ' ἀτηρὸν οὗτ' | ἀλγεινὸν (or ἀλγεινὸν — ἀτηρὸν) —. Or οὐδὲν γὰρ οὗτ' ἀλγεινὸν οὗτ' ἀτηρὸν οὗτ' | ἄτιμον οὗτ' οὖν ('no nor yet') αἰσχροῦν ἔσθ' —. The corruption would appear to have originated in the accidental omission of οὖν after οὗτ'. And ἀτηρὸν οὗτ', written with abbreviation, might readily enough have originated the corrupt reading ἄτης ἄτερ. (For οὔτε — οὗτ' οὖν cf. Oed. R. 89—90. Plato Rep. vi. p. 492, οὔτε γὰρ γίγνεται, οὔτε γέγονει, οὗτ' οὖν μὴ γένηται. Similarly εἶτε — εἶτ' οὖν Ph. 345, and also εἶτ' οὖν — εἶτε Oed. R. 1049. El. 199. 560.) Or οὐδὲν γὰρ οὖν οὗτ' —. Or οὐδὲν γὰρ αἰδ. οὗτ' αἰσχροῦν —. Compare Eur. Or. 1, οὐκ ἔστιν οὐδὲν δεινὸν αἰδ. εἰπεῖν ἔπος, | οὐδὲ πάθος, οὐδὲ συμ-



ἄτιμον οὐτ' οὖν αἰσχροτόν' ἐσθ', ὁποῖον ὄν\* 5  
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.  
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει  
κῆρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως ;  
ἔχεις τι κείσῃκουσας'' ; ἥ σε λανθάνει  
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά†'' ; 10

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδείς μῦθος, Ἀντιγόνη, φίλων  
οὐθ' ἡδὺς οὐτ' ἀλγεῖνός ἵκετ', ἐξ ὅτου

φορὰ θεήλατος, | ἧς οὐκ ἂν ἄραιτ' ἄχθος  
ἀνθρώπου φύσις. This passage is imitated  
apparently by Dio Cass. 62, 3, 2, τί μὲν  
γὰρ οὐ τῶν αἰσχίστων, τί δ' οὐ τῶν ἀλ-  
γίστων πεπόνθαμεν ;

5. οὐ. οὐχί (eras. χί) L. οὐχί R.  
Qu. ὃν (so Hart.), or ἐκ. Cf. on next v.

6. τῶν — κακῶν. This genitive de-  
pends upon ὃν expressed or understood.  
Wunder refers to Matth. § 322. οὐκ  
ὅπωπ' ἐγώ. This is perhaps corrupt, as  
οὐ has already preceded : unless indeed,  
as seems more probable, οὐ itself be a  
corruption of ὃν or something else. Per-  
haps οὐ παρέσθ' ὄρῶν. Such an example  
of οὐ repeated as that adduced by Wun-  
der, Aesch. Ag. 1634, ὃς οὐκ, ἐπειδὴ τῷδ'  
ἐβούλευσας μόρον, | δρᾶσαι τόδ' ἔργον οὐκ  
ἔτλης αὐτοκτόνως, is not to the point ;  
for here the negative is properly repeated  
because of the intervening clause ἐπειδὴ  
&c. Trach. 1014 is evidently corrupt.  
Ὅπωπα occurs again El. 763, μέγιστα  
πάντων ὧν ὅπωπ' ἐγὼ κακῶν. Aj. 1150.  
Ph. 676. Below 1127.

7. τί τοῦτ' —, τί τοῦτ' —. Ald. &c.  
Corrected by Heath. Vauv. &c. The  
Schol. absurdly considers τι here as an  
enclitic. Cf. 218. πανδήμῳ πόλει.  
'To the entire body of citizens.' Cf. Aj.  
844, πανδήμου στρατοῦ. El. 982. Be-  
low 733, Θήβης τῇσδ' ὁμόπολις λεώς.  
1141. But Aj. 175, πανδάμους — βοῦς  
( 'belonging to the whole people' ).

8. τὸν στρατηγόν. 'The king,' Creon.  
For στρατὸς occasionally means 'people,'  
as well as 'army.' Tr. 795. El. 749.

9. ἔχεις τι. 'Know'st thou aught ?'  
Cf. Tr. 318 (with Schol.). Ph. 560. 789.  
Eur. Or. 1120, ἔχω (Schol. νοῶ) τοσοῦ-  
τον, τὰπίλοιπα δ' οὐκ ἔχω. Hipp. 1436.  
Alc. 51. So in Latin 'habere' (Wund.).

κείσῃκουσας. Qu. κᾶσῃκουσας (as  
κᾶτα from καὶ εἶτα), or rather ἢ εἰς-

ἡκουσας (as μὴ εἰδέναι &c.).

10. τοὺς φίλους refers to Polynices,  
τῶν ἐχθρῶν to Creon. στείχοντα τῶν  
ἐχθρῶν κακά. 'Troubles coming from  
our enemies.' I. e. ἀπὸ τῶν ἐχθρῶν (cf.  
on Oed. C. 142). So Schneid. explains.  
Most commentators however, with Mus-  
grave, connect τῶν ἐχθρῶν with κακά.  
Thus Erfurdt explains τῶν ἐχθρῶν κακά,  
'injuriae, quae ab inimicis inferuntur,'  
coll. Phil. 423, τὰ κείνων κακά. 512, τὸ  
κείνων κακόν. Matth. § 375. 3. Schol :  
τὰ τῶν ἐχθρῶν μηχανήματα — τὰ ἀπὸ  
τῶν ἐχθρῶν κακά. Wunder : 'mala istius-  
modi, qualia hostes nostri perpetiuntur.'  
Schaefer understands by the expression  
those evils which one enemy suffers from  
another, among which not one of the least  
was τὸ ἄταφον ριφθῆναι. But the words  
could hardly, I imagine, convey this sense ;  
besides that the article τῶν would not have  
been added. Cf. on Oed. C. 786. Qu.  
τὰς ἐχθρῶν κακά, or στείχόν τι τῶν  
ἐχθρῶν ἅπο, or φίλοις κακά στείχοντα  
τῶν ἐχθρῶν πάρα. Cf. 185, τὴν ἄτην  
στείχουσιν ἀστοῖς, with στείχειν 586.  
613. 618. El. 374, κακὸν μέγιστον εἰς  
αὐτὴν ἰδὺν | ἦκουσα. Phil. 397, ὅτ' ἐς  
τόνδ' Ἀτρεΐδαν ὕβρις πᾶσ' ἐχώρει. Oed.  
R. 539, τοῦργόν — δόλω προσέρπον. With  
στείχειν compare the Germ. 'steigen.'

11. μῦθος — φίλων. 'Report concern-  
ing those dear to us.' So Aj. 221, ἀνδρὸς  
αἰθοπος ἀγγελίαν. El. 1154. Lucian. ii.  
916, κατὰ τὸν τῆς Ὑδρας μῦθον. Matth.  
§ 342. 1. Cf. on Oed. C. 307. Perhaps  
we should refer to this construction Arist.  
Pl. 631, τί δ' ἔστιν, ὃ βέλτιστε, τῶν  
σαντοῦ φίλων ; Though we should then  
expect σῶν rather than σαντοῦ. μῦθος  
— ἡδύς. 'Welcome tidings.' So El. 56,  
ἡδεῖαν φάτιν.

12. ἵκετ'. 'Has reached me.'

δυοῖν ἀδελφοῖν ἔστερήθημεν δύο,  
 μιᾷ θανόντοινη διπλῇ χερὶ  
 ἐπεὶ δὲ φροῦδος ἐστὶν Ἀργείων στρατὸς  
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,  
 οὔτ' εὐτυχοῦσα μάλλον οὔτ' ἀτωμένη.

AN. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν  
 τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

IS. τί δ' ἐστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

15

20

13. δυοῖν — δύο. Our poet is partial to this mode of speaking. Wunder compares 73. 142. Aj. 267, κοινὸς ἐν κοινοῖσι. 467, μόνος μόνους. 620, ἀφιλα παρ' ἀφίλοις. 1283, μόνος μόνου. Oed. C. 184, ξείνος ἐπὶ ξένης. Ph. 135, ἐν ξένα ξένον. Tr. 613, καὶνῶ καὶνὸν ἐν πεπλώματι. δύο. δύο (supr. ο) L.

14. θανόντων. Rather θανόντοινη, to agree with δυοῖν ἀδελφοῖν. διπλῇ χερὶ. 'By a double hand,' i. e. by the hand (the mutual slaughter) of one another. Schol: τῇ ὑπ' ἀλλήλων. Cf. 55, δύο μίαν καθ' ἡμέραν. 170, πρὸς διπλῆς μοίρας μίαν | καθ' ἡμέραν ὥλοντο.

15. ἐπεὶ. 'Ever since.' Schol: ἀφ' οὔ. Hom. Od. α'. 2. V. Pors. ad Med. 138. Blom. Gl. Ag. 39. Ἀργείων. ἀργείων (supr. ἴος) L. Ἀργείος Turn.

16. ἐν νυκτὶ τῇ νῦν. We must suppose this dialogue to take place at early dawn, succeeding the night when the Argive host had fled. Cf. 100 f. 253.

ὑπέρτερον. 'More, further.' Schol: πλέον. Render: 'I am conscious of nothing further, neither of an accession of happiness nor of woe.' Tricl: τουτέστιν, οὔτ' εἰ εὐτυχῶ μάλλον, οὔτ' εἰ ἀτυχῶ ἐπίσταμαι. Cf. 642, μάντεων ὑπέρτερον. Eur. El. 579. Il. λ'. 290.

17. Hesych: Ἀτωμένη· βλαπτομένη, στερισκομένη. Cf. 4.

18. ἤδη Brunck. ἤδην (supr. εἰ) M. ἤδειν vulg. Schol: ἀντὶ τοῦ ἤδεα καὶ ἤδειν. Who evidently read ἤδη. Moeris: Ἡδην, Ἀττικῶς. ἤδειν, Ἑλληνικῶς. Phot: Ἡδην· ἀντὶ τοῦ ἤδειν. Arist. Av. 511, ἤδη γὰρ. Eur. Hipp. 405, &c. Cf. on 448. 460. Oed. C. 944. ἤδη καλῶς. 'I was well aware of that.' πυλῶν. I should prefer θυρῶν, as more suitable of the doors of a house. These two nouns are often confounded. Eur. Hel. 438, πρὸς αὐλείοισιν ἐστηκὼς πύλαις (θύραις?).

19. οὔνεκα vulg. εἵνεκα Don. (whom see in New Crat. p. 358.) I have always restored this form when the sense is that

of ἔνεκα 'gratia.' ἐξέπεμπον. 'I brought or conducted out.' Ἐξεπεμπόμην would mean, 'I sent for out,' as in Oed. R. 951, τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμαίων; Donaldson explains: 'I accompanied out of doors.' It may however, and perhaps rather does, mean: 'I sent for you out.' Cf. 161, πέμψας. 165, ὑμᾶς — ἔστειλ' ἰκέσθαι. Oed. C. 1461, ἀλλὰ πέμψαθ' ('fetch him') ὥς τάχος. Schol: διὰ τοῦτό σε ἤγαγον ἐνταῦθα. τὸ δὲ ἐξέπεμπον ἀντὶ τοῦ μετεπεμπόμην (rather for ἐξεπ.). So we find μεταπέμπειν, 'to send for,' in Thuc. iv. 30. vii. 15, &c. Sophocles is very free in his use of the different voices. The usual meaning of ἐκπέμπειν is 'to send out or away from.' (Eur. Andr. 990, τῶνδ' ἐμ' ἐκπεμψον δόμων. Iph. A. 1110, ἐκπεμπε παῖδα δωμαίων. Med. 1285.) Qu. ὥς μόνη κλύοις, ἐπεμψάμην.

20. δηλοῖς —. 'For you show (by your manner) that you are pondering (brooding over) some matter.' Cf. 242, δηλοῖς δ' ὥς τι σημανῶν νέον. Aj. 471, δηλώσω — γεγῶς. 878, ἀνὴρ οὐδαμοῦ δηλοῖ φανείς. καλχαίνουσ'. χαλκαίνουσ' (γρ. καλχαίνουσ') A. Dindorf notices the similar variation in Καλχηδῶν and χαλκηδῶν (cf. on Arist. Eq. 174). Schol: Καλχαίνουσα: ἀντὶ τοῦ πορφύρουσα καὶ τεταραγμένως φροντίζουσα· κάλχη γὰρ ἐστὶν ὁ κόχλος τῆς πορφύρας, ἥτις ἐκ τοῦ βυθοῦ τῆς θαλάσσης ἀνιούσα βάπτει τὴν καλλίστην πορφύραν.—ἐκ βάθους τι μεριμνῶσα, ὥς τὸ βυσσοδομεῶν. Hesych: Καλχαίνει· ταρασσει, πορφύρει, στένει, φροντίζει, ἄχθεται, κυκᾷ, ἐκ βυθοῦ ταρασσεται. Phot: Καλχαίνει· ἐκ βάθους ταρασσεται. The fish κάλχη, probably the same as πορφύρα, Lat. 'murex,' is mentioned by Nicander Alex. 393. Don., with Schol., thinks the name of the seer Κάλχας derived from the same root, being a participle of the primitive form κάλχημι, as if, 'pondering deeply and anxiously' (πορφύρων, ὀρμαίνων). Cf. Eur. Heracl. 40, ἀμφὶ



AN. οὐ γὰρ τάφου νῶν τὸ κασιγνήτω Κρέων,  
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;  
'Ετεοκλέα μὲν, ὡς λέγουσι, σὺν δίκη  
[χρησθεὶς'' δικαία καὶ νόμῳ κατὰ χθονὸς]  
ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς,  
τὸν δ' ἀθλίως'' θανόντα Πολυνείκους νέκυν  
ἀστοῖσιν φασιν ἐκκεκηρῦχθαι τὸ μὴ

25

τοῖςδε καλχαίων τέκνοις. Of similar import are the verbs πορφύρειν (from πορφύρα, as καλχαίνειν from κάλχη), ὀρμαίνειν, κηραίνειν, βυσσοδομεῖν. Il. xiv. 16, ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶ, — ὡς ὁ γέρον ὤρμαινε, δαΐζόμενος κατὰ θυμὸν | διχθαδί' &c. Il. φ'. 551, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι. Od. δ'. 427. 252. κ'. 309. Quint. Smyrn., ἄσπετα πορφύρεσκε κατὰ φρένα. Il. α'. 193, ἕως δ' ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν. Od. η'. 82, πολλὰ δέ οἱ κῆρ | ὤρμαιν'. Eur. Hipp. 223, τί ποτ', ὦ τέκνον, τάδε κηραίνεις ; Neue compares Virg. Aen. xii. 527, 'Fluctuat ira intus.' viii. 19, 'Aeneas magno curarum fluctuat aestu.' Compare also the adjectives βυσσοφόρων, βαθύμητις. ἔπος. 'Matter, object.' Cf. 277. Oed. C. 302, &c.

21. οὐ γὰρ — ἔχει ; Cf. Aj. 1320, οὐ γὰρ κλύοντες ἔσμεν αἰσχίστους λόγους ; Arist. Ach. 576, οὐ γὰρ οὗτος ἄνθρωπος πάλαι — τὴν πόλιν κακορροεῖ ; The gen. τάφου must be connected, not with προτίσας, which could not in this sense govern a gen., but with the more remote participle ἀτιμάσας. Cf. on 537. Oed. C. 49. And so Tricl : τὸ τάφου οὐ πρὸς τὸ προτίσας, ἀλλὰ πρὸς τὸ ἀτιμάσας ἐστίν. Seidler and Hermann wrongly connect τάφου προτίσας in the sense of τάφου ἀξιώσας πρὸ τοῦ ἐτέρου ἀδελφοῦ. Don. considers τάφου dependent on both προτίσας and ἀτιμάσας. Aesch. Eum. 542, τοκέων σέβας εὖ προτίων. νῶν. The dative. Matth. § 389. τὸ κασιγνήτω — τὸν μὲν — τὸν δέ. A sufficiently common construction. Cf. 561. Oed. R. 1459 f., παίδων δὲ τῶν μὲν ἀρσένων — ταῖν δ' ἀθλίων &c. So Il. ε'. 27, Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε δάρητος, | τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὅχεσφιν. Matth. §§ 288. 358.

22. προτίσας. Tricl : προτιμάσας τοῦ Πολυνείκου. ἀτιμάσας. Schol : ἀνάξιον — κρίνας. 'Having accounted unworthy.'

23. ὡς λέγουσι, σὺν δίκη. Qu. ὡς λέγουσιν, ἐν δίκη.

24. χρησθεὶς δικαία. προσθεὶς δίκαια Don. (coll. El. 933 f.). Schol : ἀντὶ τοῦ,

δικαία κρίσει χρησάμενος. On χρησθεὶς for χρησάμενος see Elmsl. ad Her. 757. Cf. 213, νόμῳ δὲ χρῆσθαι παντὶ &c. Triclinius absurdly explains χρησθεὶς in the sense of παραγγελλεῖς, 'having been requested' (by Eteocles). Wunder, with some reason, considers this verse spurious, remarking in it the following objectionable points, χρησθεὶς put for χρησάμενος, the expression χρῆσθαι σὺν τινι, and the conjunction of δίκη and δίκαιος. Dind. Hart. are of the same opinion. Schneid. gives : 'Ετεοκλέα μὲν, ἥ δίκη, κατὰ χθονὸς | ἔκρυψε —. Bergk conj : 'Ετεοκλέα μὲν σὺν δίκη κατὰ χθονὸς | ἔκρυψε, τοῖς &c. At least the words χρησθεὶς δικαία seem corrupt. Qu. κρίσει δικαία. Schol : δικαία κρίσει χρησάμενος. The verse is certainly exceedingly tame. It is perhaps an interpolation of some interpreter, who was displeased with ἔκρυψε thus used alone in the sense of ἔθαψε.

25. ἔκρυψε. 'He has interred.' Cf. 196, τάφῳ τε κρύψαι. 285, ἐκρυπτον αὐτόν. 1039, τάφῳ — κρύψετε. 774. 946. Aj. 1040, κρύψεις τάφῳ. Oed. C. 621, οὐμὸς — κεκρυμμένος νέκυσ. 1546, κρυφθῆναι χθονί. Fr. 501, τάφῳ κρυφθέντα. ἔντιμον. The ancients thought that the deceased, who lay exposed, or had not the usual funeral rites administered, was dishonoured among the dead. Hence, as Musgrave observes, Electra in Aesch. Cho. 482 says, παρ' εὐδείπνοις ἔσει ἄτιμος. Eum. 97. Cf. Virg. Aen. vi. 325 f., 'Haec omnis, quam cernis, inops inhumataque turba est,' &c. Cf. El. 1068, τοῖς ἔνερθ' Ἀτρεΐδαις. νεκροῖς. θεοῖς Br.

26. ἀθλίως. Qu. ἄθλιον. Pol. did not die more ἀθλίως than his brother.

θανόντα — νέκυν. Cf. 515, ὁ κατθανὼν νέκυσ. 467. Aesch. Sept. 1021, τόνδε Πολυνείκους νεκρόν. Ag. 668, νεκροῖς | ἀνδρῶν Ἀχαιῶν. Eur. Hec. 45, δυοῖν δὲ παίδων δύο νεκρῶ. Suppl. 106, νεκρῶν τῶν ὀλωλότων. 16. 558. 41, φθιμένων νεκύων. Hom. Od. χ'. 447, νέκυας — κατατεθνηῶτας. Il. η'. 409.

27. ἐκκεκηρῦχθαι Martin. ἐκκεκηρύχθαι

τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,  
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν  
 θησαυρὸν εἰσορμῶσί' πρὸς χάριν' βορᾶς.  
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι

30

the mss. τὸ μή. Cf. 778, τεύξεται τὸ μή θανεῖν. Oed. R. 1388. Aesch. Sept. 433, θεοῦ τε γὰρ θέλοντος, ἐκπέρσειν πόλιν, | καὶ μὴ θέλοντος, φησὶν, οὐδὲ τὴν Διὸς | Ἔριν πέδῳ σκῆψασαν ἐμποδῶν σχεθεῖν (qu. ἂν σχεθεῖν τὸ μή).

29. The decree is thus worded in Eur. Ph. 1631 f. κηρύσσεται δὲ πᾶσι Καδμείοις τάδε, | ὅς ἂν νεκρὸν τόνδ' ἢ καταστέφῃ ἀλφ' | ἢ γῇ καλύπτῃ, θάνατον ἀνταλλάσσεται, | ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς βοράν. Which last line, though found in all the copies, is probably an interpolation from this passage of Soph.

ἄκλαυτον L. M. Dind. Wund. Schn. &c. ἄκλαυτον vulg. Cf. on Oed. C. 1360. ἄκλαυτον, ἄταφον. ἄταφον, ἄκλαυτον L. M. This was considered by the ancients a great indignity. So we find Elpenor imploring Ulysses in Odys. λ'. 66, μή μ' ἄκλαυτον, ἄταφον ἰὼν ὑπὶθεν καταλείπειν | νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι. And the shade of Polydorus complains of being tossed about on the waves ἄκλαυτος ἄταφος Eur. Hec. 30. Il. χ'. 386, κεῖται παρ νήεσσι νέκυς ἄκλαυτος ἄταφος. Virg. Aen. xi. 372, 'Nos, animae viles, inhumata infletaque turba, | sternamur campis.' Ovid. Trist. iii. 3. 15, 'sine honore sepulcri, Indepuloratus.' Jerem. xxii. 18, 19. οἰωνοῖς — θησαυρόν. So Aj. 841, οἰωνοῖς θ' ἔλωρ. 1084, ὕρῃσι φορβή. Eur. Ph. 1662, οἰωνοῖς βοράν. Hor. Epod. x. 21, 'Opima quod si praeda, curvo littore | projecta, mergos juveris.'

30. θησαυρόν. 'Booty, prey.' Don. explains θησαυρόν 'a store of food,' not an ἔρμαιον, as the Schol. interprets. εἰσορῶσι the mss. and Eust. p. 719, 9. εἰσορμῶσι, the ingenious conjecture of some one mentioned by Burton, has been adopted by Burt. Br. Erf. Dind. Hart. Bgk. The two verbs ὀρᾶν and ὀρμᾶν, as Erf. observes, are confounded Aesch. Pers. 392. 463. 811. Suppl. 435. On the other hand εἰσορῶσι is defended by Vauv. Herm. Wex. Wund. Schn. Don. Ben. Vauv. defends εἰσορῶσι from Hor. Sat. i. 1. 67, 'nummos contemplor in arca.' Donaldson (Crat. p. 360) explains εἰσορᾶν here to mean "to look at any thing with longing eyes," and illustrates from Xen. Cyr. v. 1. 15, οὔτε τοὺς καλοὺς εἰσορῶ,

οὐδέ γε σοὶ συμβουλεύω ἐν τοῖς καλοῖς ἔαν τὴν ὕψιν διατρίβειν. Benedict connects γλυκὺν θησαυρὸν εἰσορῶσι. We may translate: 'a welcome treasure for birds looking to the pleasure of a repast,' i. e. looking out for a pleasant repast. But the objection against this reading is that the usual construction is εἰσορᾶν τι, not εἰσορᾶν πρὸς τι. Nor do I think εἰσορμῶσιν is quite correct. I would rather read ἐσορμῶσιν, 'rushing.' εἰς and ἐξ are often confounded (cf. on Tr. 1167). So Eur. Or. 1240, πρὸς ἔργον ἐσορμώμεθα. Cresph. Fr. 16, εἰς θάλασσαν ἐσορμώμενον. Cf. also Oed. C. 30, στείχοντα καὶ ἐσορμώμενον. Ἐσορμᾶν is found in the sense of ἐσορμᾶσθαι Tr. 1089. Eur. Tro. 1131 &c. Valck. (ad Phoen. 1628) proposes ἐνθοροῦσι. I once thought of ἐμφοροῦσι — βορᾶς. So Phil. 1156, ἀντίφονον κορέσαι στόμα πρὸς χάριν ἐμᾶς σαρκὸς αἰόλας. Or ἐσθίουσι — Wakefield Silv. Crit. lx. boldly, but ingeniously, conjectures: θησαυρὸν ὠμόβρωσι καὶ κυσὶν βοράν, comparing Ant. 1017. 697. 1081. Hom. Il. i. 4, &c. πρὸς χάριν βορᾶς. 'To a grateful repast.' Qu. πρὸς χαρὰν βορᾶς. Cf. Tr. 179, καταστεφῇ | στείχονθ' ὀρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων (Schol: πρὸς χάριν ἀπαγγελοῦντα). But Phil. 1155, ἔρπετε, νῦν καλὸν | ἀντίφονον κορέσαι στόμα πρὸς χάριν (—) | ἐμᾶς σαρκὸς αἰόλας. Cf. El. 921, τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε; Also Ph. 43, ἢ πλὴ φορβῆς νόστον ἐξεληλύθεν. For the genitive after πρὸς χάριν Donaldson compares 908, τίνος νόμου πρὸς χάριν; Eur. Med. 541, μὴ πρὸς ἰσχύος χάριν. Brunck and Wunder consider πρὸς χάριν equivalent to ἔνεκα [or the simple χάριν], coll. 908. But Eustathius (ad Il. θ'. p. 719, 9) clearly connects πρὸς χάριν βορᾶς thus: καὶ αὐτοῖς οὐ τοῖς ἀπλῶς — ἀλλὰ τοῖς πρὸς χάριν ὀρᾶσι βορᾶς τῆς ἀπὸ τῶν σαρκῶν. Cf. Eur. Cycl. 367, ξενικῶν κρεῶν κεχαρμένος βορᾶ. Suppl. 282, μηδ' ἀτάφους — χάρματα θηρῶν παῖδας — κατὶδης. Il. ω'. 43, εἰς' ἐπὶ μῆλα βοῶν ἵνα δαῖτα λάβῃσι (λέων). Schol: πρὸς τέρψιν τροφῆς. 31. τὸν ἀγαθὸν Κρ. 'The worthy Creon, that worthy man.' Said ironically. Cf. 275, τοῦτο τὰγαθὸν λαβεῖν. Phil. 873, ἀγαθὸν στρατηλάται. Oed. C. 991, τὸν δίκαιον. Arist. Nub. 8, ὁ χρηστὸς



καμοὶ, λέγω γὰρ καμὲ, κηρύξαντ' ἔχειν,  
καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν  
σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν  
οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35  
φόνον προκεῖσθαι δημόλευστον ἐν πόλει.  
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα  
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.

ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις'', ἐγὼ

οὕτως νεανίας. Κρέοντά σοι. Κρέοντα σοι Schaef. Wund. The common reading I think is quite right. In 'The Seven against Thebes' this decree against the honourable interment of Polynices, as the enemy of his country, proceeds from the δήμου πρόβουλοι τῆσδε Καδμείας χθονός.

32. λέγω γὰρ καμὲ. Soph. might have written also — καμοί. Cf. on Aj. 569. Antigone thus emphatically remarks that the decree is directed against herself no less than her sister, that she may not appear to shrink from the responsibility of the act she is about to recommend her to join in.

33. νεῖσθαι. 'Will come.' τοῖσι μὴ εἰδόσιν Heath. Pors. Arist. p. 130, Herm. &c. τοῖς μὴ (τοῖσι μ' Liv. a.) εἰδόσιν the mss. The same crasis occurs 263. 535, τὸ μὴ εἰδέναι. Tr. 321. Oed. C. 1155, ὡς μὴ εἰδὸτ' —. Eur. Hel. 923, τὰ δὲ δίκαια μὴ εἰδέναι. Hipp. 1335, τὸ μὴ εἰδέναι &c. T. 472. Iph. T. 1055. As the κήρυγμα was not unknown either to Antigone (488), or to the Chorus (220), Schneid. writes τοῖσιν εἰδόσιν (!).

34. προκηρύξοντα. προκηρύξαντα L. M. ἄγειν. 'Hold, esteem.' Lat. 'ducere.' Schol: ἡγείσθαι. Oed. R. 775. Eur. Bacch. 1035, Θήβας δ' ἀνάνδρους ᾧδ' ἄγεις;

35. ὡς παρ' οὐδέν. 'As a thing of no moment, as a trifling matter.' Schol: ὡς πάρεργον. Cf. 466. El. 1327, πότῃ παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι; Oed. R. 983, ταῦθ' ὅτῳ παρ' οὐδέν ἐστι. Aesch. Ag. 228, λιτὰς — παρ' οὐδέν — ἔθεντο. Eur. Or. 569, παρ' οὐδέν αὐταῖς ἦν ἂν ὀλλύναι πόσεις. Blomf. Gl. Ag. 221.

36. φόνον προκεῖσθαι —. Supply τούτῳ. (Eur. Ph. 47, Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχῃ, | ὅστις σοφῆς αἰνύγματος παρθένου μάθοι, | τούτῳ ξυνάψειν λέκτρα.) So Arist. Pac. 370, ἀρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς, ὅς ἂν | ταύτην ἀνορύττων εὐρεθῇ; φόνον — δημό-

λευστον. 'Death by public stoning.' Aesch. Sept. 199, λευστήρα δήμου δ' οὐτι μὴ φύγη μόρον. Ag. 1620, δημορριφεῖς — λευσίμους ἀράς. Eur. Or. 50, εἰ χρὴ θανεῖν νῶ λευσίμῳ πετρώματι. 436, θανεῖν ὑπ' ἀστῶν λευσίμῳ πετρώματι. 606, λεύσιμον δοῦναι δίκην. Iph. A. 1350, σῶμα λευσθῆναι πέτροις. El. 330, πέτροις τε λεύει. Soph. Aj. 254, πεφόβημαι λιθόλευστον ἄρην. 728. Oed. C. 435. Il. γ'. iii. 57, λαῖνον ἔσσο χιτῶνα κακῶν ἔνυχ' ὅσσα ἔοργας. Among the Israelites under the Law there were eighteen offences for which stoning was the penalty. Similarly Trach. 357, ὁ ῥιπτὸς Ἰφίτου μόρος. In all such passages the verbal is still passive, being only transferred from the person to the act.

37. So El. 761, τοιαῦτά σοι ταῦτ' ἐστίν.

38. ἐσθλῶν. 'From noble or well-born parents.' Supply πέφυκας. Schol: λείπει γονέων. Cf. 145, μητρός τε μιᾶς φύντε. 866, οἶων — ἔφυν. Oed. R. 1082, τῆς γὰρ πέφυκα μητρός. Oed. C. 912, ᾧν πέφυκας. 1379, εἰ τυφλοῦ πατρὸς | τοιῷδ' ἔφυντο. Eur. Her. 299, πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι. Similarly Phil. 1284, ἀρίστου πατρὸς αἰσχιστος γεγώς. Aj. 763, ἄνους καλῶς λέγοντος εὐρέθη πατρός. Eur. El. 369, ἥδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς (sc. πεφυκότα or γεγονότα) | τὸ μηδὲν ὄντα, χρηστά τ' ἐκ κακῶν τέκνα. εἴτ'. ἢ ἐξ (ἢ 'ξ) Thiersch. An unnecessary correction. κακῇ. 'Ignoble.' Cf. Oed. R. 1063.

39. τί δ' — ἂν — προσθείμην πλέον; 'But what advantage should I gain?' Cf. 268. Valck. ad Hipp. 284. Eur. Hel. 330, τί σοι πλέον | λυπούμενη γένοιτ' ἂν; Fr. Alcmaeon xix., ἢ τί πλέον εἶναι παῖδας ἀνθρώποις, πάτερ; ταλαῖφρον. ταλαῖφρον M. Aj. 903, ὦ ταλαῖφρον γύναι. Below 866. 877. εἰ τάδ' ἐν τούτοις. 'If these things be so.' Schol: εἰ ταῦτα οὕτως ἔχοι. Cf. Oed. R. 893, ἐν τοῖσδ'. But the expression is harsh. Qu.

- λύουσ' ἂν ἢ 'φάπτουσα'' προσθείμην'' πλέον ; 40  
 AN. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.  
 IS. ποῖόν τι κινδύνευμα ; ποῦ γνώμης ποτ' εἶ ;  
 AN. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερίτ' .  
 IS. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει ;

εἰ τὰδ' ἔσθ' οὕτως, or οὐσά γ' ἐν τούτοις, or εἰ τοιαῦτα ταῦτ'.

40. λύουσ' ἂν ἢ θάπτουσα (γρ. καὶ ἢ 'φάπτουσα L.) the mss. Both which readings are mentioned by Schol. (λύουσα τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν. εἰ δὲ γράφεται ἢ 'φάπτουσα, ἀντὶ τοῦ, λύουσα τὸν νόμον, ἢ βεβαιούσα αὐτόν). λύουσ' ἂν ἢ τάπτουσα (v. l. ap. Schol.) Cant. λούουσ' ἂν ἢ θάπτουσα Herald. ad Tertull. Apol. i. λύουσ' ἂν ἢ θάπτουσα ('si huic edicto non paream, vel sepeliam fratris cadaver') Burt. κλύουσ' ('obtemperans') ἂν ἢ θάπτουσα Toup Emend. iii. 145 (coll. 666, ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν. Aj. 1352, κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει). λέγουσ' ἂν ἢ πράττουσα (or πράσσ.) Musgr. Eldicke. λούουσ' ἂν ἢ θάπτουσα Herm. (What follows clearly shows that the poet could not have written either λούουσα or θάπτουσα.) κλύουσ' ἂν ἢ 'τακτούσα [ἢ ἀτ.] Wernsdorf. λύουσ' ἂν εἴθ' ἄπτουσα Pors. Opusc. p. 218. Gaisf. Wex. Hart. Dobr. (who refers to Aj. 1317. Oed. R. 517, λόγοισιν εἴτ' ἔργοισιν). λύουσ' ἂν ἢ 'φάπτουσα ('vel solvens legem vel firmans') Brunck from Schol: εἰ δὲ γράφεται ἢ 'φάπτουσα, ἀντὶ τοῦ λύουσα τὸν νόμον ἢ ἐπιβεβαιούσα αὐτόν. He is followed by Ottema, Dind. Wund. Schneid. Don. Bgk. Cf. Aj. 676, ὁ παγκρατὴς ὕπνος | λύει πεδήσας. 1317, ἀναξ' Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς, | εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρει. Eur. Iph. A. 110, λύοντα καὶ συνδούντα (δέλτον). Matth. Ev. xvi. 19, ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς — ὃ ἐὰν λύσῃς &c. Below 1092 f. Phil. 1224, λύσων ('to undo') ὅσ' ἐξήμαρτον — Boeckh compares the proverbial expression κάθαμμα λύειν (Eur. Hipp. 666. Zenob. iv. 46. Hesych. Suid.). Λύειν νόμον means 'to violate a law' (Herod. vi. 106. Plut. Sol. 8. Mor. p. 535, λῦσαι τὸν νόμον καὶ παραβῆναι τὸν ὕρκον. Joseph. Ant. xi. 5. 3, λελύκασιν τοὺς πατέρας νόμους. Philo ii. 330, καταλύόντων νόμους ἐστὶν, οὐ βεβαιούντων. Q. Curt. x. 2. 5, 'solvendarum legum id principium esse censebant'), and so σπονδὰς λύειν (in Thuc. passim), θέσφατα λύειν (Eur. Iph. A. 1268). And

as ἐφάπτειν is the opposite of λύειν, ἐφάπτειν νόμον must evidently mean to 'establish' or 'observe a law' (ἐπιβεβαιοῦν, as explained by the Schol.). Donaldson rightly renders: 'By doing or undoing.' Wunder explains: 'neque deprecando, neque agendo, sive neque verbis neque factis.' I. e. 'neither by interfering, nor by acting.' Herm: 'solvens potius quam accendens (!)'. Qu. κλύουσ' ἂν ἢ ἀπιστούσα (or ἀπειθοῦσα), 'by obeying or disobeying.' Or λύουσ' ἂν ἢ πεδῶσα (Aj. 676, ὕπνος λύει πεδήσας), or λύουσ' ἂν ἢ χῆπτουσα, or λύουσ' ἂν ἢ ἀπιστούσα (without any oppos.). For ἐγὼ perhaps νόμους. προσθείμην. 'Gain for myself,' in the middle, as εὐρέσθαι, ἀνύσασθαι &c. Hence προσθήκη, 'an advantage, or assistance.' Oed. R. 38. Qu. προσθείην, 'add, assist.' Cf. on Oed. C. 767. Schol: ἀντὶ τοῦ, σοὶ γενοίμην χρήσιμος.

42. ποῦ A. Ald. ποῖ L. M. T. Schn. Hart. πῇ Turn. ποῦ γνώμης ποτ' εἶ ; 'What meanest thou?' So Oed. C. 310, ποῖ φρενῶν ἔλθω ; 167, ποῖ τις φροντίδος ἔλθῃ ; Oed. R. 108, οἱ δ' εἰσὶ ποῦ γῆς ; ποτ' εἶ. φέρει Hart.

43. ξὺν τῇδε. 'Together with me.' Schaefer rightly explains by 'mecum.' Then connect κουφιεῖς χερί, 'raise with thy hand.' Hermann, Schneid., and others wrongly connect ξὺν τῇδε χερί, 'in co-operation with me,' comparing Eur. Hipp. 661, σὺν πατρὸς μολῶν ποδί. So also Erf. and Matth. § 430. And Schol. rec: ξὺν τῇδε τῇ ἐμῇ. κουφιεῖς. 'Raise.' I. q. ἀναίρῃσει. Schol. rec: βαστάσεις καὶ θάψεις. Cf. Aj. 1047, τόνδε τὸν νεκρὸν χεροῖν | μὴ ξυγκομίζειν. χερί. 'With your hand.' Oed. R. 107. Qu. χεροῖν (as in 57), which perhaps was changed into χερί, in order to make it agree with ξὺν τῇδε.

44. ἀπόρρητον πόλει. 'A thing forbidden to (27. 203) or by the state.' Put in apposition with θάπτειν σφε. (Cf. 53. Eur. Or. 1103, 'Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν. Virg. Aen. xi. 383, 'Proinde tona eloquio, solitum tibi,' and on Oed. R. 603.) Cf. 203, τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ | μήτε κτερίζειν



AN. τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἦν' σὺ μὴ θέλῃς, 15  
ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι.

IS. ὦ σχετλία, Κρέοντος ἀντειρηκότος ;

AN. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.

IS. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ  
ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50  
πρὸς αὐτοφώρων ἀμπλακημάτων\* διπλᾶς  
ὄψεις ἀράξας αὐτὸς αὐτουργῶ χερί·  
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

&c. 1667, σὺ δ' ἀλλὰ νεκρῷ λουτρά περι-  
βαλεῖν μ' ἔα. | — "Εν τούτ' ἂν εἴη τῶν  
ἀπορρήτων πόλει. 1671, ἐγὼ σφε θάψω,  
κἂν ἀπεννέπῃ πόλις. Don. wrongly sup-  
poses ἀπόρρητον to be a masculine, refer-  
ring to 45 and 404, θάπτουσιν ὃν σὺ τὸν  
νέκρον | ἀπέπας, and so indeed the Schol:  
τὸν ἀπηγορευμένον καὶ κεκωλυμένον ὑπὸ  
τῆς πόλεως τοιμᾶς θάπτειν σύ; But  
how could a dead body be said ἀπαγορεύ-  
εσθαί τι? It was the act of burying  
Pol. that was forbidden to others. Per-  
haps ἀπορρηθὲν (i. q. ἀπειρημένον). So  
Thuc. iii. 96, χρησθὲν αὐτῷ. v. 14, παρα-  
σχόν. v. 53, δέον. v. 60, παρατυχόν.  
iii. 63, ὑπάρχον. ii. 89, προσῆκον. v. 39,  
εἰρημένον. v. 56, γεγραμμένον. So ἐξδν,  
παρδν, μέλον &c.

45. τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἦν —.  
In this reading the repetition of the arti-  
cle is suspicious, and instead of ἦν we  
seem to require κἂν, 'even if, even  
though.' Qu. τὸν γοῦν ἐμὸν τε καὶ σὸν,  
ἦν —, or rather τὸν γοῦν ἐμὸν καὶ σὸν γε,  
κἂν σὺ μὴ θέλῃς. Supply θάψω or θάπτειν  
from prec. v. Cf. 47. Schol: εἰ μὴ σὺ  
θέλεις θάπτειν, ἐγὼ τοῦτο ποιήσω μόνη.  
ἢ οὕτω· κἂν μὴ προσποιῇ αὐτὸν εἶναι σὸν  
ἀδελφόν, ἀλλ' ἄλλοτριόις σαυτὴν τῆς  
συγγενείας &c.

46. This verse was considered spurious  
by some (Schol. on 45: Δίδυμος δέ φησιν  
ὑπὸ τῶν ὑπομνηματιστῶν τὸν ἐξῆς στίχον  
νενοθεῦσθαι), probably only from its break-  
ing the στιχομυθία or single-line dialogue;  
for in other respects the line is altogether  
free from suspicion. It is cancelled by  
Wunder (v. comment. de Schol. in Soph.  
Trag. auctor. p. 19 f.) and Dind., but is  
retained by Herm. Schn. Don. &c.

47. ὦ σχετλία. 'O venturesome, or  
daring one!' Arist. Ran. 116, ὦ σχέτλιε,  
τολμήσεις γὰρ ἰέναι; And so often in  
Comedy. Supply θάψεις.

48. τῶν ἐμῶν. Masculine, not neuter.  
Cf. Oed. C. 830. El. 536. εἴργειν the

mss. μ' εἴργειν Br. &c. Don. thinks με is  
sufficiently implied in the construction.  
μέτα. I. e. μέτεστι. 'He has no  
right.' Schol: οὐ μέτεστιν αὐτῷ εἴργειν  
με ἀπὸ τῶν ἐμῶν. El. 536, ἀλλ' οὐ μετῆν  
αὐτοῖσι τήν γ' ἐμὴν κτανεῖν. Perh. εἴρ-  
γειν μ' ἐνι (Tr. 1021. 296. Ph. 1270).

50 f. Ismene bids her sister reflect upon  
the series of misfortunes which had be-  
fallen their ill-starred family, and not add  
by her imprudent conduct to their trou-  
bles.

50. δυσκλεῆς. Cf. Oed. C. 305.  
ἀπεχθής. Schol: διὰ τὸν γενόμενον λοι-  
μόν. Herm. and Dind. omit the comma  
usually put after ἀπώλετο, and place one  
after ἀμπλακημάτων instead.

51. πρὸς αὐτοφώρων ἀμπλ. 'In con-  
sequence of crimes disclosed by himself.'  
Schol: αὐτὸς γὰρ ἑαυτὸν ἐφώρασε, καὶ  
ἔγνω συνὼν τῇ μητρὶ. For this sense of  
πρὸς cf. Oed. R. 949, πρὸς τῆς τύχης  
ὄλωλεν. Wunder refers to Oed. R. 492.  
1236. El. 1211. Matth. § 590 a.  
διπλᾶς. τάλας M.

52. ὄψεις ἀράξας. Oed. R. 1276, ἤρασσ'  
ἐπαίρων βλέφαρα. 1328, πῶς ἔτλης τοι-  
αῦτα σὰς | ὄψεις μαρᾶναι; αὐτὸς αὐτ-  
ουργῶ χερί. 'Himself with his own  
hand.' In one word αὐτόχειρ, as below  
1175. 1315 &c.

53. μήτηρ καὶ γυνή. 'Mother and  
wife.' Cf. Oed. R. 918, γυνή δὲ μήτηρ  
ἦδε τῶν κείνου τέκνων. 458 f. 1257.

ἔπος M. Par. 2711. Schol. Valck. ad  
Ph. 418. Br. πάθος A. pr. C. D. R. T.  
Aug. Dresd. L. (supr. ἔπος). edd. vett.  
Bened. κακὸν πάθος (γρ. ἔπος) Liv. b.  
Dobree observes that ἔπος and πάθος are  
confused also in Herod. vii. 143. Trans-  
late: 'a double denomination, title, re-  
lation.' Or ἔπος may mean 'thing.' Schol:  
διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή.  
Cf. Oed. R. 1249, ἐγοᾶτο δ' εὐνὰς, ἐνθα  
δύστηνος διπλοῦν (vulg. διπλοῦς) | ἐξ ἀν-  
δρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκοι.

πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·  
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν  
 αὐτοκτονοῦντε τὼ τάλαιπῶρω μόρον  
 κοινὸν' κατειργάσαντ' ἐπ' ἀλλήλοιον\* χεροῖν.  
 νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα σκόπει  
 ὄσω κάκιστ' ὀλούμεθ', εἰ νόμου βία  
 ψῆφον τυράννων ἢ κράτη παρέξιμεν.  
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι  
 ἔφυνμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα·  
 ἔπειτα δ' οὔνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων,

55

60

Aesch. Pr. 209, ἐμοὶ δὲ μήτηρ — Θέμις  
 | καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία, |  
 τὸ μέλλον — προὔτεθεσπίκει. Heraclit.  
 Alleg. Hom. 21, "Ἡρα διπλοῦν ὄνομα,  
 φύσεως καὶ συμβιώσεως. Anthol. p. 315,  
 ὁ μιζόθηρ ἄνθρωπος, ἡ διπλῇ φύσις.

54. πλεκταῖσιν ἀρτάναισι. Oed. R.  
 1263, κρεμασθὴν τὴν γυναικ' ἐσεῖδομεν |  
 πλεκταῖς ἐώραις (πλεκταῖσιν ἀρτάναισιν?)  
 ἐμπεπλεγμένην. Below 1221 f.  
 λωβᾶται. 'Destroys.' Schol: ἀφανίζει,  
 ἀπόλλυσιν.

55. δύο. δύο L. corr. A. Ald.

56. αὐτοκτονοῦντε Erf. αὐτοκτενοῦντε  
 vulg. Corrected first by Coray ad Heliod.  
 vol. ii. p. 7, who however wrongly writes  
 αὐτοκτονοῦντε. So ταυροκτονεῖν Aesch.  
 Sept. 276. ἀνδροκτονεῖν Eum. 602. Αὐ-  
 τοκτονοῦντε is equivalent to ἀλληλοκτο-  
 νοῦντε. Neue compares Aesch. Sept.  
 681, θάνατος ᾧδ' αὐτοκτόνος. 734, ἐπειδὴν  
 αὐτοκτόνως αὐτοδάϊκτοι θάνωσι. 805,  
 ἄνδρες τεθνήσκουσιν ἐκ χειρῶν αὐτοκτόνων  
 ('mutua caede'). Add Aesch. Ag. 1645,  
 αὐτοκτόνως. Below 145, καθ' αὐτοῖν (i. q.  
 κατ' ἀλλήλοιον). 171, ὥλοντο — αὐτό-  
 χειρι σὺν μιάσματι. Polyb. xiv. p. 948,  
 καὶ πολλοὶ μὲν ὑφ' αὐτῶν περὶ τὰς —  
 ἐξόδους συνεπατήθησαν. x. p. 816, οἱ δὲ  
 πλείους ἐν τῷ παραπίπτειν εἰς τὴν πύλην  
 ὑφ' αὐτῶν ἡλοήθησαν. Cf. also on Oed.  
 C. 1425.

57. ἐπ' ἀλλήλοιον the mss. Br. Wund.  
 Hart. ἐπαλλήλοιον (i. q. ἀλληλοφόνονιν!)  
 Herm. Dind. Don. prob. Wund. ὑπ'  
 ἀλλήλοιον Boisson. ὑπ' ἀλλήλων Emp.  
 Schneid. Dindorf compares Aesch. Sept.  
 931, οἱ δ' ᾧδ' ἐτελεύτασαν ὑπ' ἀλλαλο-  
 φόνους χερσὶν ὁμοσπόροισιν (of Eteocles  
 and Polyneices), and the expression found  
 in an oracle ap. Schol. ad Oed. C. 1375,  
 χερσὶν ὑπ' ἀλλήλων καταβήμεναι Ἄϊδος  
 εἴσω. Add Aesch. Sept. 822, βασιλείοιν  
 δ' ὁμοσπόροι | πέπωκεν αἶμα γὰρ ὑπ' ἀλ-

λήλων (—οιν?) φόνῳ (i. e. φόνῳ ὑπ' ἀλ-  
 λήλων). ἐπ' ἀλλήλοιον. 'Against  
 one another.' So explains also Schaef.  
 This use of ἐπὶ is very common. Phil.  
 1138, ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ'. 197.  
 Aesch. Pers. 185, τοῦτ' ἐπὶ στάσιν τιν' —  
 τεύχειν ἐπ' ἀλλήλαισι. χεροῖν.

'With their hands.' The dative of the  
 instrument, as χερὶ 43. Oed. R. 107.  
 Cf. 264. 1109. Tr. 1214. El. 54. 206.  
 326. 1129. 1132. Aj. 1047. Oed. R.  
 1466. Oed. C. 483. 838, and so often.  
 Musgrave, dissatisfied with χεροῖν thus  
 placed without an epithet, proposes: κοι-  
 ναῖν (i. e. ἀδελφαῖν, cf. 1) κατειργάσαντ'  
 ἐπ' ἀλλήλοις [—οιν?] χεροῖν. By no  
 means a bad conjecture. Hartung would  
 transpose: χεροῖν — μόρον.

58. δ' om. L. pr. μόνα — ὀλού-  
 μεθ'. Cf. Arist. Av. 120, ταῦτ' οὖν ἰκέται  
 (ἰκέτα Elmsl. in Mus. Crit. ii. 294) νὼ  
 πρὸς σὲ δεῦρ' ἀφίγμεθα. El. 950, μόνα  
 λελείμμεθον (—θα?). Phil. 1079, νὼ  
 μὲν οὖν ὀρμώμεθον (—θα?).

59. νόμου βία. 'In violation, in spite,  
 in defiance, of the law.' So 79, βία  
 πολιτῶν.

60. ψῆφον, 'the decree.' κράτη, 'the  
 sovereign power.' τυράννων. 'Of  
 those that rule, of the king.' Plural for  
 singular (cf. on Oed. R. 1095). So Eur.  
 El. 93, λαθὼν τυράννοισι, οἱ κρατοῦσι  
 τῇσδε γῆς. εἰ — παρέξιμεν. 'If  
 we shall transgress.'

61. τοῦτο μὲν — ἔπειτα δέ. 'In the  
 first place — and then.' Cf. 165, τοῦτο  
 μὲν — τοῦτ' αὖθις. Phil. 1345, τοῦτο  
 μὲν — εἶτα &c. Oed. R. 603. Aj. 670.  
 Matth. § 288. γυναιχ' —. Cf. El.  
 997, γυνὴ μὲν οὐδ' ἀνὴρ ἔφυσ' | σθένεις δ'  
 ἔλασσον τῶν ἐναντίων χερσί. Eur. Med.  
 263, γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα, |  
 κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.

63. οὔνεκ'. 'That.' I. q. ὅτι, as in



καὶ ταῦτ' ἀκούειν κατὶ τῶνδ' ἀλγίονα.

ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς

65

ξύγνοιαν ἴσχειν, ὡς βιάζομαι τάδε,

τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ

περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

AN. οὐτ' ἂν κελεύσαιμ', οὐτ' ἂν, εἰ θέλοις ἔτι

πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα'.

70

ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνον δ' ἐγὼ

Phil. 232 &c. ἀρχόμεσθ' ἐκ κρείσσωνων. Oed. C. 67, ἐκ τοῦ κατ' ἄστν βασιλέως τάδ' ἀρχεται.

64. καὶ ταῦτ'. ὡς ταῦτ' or ταῦθ' ὥστ' conj. Bgk. καὶ ταῦτ' ἀκούειν —. 'So as to (so that we must) obey both in these things.' Schol: ὥστε ἀκούειν ταῦτα καὶ τὰ τούτων χείρονα. For the infinitive cf. Oed. C. 12, μανθάνειν γὰρ ἡκομεν | ξένοι πρὸς ἀστῶν, χἄν ἀκούσωμεν τελεῖν. Wunder absurdly supplies χρῆ from the preceding. For ἀκούειν in this sense cf. Oed. C. 172. El. 340, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. Aesch. Sept. 180, κεῖ μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται. Don. thinks ἀκούειν means here simply 'to hear.' For ταῦτα cf. 219, τοῖς ἀπιστοῦσιν τάδε.

65 f. Cf. El. 400, πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

65. τοὺς ὑπὸ χθονός. Polynices. Schol: ἢ τὸν Πολυνείκη, ἢ τοὺς χθονίους δαίμονας. For the plural cf. 10.

66. ξύγνοιαν ἴσχειν. Schol: συγγνώμην ἔχειν, ὅτι βίᾳ πράσσω ταῦτα. The word occurs nowhere else in the Tragedians. A third form, also a rare one, συγγνωμοσύνη occurs Tr. 1265.

ὥς. 'Since,' i. q. ἐπεὶ. Perhaps ξύγνοιαν ἴσχειν ὦν βιάζομαι, τάδε — πείσομαι. βιάζομαι (i. q. ἀναγκάζομαι), passively, as in 1073, βιάζονται τάδε. Lat. 'haec cogor.' El. 575, βιασθεὶς πολλὰ κἀντιβάς. Schol. rec: τὸ μὴ θάπτειν.

67. τοῖς ἐν τέλει βεβ. —. 'Those in authority,' i. e. Creon. Cf. Aj. 1352, κλύειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τέλει. Phil. 385. 925. Herod. iii. 18. ix. 106. Thuc. ii. 10. iv. 15. Blomf. Gl. Ag. 104. And simply τέλος. Aesch. Sept. 1025, τοιαῦτ' ἔδοξε τῷδε Καδμείῳ τέλει. For βεβῶσι cf. Oed. C. 1359, ἐν ταύτῳ πόνῳ βεβηκώς. 52.

68. τὸ γὰρ περισσὰ πράσσειν. 'To do that which is superfluous, needless, not

called for.' V. Valek. in Hipp. 785, τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίῳ. Cf. 780, πόνος περισσός. Tr. 617, περισσὰ δρᾶν. Schol: τὸ γὰρ παρὰ δυνάμιν τι πράττειν ἡλίθιον.

69. ἔτι. 'Moreover.' Perh. τὸδε or τάδε, or σύ τι. Cf. on 70.

70. ἡδέως. 'Agreeably, acceptably' to me. Supply μοι from ἐμοῦ. So Brunck: 'lubens te utar adjutrice.' Dind. with others: 'lubens mecum facies.' Qu. ἐμοίγ' — δρώης τάδε, as in 436, ἡδέως ἐμοίγε κἀλγεινῶς ἅμα.

71. ὅποια the Tricl. mss. Turn. Cant. Erf. Dind. ὅποια the older mss. Ald. Br. Wund. Schn. Bgk. (The Schol. interprets both readings: γίγνωσκε ὅποια σὺ θέλεις, τὸ πείθεσθαι τοῖς τυράννοις. ἢ τοιαύτη γενοῦ, ὅποια καὶ βούλει.) ὅποια Herm. Hart. Don. (referring to 83.) Wunder: 'scito qualia tibi scienda videntur (61).' I prefer explaining thus: 'Be such as you think right,' σοι δοκεῖ being equivalent to θέλεις or βούλει. There can be no doubt, I think, that ἴσθι here is the imperative of εἰμί: and if Sophocles wrote ὅποια σοι δοκεῖ, as is very probable, the construction is certainly very remarkable; but not rashly to be condemned. The idea in his mind was no doubt, ἴσθ' ὅποια βούλει εἶναι, but, regardless of grammatical nicety, he suddenly, as elsewhere frequently, slides off into another construction, and writes ἴσθ' ὅποια σοι δοκεῖ. Cf. Aesch. Sept. 1053, ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ. Qu. ἀλλ' ἴσθ' ὅποια καὶ (or δὴ) θέλεις, or ἀλλ' ἔρδ' ὅποιά σοι δοκεῖ, or ἐλοῦ δ' ὅποιά σοι δοκεῖ ('choose the course you like best'), or γίγνωσχ' —. Or perhaps ἀλλ' ἴσθ' ὅποια (or ὅποιά) σοι δοκεῖ (sc. εἶναι). The passage is certainly one of more than usual difficulty. κείνον δ' ἐγὼ θάψω. Antigone says in Eur. Ph. 1656, ἐγὼ σφε θάψω, κἂν ἀπεννέπῃ πόλις.

θάψω· καλόν μοι τοῦτο ποιούσῃ θανεῖν.  
 φίλῃ μετ' αὐτοῦ κείσομαι φίλου μέτα'',  
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος  
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.  
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,  
 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

75

ΙΣ. ἐγὼ μὲν'' οὐκ ἄτιμα ποιῶμαι, τὸ δὲ  
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝ. σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον  
 χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

80

ΙΣ. οἶμοι, ταλαίνης ὥς'' ὑπερδέδοικά σου.

72. Αἱ. 1310, ἐπεὶ καλόν μοι — θανεῖν  
 &c.

73. φίλῃ μετ' αὐτοῦ κείσομαι φίλου  
 μέτα. Construe: κείσομαι μετ' αὐτοῦ,  
 φίλῃ μετὰ φίλου. The repetition of the  
 preposition in the common reading is by  
 no means elegant. Qu. οὕτω μετ' αὐτοῦ  
 κείσομαι φίλου φίλῃ. Or φίλῃ γὰρ αὐτοῦ  
 (or οὕτω) —. Or — φίλου κἀρα (for μέτα).  
 Wunder compares Plato Menex. p. 247,  
 φίλοι παρὰ φίλους ἡμᾶς ἀφίξεσθε. Where  
 observe the preposition is not repeated.  
 Similarly in Eur. Ph. 1657, in answer to  
 Creon's threat, ταύτην ἄρ' ἐγγὺς τῷδε  
 συνθάψεις νεκρῷ, Antigone replies, ἀλλ'  
 εὐκλείης τοι δύο φίλω κείσθαι πέλας.

74. ὅσια πανουργήσας. 'Have trans-  
 gressed in a righteous cause.' Schol:  
 δίκαια μετὰ πανουργίας ἐργασαμένη. So in  
 Horace, 'splendide mendax,' and we say  
 'a pious fraud.' πλείων χρόνος —.  
 Similarly Eur. Alc. 708, ἥ μὴν πολὺν γε  
 τὸν κάτω λογίζομαι | χρόνον, τὸ δὲ ζῆν  
 σμικρόν. Palladas Epigr. 144, πόσον χρό-  
 νον ἐνθάδε μέμνεις, | ὥς πρὸς ἐκείνον ὅλον  
 τὸν μετὰ ταῦτα βίον; Cic. ad Attic. xii.  
 19, 'Longum illud tempus, quum non ero,  
 magis me movet quam hoc exiguum, quod  
 mihi tamen nimium longum videtur.'

75. τῶν ἐνθάδε. Concisely put for ἡ  
 τοῖς ἐνθάδε, or ἡ ὃν δεῖ μ' ἀρέσκειν τοῖς  
 ἐνθάδε. So Phil. 682, οὐδ' ἐσιδὼν μοῖρα  
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν. Cf.  
 Oed. C. 568, οὐδὲν πλεον μοι σοῦ (i. e.  
 ἡ σοί) μέτεστιν. Oed. R. 1514. Eur.  
 Alc. 729, καὶ μὴν Διὸς γε μείζον' ἂν ζῆς  
 χρόνον. Phoen. 539, ἡμπεριία | ἔχει τι  
 δεῖξαι τῶν νέων σοφώτερον. Tro. 787.  
 Matth. § 454.

76. ἐκεῖ. I. e. below, in Hades. Eur.  
 Hec. 418, ἐκεῖ δ' ἐν' Αἰδου κείσομαι χωρὶς

σέθεν. Iph. T. 481. Med. 1041.

αἰεὶ Aug. αἰεὶ vulg. σοὶ δ', εἰ δοκεῖ.  
 The pronoun attached to δοκεῖ, instead of  
 to ἔχε, which would have been the usual  
 construction, σὺ δ' —. So Eur. Med.  
 436, σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους  
 ἔχειν — ἐκπεσεῖ χθονός. Where see  
 Elmsl. Elmsley and Hartung read σὺ δ',  
 —. We must at least write σοὶ δ' εἰ  
 δοκεῖ, not σοὶ δ', εἰ δοκεῖ (as Dind.).

77. τὰ τῶν θεῶν ἔντιμα. 'The things  
 which are honoured (and required) by  
 the gods.' Schol: τὰ παρὰ θεοῖς τίμια  
 ἀτίμαζε. That is, the rites of burial. Cf.  
 450 f. 1070 f.

78. οὐκ ἄτιμα ποιῶμαι. 'I do not  
 hold them in dishonour.' I. q. ἀτιμάζω.  
 Schol. rec: τὰ τῶν θεῶν. Qu. ἐγὼ νῦν  
 οὐκ ἄτιμα ποιῶμαι, or ἐγὼ μὲν οὐκ ἀτι-  
 μάσαιμ' ἂν νῦν, or ἄτιμα μὲν σφ' ἐγὼ οὐχὶ  
 ποιῶμαι. τὸ δὲ — δρᾶν. 'But as  
 to acting' &c. Cf. 1106.

80. σὺ μὲν τάδ' ἂν προὔχοι. 'You  
 indeed may allege this as a pretext' for  
 your conduct. Lit. 'may hold this before  
 yourself (as a screen or covering).' Schol:  
 σὺ μὲν τοιαῦτα προφασίζου. — σὺ ταῦτα  
 προβάλλου. Hesych: προὔχοιο: προφα-  
 σίζοιο. Herod. i. 3, προῖσχομένων ταῦτα.  
 Hence πρόσχημα, 'a pretext, pretence,  
 excuse.' ἐγὼ δὲ δὴ —. In Aesch.  
 Sept. 1037 her language is, τάφον γὰρ  
 αὐτῇ καὶ κατασκαφὰς ἐγὼ, | γυνή περ  
 οὔσα, τῷδε μηχανήσομαι.

82. οἶμοι ταλαίνης, ὥς — vulg. Br.  
 Wund. Schn. οἶμοι, ταλαίνης ὥς —  
 Steph. Dind. Qu. οἶμοι, ταλαῖφρον (or τα-  
 λαίπωρ), ὥς —. Cf. 39, τί δ', ὦ ταλαῖφρον  
 —. 866. 877. Aj. 903, ἰὼ ταλαῖφρον  
 γύναι. Or οἶμοι, τάλαιν', ἄγαν ὑπερ-  
 δέδοικά σου. The character of Ismene,



- AN. μή μου προτάρβει τὸν σὸν ἐξόρθου πότμον".  
 IS. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ  
 τοῦργον, κρυφῇ δὲ κεῦθε, σὺν δ' αὐτῶς ἐγώ. 85  
 AN. οἴμοι, καταύδα· πολλὸν' ἐχθίων ἔσει  
 σιγῶσ', ἐὰν μὴ πᾶσι κηρύξης τάδε.  
 IS. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.  
 AN. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.  
 IS. εἰ καὶ δυνήσκει γ'· ἀλλ' ἀμηχάνων ἐρᾶς. 90

as the Schol. observes, though cautious, is yet affectionate (*φιλόστοργον*). We find a similar distinction drawn between the characters of the two sisters Electra and Chrysothemis in our poet's Electra.

83. μή μου προτάρβει. Cf. Tr. 89. Also Aesch. Sept. 332. Eur. Herc. 968. Some, as Schaef. Don., write μή 'μοῦ. I think, wrongly. ἐξόρθου. 'Rectify, secure.' πότμον L. Schol. Heath. Vauv. Br. &c. βίον the other mss. v. l. in L. edd. vett.

84. προμηνύσης. προμηνύσεις Aug. Dresd. R. T. Tricl. Bened. Which with μηδενὶ is certainly *σολοικοφανές*. προμηνύσης — μηδενί. The negative is not often thus placed after a verb. Neue cites El. 432, τούτων μὲν — τύμβω προσάψης μηδέν. Oed. C. 1737, φίλαι, τρέσσητε μηδέν. Ph. 332, φράσης μοι μὴ πέρα. Cf. on Oed. C. 1365. For ἀλλ' οὖν — γε cf. El. 233. 1035. Phil. 1305. Eur. Ion. 1325, ἀλλ' οὖν λεγόμεθα γ'. And ἀλλ' οὖν Aj. 535. Ph. 782.

85. αὐτῶς. αὐτῶς Herm. Hart. Bgk.

86. οἴμοι. An exclamation here of indignation. Cf. 320. πολλὸν ἐχθίων. The form πολλὸν, which occurs again Tr. 1196, is the old Attic or Ionic form. So Herod. i. 141, πλῆθος πολλὸν τῶν ἰχθύων. And πολλὸν ἀμείνων and the like in Homer. In like manner we find μέσσος 1223. 1236. Porson (ad Hec. 624) proposes πλείον ἐχθίων, comparing Lycoph. 667, πλείον ἐξωλέστερος. Samuel Parr μάλλον ἐχθίων. Qu. πολὺ γὰρ ἐχθίων. ἐχθίων. (χθι in ras.) L.

87. ἐὰν μὴ —. I. e. ἡ κηρύξασα. Added epexegetically. A similar redundancy in Oed. R. 57, ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. Aesch. Cho. 742, ἡ δὴ (μὴν?) κλύων ἐκείνος εὐφρανεῖ νόον, | εἶτ' ἂν πύθηται μῦθον; Cf. also below 308, οὐχ ὕμιν Αἰδης μόνος ἀρκέσει, πρὶν ἂν —.

88. 'Thou hast a glowing (dauntless,

bold) heart upon a chilling business.' The sense is: 'Thou art engaging with a light heart in an unpleasant task.' Schol: ἐπὶ ἀδυνάτοις νεανιεύῃ καὶ ἐπὶ ἀηδέσι τέρπῃ τὴν ψυχὴν. Schneid: 'thou art hot-blooded upon cool matters (in things that ought to be managed in cool blood).' To the leading idea θερμὴν καρδίαν ἔχεις is added, for the sake of rhetorical point, ἐπὶ ψυχροῖς, as Schneid. observes, who compares Hor. A. P. 465, 'Empedocles ardentem frigidus Aetnam | insiluit.' Cf. Oed. C. 622, ἴν' οὐμὸς — νέκυς | ψυχρὸς ποτ' αὐτῶν θερμὸν αἶμα πίεται. Dioscorides Epigr. xxvi. θερμὰ κατὰ ψυχροῦ δάκρυα χεῖτε τάφον. For θερμὸς, 'hot, daring, venturesome, rash,' cf. Tr. 1046. Aesch. Sept. 603, ναῦταισι θερμοῖς. Arist. Pl. 415, ὦ θερμὸν ἔργον — τολμῶντε δρᾶν. For ψυχρὸς, 'chilling, damping, unpleasant, repulsive,' cf. 650. Plut. Mor. p. 85, πράγμασι ξηροῖς καὶ κατεψυγμένοις. Eust. (ap. Blomf. Gl. Cho. 77): εἰώθασι δὲ οἱ παλαιοὶ ψυχρὰ λέγειν τὰ ἀηδῆ. Cf. Aesch. Sept. 816, κακὸν με καρδίαν τι περιπίτνει κρύος. Pr. 694, δείματ' ἀμφήκει κέντρῳ ψύχειν ψυχὰν ἐμάν. "Ψυχρὸς here refers to the chill of fear. Cf. Aesch. Sept. 816. Eum. 155. Pr. 692. Il. ix. 2. xiii. 48. Pind. P. iv. 73. I. i. 37." Don.

89. οἶδ' ἀρέσκουσ'. 'I know that I am pleasing.' "Virg. Aen. ii. 377, 'sensit medios delapsus in hostes.' Milton Par. L. ix. 792, 'And knew not eating death.'" Quoted in Cl. Journ. xxxii. 91. οἷς. Polynices. Cf. 65. μάλισθ'. μάλιστ' L. and the other (?) mss. Schn. Perhaps rightly.

90. εἰ καὶ δυνήσκει γ'. 'Yes, if you will also be able to do so,' that is to say, if you are able. Il. α'. 393, ἀλλὰ σὺ, εἰ δύνασαι γε, —. Qu. εἴ τοι δυνήσκει γ'. ἀμηχάνων ἐρᾶς. 'You desire impracticable things.' Wex compares Eur. Herc. 318, ἄλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν.

AN. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα.

AN. εἰ ταῦτα λέξεις, ἔχθαρεῖ μὲν ἐξ ἐμοῦ,  
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.  
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν  
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ  
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣ. ἀλλ', εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ', ὅτι  
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

95

## ΧΟΡΟΣ.

ἄκτις ἀελίοιο, κάλλιστον ἑπταπύλῳ φανέν στρ. α'. 100

Lucian D. D. viii. ἀδυνάτων ἐρᾶς. The expression ἀδύνατα θηρᾶς was almost proverbial (Zenob. Suid.).

91. πεπαύσομαι. 'I shall have done,' I shall at once stop. Cf. Tr. 587. Matth. § 498.

92. ἀρχήν. Lit. 'to begin with, at all.' Lat. 'omnino.' That which is not at the beginning, is not at all. Cf. Phil. 1232, ἀρχὴν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην. El. 439. In this sense ἀρχήν is invariably preceded by the negative οὐ or μή. Translate: 'But it is not right at all to seek for impossible things.'

93. ἐχθαρεῖ Erf. ἐχθαρή L. (v. l.) Ald. marg. Turn. ἐχθραρεῖ vulg. Which form is not used by the Tragedians. See Pors. ad Med. 555. Cf. on Aj. 679, ἐχθαρετός. For the middle-form future used passively cf. on Phil. 48.

94. ἐχθρᾶ for ἐχθρὰ (i. e. 'jure inimicorum') Emp. Don. A correction little probable. προσκείσει. 'You will be besides.' Cf. Oed. R. 232, χῆ χάρις προσκείσεται. Erf. compares Eur. Tro. 185, τῷ πρόσκειμαι δούλα. δίκη. 'Justly,' i. q. δικαίως. So βία, ὀργή, θυμῷ &c.

95. ἀλλ' ἔα με —. Cf. Oed. R. 1451. Eur. Ion. 540. με καὶ τὴν ἐξ ἐμοῦ δυσβ. "Cf. Aj. 1147. Oed. R. 905. Oed. C. 750. Dem. c. Aristog. 2, 801, Ἀριστογείτονος τουτοῦ καὶ τῆς τούτου πονηρίας." SCHN.

96. 'For I shall suffer nothing so great as for me not to die honourably,' i. e. no suffering however great will prevent my dying honourably. Schol: οὐδὲν τηλικούτον κακὸν πείσομαι, ὥστε μὴ οὐ

καλῶς ἀποθανεῖν. For the position of οὐ Neue refers to Aj. 545, ταρβήσει γὰρ οὐ | νεοσφαγῇ — μόρον. 551. 682. 1330. Oed. R. 137. Oed. C. 125. 363. 906. 1000. Tr. 44. 425. Ph. 12. 887. Add Ant. 223. Eur. Hipp. 1091, ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω. Hipp. 507, χρὴν μὲν οὐ σ' ἁμαρτάνειν. Perhaps πείσομαι γὰρ οὐν, with Hartung: which is proposed also by Elmsl. ad Med. 804, and a critic in Class. Journ. xvii. 54. Cf. Ant. 741, σοῦ γὰρ οὐν (οὐ R.) προκῆδομαι.

97. ὥστε μὴ οὐ. ὥστε μὴ (om. οὐ) E. T. Bened. Cf. on Oed. R. 1085. Aesch. Eum. 290, ῥύσαιτ' ἂν, ὥστε μὴ οὐ παρημελημένον | ἔρρειν.

99. ἄνους — ἔρχει. 'You are indeed foolish.' On which sense of ἔρχεσθαι and ἤκειν cf. on Oed. R. 1519. Schol: ἀνοήτως μὲν καὶ φιλοκινδύνως πράττετε, εὐνοϊκῶς δὲ τῷ θανόντι. Wunder explains ἔρχει by 'abis.' ὀρθῶς. 'Truly.' Oed. R. 505. Eur. Iph. T. 596, τοῖς φίλοις ὀρθῶς φίλος. Andr. 376.

100 f. The Chorus here enters, consisting of elderly citizens, who had been summoned to a conference by their sovereign, as appears from 159 f. Their opening song is one of triumphant exultation at the defeat and rout of the besieging Argive host during the night just past (cf. 16).

100. ἄκτις ἀελίοιο. I. e. 'O beaming sun.' So Pind. Fr. 74, ἄκτις Ἀελίου τί — ἔθηκας &c. Schol: ὦ φίλη ἡμέρα, παρὰ τὰς πρόσθεν ἡμέρας παιδρὰ ἡμῖν φανείσα. Imitated, I think, from Eur. Ph. 1 f. ὦ — Ἥλιε — ὡς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρᾳ | ἄκτιν' ἐφῆκας,



Θήβα τῶν πρότερον\* φάος,  
ἐφάνθης ποτ', ὦ χρυσέας ἀμέρας βλέφαρον,  
Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105  
τὸν λεύκασπιν Ἀργεῖον†" φῶτα βάντα πανσαγία

Κάδμος ἡνίκ' ἦλθε γῆν τήνδ' &c.  
ἀελίου vulg. Eust. p. 161, 18. Turn. Br. Herm. Schn. ἀελίοιο L. Ald. Which Bothe, Dind. Wund. and Hart. have received, ejecting τὸ, which however is recognized by the Schol. For the form ἀελίοιο cf. 1126, διλόφοιο. Eur. El. 463, κύκλος ἀελίοιο. Orest. 812. Tro. 838. Herc. 123. This Ionic termination is not uncommon in choral odes. Schneid. defends the common reading from Pind. l. 1. κάλλιστον — τῶν πρότερον. Cf. 1212, δυστυχεστάτην — τῶν παρελθουσῶν ὁδῶν. Ph. 1170. Schol: παρὰ τὰς πρόσθεν ἡμέρας. For the superlative thus used v. Matth. § 464.

101. ἐπταπύλῳ — Θήβα. The seven gates of Thebes are often spoken of. Cf. 119. 141. Oed. C. 1311 &c. Pind. P. iii. 90. viii. 41. ix. 83. xi. 11. N. iv. 19. ix. 18. I. i. 66. vii. 15. It is not improbable that this number was fixed upon by Cadmus as being a sacred one, and the symbol of perfection, according to Eastern notions. Tricl. thinks φανέν put by a figure of speech for φανείσα.

102. τῶν προτέρων L. Ald. vulg. τῶν πρότερον A. Br. Which is preferable. Observe the short syllable at the end of the line.

103. ποτ'. 'At length.' ποτὲ (for ποτ', ὦ) Erf. χρυσέας ἀμέρας. 'Of golden day.' Oed. C. 685, χρυσαυγῆς κρόκος. For the shortening of the first syllable in χρυσέας cf. on Oed. R. 158. Elmsl. ad Med. 618. Herm. El. D. M. p. 44.

104. χρυσέας ἀμέρας βλέφαρον. 'Eye of golden day,' i. e. golden eye of day. The orb of the Sun is meant. This expression the reader will find illustrated by Blomf. Gl. Sept. 386. Cf. Eur. Ph. 555, Νυκτός τ' ἀφεγγές βλέφαρον (the moon) Ἥλιου τε φῶς. Arist. Nub. 284, ὕμμα — αἰθέρος (the sun). The moon is styled νυκτός ὀφθαλμός Aesch. Sept. 386. Pers. 428. Similarly below 879, τῶδε λαμπάδος ἱερὸν ὕμμα. Eur. Iph. T. 110, νυκτός ὕμμα λυγαίας. 194, ἱερὰς ὕμμ' αὐγὰς. The Sun, like the eye, emits ἀκτίνας. Διρκαίων —. Dirce, as is well known, was a spring and river of Thebes. "That Dirce runs on the west

side of the city, mattered nothing to the poet." SCHN. We must understand the poet to speak rather of the sun's course, than of the direction of his rising. Tricl: διὰ τὸ ἐν Δίρκῃ παρακεῖσθαι τοὺς πολεμίους.

106. τὸν λεύκασπιν — φῶτα. I. e. the Argive host in general. An enallage of the singular for the plural, sufficiently common. Matth. § 293. V. Musgr. ad Eur. Hipp. 1148. So Eur. El. 170, γαλακτοπότας ἀνὴρ Μυκηναῖος ὀρεϊβάτας (of country people). The Argive host is spoken of as 'a man,' because of the simile of the eagle which immediately follows. "Also," fancies Don., "with a special reference to the flight of Adrastus on his horse Arion, as described in the Cyclic Thebais." Schneid. also understands λεύκασπιν φῶς of the whole Argive host, as headed up in its leader Adrastus. Schol: ἦτοι τὸν Ἀδραστόν φησιν, ἢ ἀφ' ἐνὸς τὸ πλῆθος δηλοῖ. In like manner we say 'men' for soldiers. Don. thinks φῶς means here 'a brave man, a warrior,' as in Hom. Il. iv. 194. xxi. 546. Od. xxi. 26. τὸν λεύκασπιν. The same epithet is applied to the Argive host also in Aesch. Sept. 90, ὁ λεύκασπιν ὄρνυται λεῶς. Eur. Ph. 1115, λεύκασπιν εἰσπορεύμεν Ἀργείων στρατόν. Hence it is described as λευκῆς χιόνης πτέρυγι στεγανὸς below 114. The designation arose from the comparatively white and glistening appearance of their burnished shields, which were faced with a plate of metal, probably of copper, derived from the adjacent hilly district between Argos and Corinth (v. Müller's Dor. i. 4, § 4), or perhaps of a mixture of copper and tin, i. e. of brass or electrum; whereas the shields of most other nations in early times were protected with a coating of skin (hence 'scutum' from σκύτος). The Argive buckler was also round in form, as well as bright; hence in Virg. Aen. iii. 636 the eye of Polypheme is said to be 'Argolici clypei aut Phoebeae lampadis instar.' Among the troops of Perseus are mentioned the 'clypeati,' called also 'aglaspidēs,' perhaps the same with the 'leucaspis phalanx' mentioned a little after. Argos was famous for its weapons of war, especially

φυγάδα πρόδρομον ὀξυτέρῳ κινήσασα χαλινῷ.  
ὅς ἐφ' ἀμετέρᾳ γᾷ Πολυνείκους      σύστ. α'. 110

its shields. Pind. Fr. 73, ὅπλα δ' ἀπ' Ἀργεος. Virg. Aen. iii. 637. Pausan. ii. 25. 6. Ἀργόθεν the mss. (the metre being thus deficient by one syllable, cf. 123.) Ἀργόθε πρὶν Tricl. Ἀργόθε φῶ-|τα conj. ed. Lond. i. Ἀργόθε πρὶν Musgr. ἀπ' Ἀργόθεν Brunck. Erf. Ἀργείον Boeckh. Don. Ἀπιόθεν (conj. Ahrens) Schneid. (supposing Ἀργόθεν to be either an error of transcription, or a marginal gloss on Ἀπιόθεν; and comparing Oed. C. 1303, γῆς ὕσσιπερ Ἀπίας | πρῶτοι κα-|λοῦνται). Ἀργόθεν ἐκ | φῶτα βάντα (thesis for ἐκβάντα) Herm. Dind. Ἀρ-|γόθεν ὄχ-|λον προσβάντα Hart. Qu. Ἀργείον (Schol: βάντα τὸν Ἀργολικὸν στρατὸν τὸν λεύκασπιν. Eur. Hec. 479, Ἀργείων. Cf. on 1115). Or Ἀργολίδος (Eur. Herc. 1016, Ἀργολίς πάτρα. Aesch. Suppl. 233. So Ἑλλανίδος Aj. 426. χθο-|νὸς μολόντ' ἀπὸ | Ἑλλανίδος). Or Ἀργο-|λικόν. Or Ἀργόθεν ἐλ-|θόντα (or ἐπι-|βάντα, or ἐκβάντα) φῶτα, or Ἀργόθε προσ-|βάντα φῶτα. Or Ἀργόθε σύρ-|φάκα βάντα (cf. 129, πολλῷ ρεύματι προσ-|μισσομένους. We thus get rid of the rather awkward singular φῶτα, which could only well apply to an individual). Or τὸν λεύκασπιν πανσαγία | Ἀργόθεν ἐλθόντα λεῶν.

107. πανσαγία. 'With complete equip-ment,' completely armed. Schol: σὺν πανοπλίᾳ.—πάση σάγῃ καὶ σκευῇ χρη-|σάμενον. From σάγῃ, 'armour' (Aesch. Sept. 125. 391), which, as well as σάγμα and σάκος, comes from σάττω, 'to furnish, equip.' Cf. Aesch. Cho. 560, παντελῇ σάγῃν ἔχων.

108. φυγάδα — χαλινῷ. 'Having started in a precipitous retreat with speedier rein.' I. e. 'Having caused to speed his flight.' Schol: ὀξεῖ. — οἷον παρασκευά-|σασα τῶν χαλινῶν μετὰ σπουδῆς ἐφαψάσθαι, διὰ τὴν ὀξυτέραν φυγὴν. The day is said to do that, of which it was merely the cause. Neue compares El. 179. Ag. 131. 646. 714. Oed. R. 438. Oed. C. 1215. Connect closely φυγάδα πρόδρομον. 'Retreating in precipitate flight.' "Sophocles follows Aeschylus in representing the Argives as fighting from chariots. Cf. 149. Sept. 60. 80. 122. 151. 204. 245." SCHN. πρόδρομον. 'With quickened pace.' Lat. 'praecipitem.' Aesch. Sept. 80, βεῖ πολὺς ὠδε λεῶς πρόδρομος ἱππότας. 196, ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη. Eur.

Iph. A. 424, ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς χάριν | ἤκω. Perh. πρότροπον (Il. xvi. 304, προτροπάδην φοβέοντο, coll. v. 700. Od. xi. 18. Plat. Sym. 221 C, προτροπάδην φεύγειν. Polyb. xii. 4. 4, πρ. φέρεσθαι). ὀξυτέρῳ (gl. ταχυ-|τέρῳ) Dresd. (gl. ὀξυτάτῳ) E. Schol. Johns. Musgr. Br. &c. ὀξυτόρφ vulg. ὀξυτόρφ conj. Musgr. ὀξυτέρῳ — χαλινῷ. I. e. more speedily than they had come; or rather, as Wunder explains, because the approach of day rendered the necessity of flight more urgent, causing them to flee more speedily than they need or would have done in the darkness of the night. "Sarcastice significat Chorus," says Musgrave, "celerius eos fugere quam advenerant." Don: "more rapid than their former flight during the night; for the danger of being pursued became more imminent after daybreak." I would connect ὀξυτέρῳ χαλινῷ with φυγάδα πρόδρομον, rather than with κινήσασα. Compare however the expression λὰξ ποδὶ κινήσας in Homer, and ἐξεκίνησεν ποδοῖν El. 568. Heath explains the common reading ὀξυτόρφ χαλινῷ, 'fraeno acute penetrante.' Perhaps rightly, for I do not see how a 'bit' can properly be called ὀξύς. Qu. ὀξυτόρφ, or ὀξυτόμφ. In any case the precipitancy of their retreat is denoted.

109. κινήσασα seems to refer to the shaking or jerking of the reins in order to urge the horses on. See Donalds. Crat. p. 225.

110—116. "Anapaestic system, recited by a single Choreutes. Our parodos has this remarkable peculiarity, that in it anapaestic systems, of which in the more ancient tragedy the parodi used to consist (as in the Ajax) alternate with lyrical strophes sung by the entire Chorus." SCHN.

110. ὅν — Πολυνείκης the mss. Schol. Herm. Don. Hart. ὅτ' — Πολυνείκης Reisk. Bened. ὅς — Πολυνείκους Scal. Mudg. Br. Erf. Dind. Wund. Schn. Bgk. The reason for this alteration being that the words following λευκῆς — στεγανὸς, and στὰς δ' ὑπὲρ &c., and indeed the entire system, must necessarily apply to the whole army, rather than to Polynices singly. Such inversions are of constant occurrence. Others defend the common reading, supposing a lacuna, which Erfurdt supplies by reading ἐπόρευσε θοῶς δ', and



ἀρθεῖς νεικέων ἐξ ἀμφιλόγων  
 ὀξέα κλάζων \* \* \* \*  
 αἰετὸς ὥστ' γὰν ὑπερέπτα,  
 λευκῆς χιόνος πτέρυγι στεγανὸς  
 πολλῶν μεθ' ὄπλων

115

Boeckh ἀγαγὼν θούριος before ὀξέα, whilst Hermann inserts συναγείρας before ὑπερέπτα. And certainly there is not an exact agreement between these verses and their corresponding ones 127 f., but then, as Wunder observes, anapaest systems are not bound by such necessity, referring to 817 f. = 834 f., Oed. C. 137 f. = 170 f., Phil. 144 f. = 159 f. Dindorf (in Annot.) defends ὄν, on the ground that the poet intended to add ἤγαγε, but suddenly changed the construction, in order to amplify the sentence, as in El. 140. Tr. 207. Aj. 1058, &c. Schneid. supposes the reading ὄν — Πολυνείκης (so L., with Πολ. 'in rasura') to have been imported into the text from the paraphrase of the Schol: ὄντινα στρατὸν Ἀργείων ἐξ ἀμφιλόγων νεικέων ἀρθεῖς ἤγαγεν ὁ Πολυνείκης. Translate: 'Which (host) having set out against our land because of the contentious disputes of Polynices' &c. ἐφ' ἡμετέρᾳ L. Schol. Schn.

111. ἀρθεῖς. 'Having set out,' having started, or 'soaring on high.' Applicable to an eagle. But they said also ἀραι στόλον and the like, of military expeditions. Musgrave quotes Aesch. Pers. 795, ἀλλ' εὐσταλῇ τοι λεκτὸν ἀροῦμεν στόλον. Ag. 46, στόλον Ἀργείων χιλιοναύταν τῆσδ' ἀπὸ χώρας ἦραν. — μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη, | τρόπον αἰγυπιῶν. Eur. El. 2, ὅθεν ποτ' ἄρας ναυσὶ χιλίαις Ἀρην | ἐς γῆν ἔπλευσε Τρῳάδ' Ἀγαμέμνων ἔναξ. Hec. 1142, Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στόλον. Wunder illustrates from Herod. i. 165, ἀερθέντες ἐκ τῶν Οἰνουσέων ἔπλεον. 170, ἐκέλευε κοινῶ στόλῳ Ἰωνας ἀερθέντας πλείν ἐς Σαρδά. Schol: ἐπαρθεῖς εἰς θυμὸν καὶ παροξυνθεῖς. νεικέων ἐξ ἀμφιλόγων. "Eur. Ph. 503, ἀμφίλεκτος ἔρις." WUND. A pun upon the name Πολυνείκης, as if derived from πολλὸς and νεῖκος. So Aesch. Sept. 658, ἐπώνυμον δὲ κάρτα Πολυνείκη λέγω —. 829, οἱ δῆτ' ὀρθῶς κατ' ἐπώνυμιαν | καὶ πολυνεικεῖς | ὥλοντ' ἀσεβεῖ διανοία. 577. Eur. Ph. 636, ἀληθῶς δ' ὄνομα Πολυνείκη πατήρ | ἔθετό σοι θεία προνοία νεικέων ἐπώνυμον. 1495, ὦ Πολύνεικες, ἔφους ἄρ' ἐπώνυμος. We find similar ones on the

name Οἰδίπους (Oed. R. 1036), Αἴας (Aj. 430), Ὀδυσσεὺς (Fr. 408), Σιδηρῶ (Fr. 573). Sophocles however is far more moderate in the use of these fanciful etymologies than Euripides. Cf. on Oed. R. l. c.

112. ὀξέα κλάζων. "Π μ'. 125, ὀξέα κεκλήγοντες. ρ'. 88, βῆ δὲ διὰ προμάχων — ὀξέα κεκληγώς. π'. 429, ὥστ' αἰγυπιοὶ γαμψώνυχες — μεγάλα κλαζόντε μάχωνται." NEUBE. Aesch. Ag. 45, ἦραν στρατιῶν ἀρωγάν· μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη | τρόπον αἰγυπιῶν. Polynices is aptly likened to an eagle hovering over the city, ready to pounce down upon its prey. αἰετὸς. αἰετὸς Dresd. Milton Sams. Agon. 1696, 'As an eagle | His cloudless thunder bolted on their heads.'

113. αἰετὸς ἐς γὰν ὥς ὑπερέπτα the mss. αἰετὸς ὥς γὰν — Schol. αἰετὸς εἰς γὰν (del. ὥς) — Herm. Dind. Schn. Schneid. conjectures: αἰετὸς εἰς γὰν ἄπερ (Oed. R. 176) ἔπτα, the usual meaning of ὑπερπέτεσθαι being 'to fly over.' Qu. αἰετὸς ὥς γὰν ὑπερέπτα (or γαίης ὑπερέπτα, or γαίαν ἐπέπτα). Erf: [ἐπόρευσε· θαῶς δ'] ὀξέα κλάζων. Don: ἡγείρεν· ὁ δ' εἰς γὰν, αἰετὸς ὥς, | ὀξέα κλάζων ὑπερέπτα (for ἡγείρεν coll. Oed. C. 1306 f. Il. iv. 377). As Wex had already proposed in Addend. (coll. Schol: τὸ ἐξῆς, αἰετὸς ὥς, ὥς αἰετὸς). Theocr. xiii. 24, ἀλλὰ διεξάιξε — αἰετὸς ὥς, μέγα λαῖτμα. Eur. Herc. 869, ταῦρος ὥς. Cf. on v. ant. 130.

114. λευκῆς χιόνος πτέρυγι στεγανός. 'Covered with a plumage of white snow.' Schol. rec: λευκαῖς καὶ λαμπραῖς ἀσπίσι πεφραγμένος. Hesych: πτέρυγες. σκέπαι. The glistening effulgence of the eagle's plumage is here made to represent the characteristic appearance of the Argive λεύκασπις στρατός. "The great ἀσπίς," observes Don., "covering the whole body, would suggest the broad wing of the eagle, when let down; and the image of the eagle itself would be derived from the almost proverbial hostility of the αἰετὸς and the δράκων (cf. on 124)." Schol: ἐστεγασμένος λευκοῖς ὕπλοις.—τὸ δὲ πτέρυγι μεταφορικῶς ἐπὶ τῶν ὄπλων ἔλαβεν.

115. ὄπλων. Don. rightly explains

ξύν θ' ἵπποκόμοις κορύθεσσι.

στὰς δ' ὑπὲρ μελάθρων φονώσασιν ἀμφιχανὼν  
κύκλω ἀντ. α'.

χηλαῖς† ἐπτάπυλον στόμα

ἔβα'', πρίν ποθ' ἀμετέρων αἱμάτων'' γένυσιν 120

πλησθῆναί νιν ἥ† στεφάνωμα πύργων

πενκάενθ' Ἥφαιστον ἐλείν. τοῖος ἀμφὶ νῶτ' ἐτάθη''

ὄπλων in its proper and original sense of 'shields,' in reference to the wings of the eagle. He likewise suggests that the argent shield of the Argives may have had some reference to the name of the people (Ἀργεῖοι, as if ἀργάντες). "Aeschylus has described two eagles of different species (Ag. 115), black and white. Soph. with great judgment selects the latter, in allusion to the silver shields of the Argives." POTTER. By ὄπλα are meant ὀπλῖται. In Eur. Ph. 111 the same Polynices is represented as having invaded Thebes πολλοῖς μὲν ἵπποις, μυρίοις δ' ὄπλοις βρέμων. Plat. Symp. 221 A, ἔτυχον γὰρ παραγενόμενος ἵππον ἔχων, οὗτος δὲ ὄπλα.

116. ἵπποκόμοις κορύθεσσι. 'Horse-haired helmets (crests).' An Homeric expression.

117. στὰς. 'Having stopt,' as an eagle in its flight. Not Polynices, as the Schol. explains, but the Argive army. Cf. Aesch. Sept. 88, βοᾷ ὑπὲρ τειχεῶν ὁ λεύκασπις ὕρνυται λεῶς ἐπὶ πόλιν διώκων. Cf. also Hom. β'. 20, στῇ δ' ἄρ' ὑπὲρ κεφαλῆς. Herod. vii. 17, ὑπερστὰν (τὸ ὕναιον) τοῦ Ἀρταβάνου. "The στὰς ὑπὲρ μελάθρων probably refers to the position of the Argive camp on the Ismenian hill." DON. For στὰς Struve (ap. Lob. Phryn. p. 255) conjectures πτάς. Cf. 113, αἰετὸς ὥς — ὑπερέπτα. φονίαισιν (φοινίαισιν Aug. b. Dresd. a.) the mss. φονώσασιν is due to Bothe and Boeckh, and so no doubt read the Schol., who explains, ταῖς τῶν φόνων ἐρώσασιν λόγχαῖς. Cf. Phil. 1209, φονᾷ νόος ἤδη. Desiderative verbs mostly end in ἰάν, those signifying some disease or malady in ἄν. Erf: κύκλω | φοινίαισιν ἀμφιχανών.

119. λόγχαῖς vulg. I prefer χηλαῖς. Cf. 1003. Aesch. Pers. 208. ἐπτάπυλον στόμα. I. e. the seven gates opening to the city. Musgrave compares Eur. Ph. 629, ἐπτάστομον πύργωμα Θηβαίας χθονός. Suppl. 1228. "A bold expression," says Schn., "for ἐπτάπυλον πόλιν, ἐπτάστομον πύργωμα, πύλαι ἐπτάστομοι." The expres-

sion is indeed a strange one. Qu: ἐπτάπυλον πόλιν, or κύκλον (Eur. Ph. 760, ἐπτάπυργον εἰς κύκλον μολών). Cf. above 101. Fr. 778, Θήβας (Θήβης?) λέγεις μοι τὰς πύλας ἐπταστόμους. Eur. Suppl. 401, Ἐτεοκλέους θανόντος ἀμφ' ἐπταστόμους πύλας. Ph. 294, ἐπτάστομον πύργωμα Θηβαίας χθονός. Perhaps στόμα came from a gloss στομ written over ἐπτάπυλον, by some one who remembered the expression ἐπταστόμους πύλας in Eurip. Tricl: τινὲς δὲ τὸ ἐπτάπυλον στόμα πρὸς τὸ ἄστν νοοῦσι, τὸ ἐπτά πύλας καὶ στόματα ἔχον. Observe the hiatus at the end of the line.

120. ἔβα. 'He (it) fled.' Schol: ἡττήθη. Qu. ἔδρα (from διδράσκω, as ἀπέδρα &c.).

121. αἱμάτων. 'Bloody corpses,' or 'blood' (of many). On this plural cf. on Oed. R. 1279. Blomf. Gl. Cho. 60. Qu. σωματάων. Cf. on 1022. γένυσιν Dresd. Ald. γένυσι vulg. Tricl: πρὸς τὸ αἰετὸς εἶπε τὸ γένυσι. This same noun in the plural is similarly used in Eur. Hel. 1110, σὲ ἀναβοόσω, τὰν ἀηδόνα δακρυδέσσαν, ἔλθ' ᾧ διὰ ξουθᾶν γενύων ἐλελιζομένα. Ph. 32, ἥδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος. πλησθῆναι τε vulg. τε, which is wanting in the mss., is added in the edition of Turnebus. Qu. πλησθῆναι σφε καὶ (or rather νιν ἥ). Or πλησθῆναι γε (or τι). Or πλησθῆναι, τό τε —.

122. στεφάνωμα πύργων. 'The circuit of the walls.' Gl: τὸν κύκλον τοῦ ἄστεος. Oed. C. 14, πύργοι μὲν, οἱ πόλιν στέφουσιν (στέγ. the mss.). Eur. Hec. 910, ἀπὸ δὲ στεφάναν κέκαρσαι πύργων. Ph. 1395, τειχεῶν περιπτυχαί. Plut. V. Lyc. p. 95, οὐκ ἂν εἴη ἀτείχιστος πόλις, αἷτις ἀνδρείοις καὶ οὐ πλίνθοις ἐστεφάνωται. Neue wrongly explains it to mean πύργοι στεφάνας ἔχοντες, coll. Aj. 54, βουκόλων φρουρήματα. Pind. I. iii. 80, νεδμάτα στεφανώματα βαμῶν.

123. πενκάενθ' Ἥφαιστον. 'The pitchy flame.' I. e. the fire of torches, these being usually made with pitch. Schol:



πάταγος ἄρεος ἀντιπάλῳ δυσχείρωμα ἄδράκοντι. 126

τὸν ἐκ τῆς πύκης ἐγειρόμενον. Cf. Virg. Aen. xi. 786, 'pineus ardor.' v. 662, 'furit immissis Vulcanus habenis' &c. ii. 310. Trach. 757, φλόξ αἵματηρά. Cf. 1007.

124. τοῖος — δράκοντι. Lit: 'Such a warlike din, a thing difficult to overcome, was made upon his back by his antagonist, the dragon.' I. e. such an irresistible attack did the dragon make, that the eagle was fairly put to flight. Schol: πάταγος ἄρεως περὶ τὰ νῶτα τοῦ αἰετοῦ ἐτάθη (τοῦτέστι, δραπέτευσεν καὶ νῶτα αὐτὸν διδόναι πεποίηκεν ὑπὸ τοῦ ἀντιπάλου δράκοντος), ὅς ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι. Πολεμίων δὲ ζῶν ἐστὶν ὁ δράκων πρὸς τὸν αἰετὸν, ὥς φησι Νικάνδρος [Ther. 448]. The natural enmity between the dragon or serpent and the eagle is often mentioned. Wex adduces in illustration Hom. Il. xii. 200 f. Aesch. Cho. 244 f. Nicand. Ther. 448. Plut. Timol. 26. Arist. H. A. ix. 1. Ovid. Met. iv. 362. Plin. N. H. x. 4. See also Orell. ad Hor. Carm. iv. 4. 11. The same imagery occurs in Aesch. Cho. 245. Don. construes: τοῖος πάταγος ἄρεος ἀμφὶ νῶτα [τοῦ αἰετοῦ] ἀντιπάλῳ δράκοντι δυσχείρωμα ἐτάθη. 'The clatter of the pursuing host was prolonged in the rear of the flying Argives.' "Now this war-clatter, or the onset of a pursuing host, which had shown itself ἀντίπαλος in the battle, was a δυσχείρωμα to the defeated army, for the very same reason that made a defeated army itself εὐχείρωτος (Aesch. Pers. 458). The word δυσχείρωμα therefore is well placed before the causative case δράκοντι, and after the epithet ἀντιπάλῳ, which contributes so much to its meaning. For ἀντίπαλος cf. Aesch. Sept. 417, τὸν ἀμὲν νῦν ἀντίπαλον εὐτυχεῖν θεοὶ δοῖεν." Schol. rec: ἀμφὶ νῶτ' ἐτάθη. τὰ ἡμέτερα ἐπέπεσε. ἐτάθη. Cf. Il. xvii. 453, ἐπὶ Πατρόκλῳ τέτατο κρατερῇ ὕσμινῃ, 'a fierce battle arose about Patroclus.' So λαίλαπα τείνειν Il. xvi. 365. νύκτα τείνειν Od. xi. 19. Perhaps ἐχῦθη. Il. vi. 696, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. Phil. 830, τάνδ' αἶγλαν, & τέταται ταῦν.

125. πάταγος ἄρεος. 'A din of war.' Tr. 518, τόξων πάταγος. Aesch. Sept. 100, πάταγος οὐχ ἐνδὸς δορός. (Blomf. Gl.). Arist. Ach. 539, κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων. ἀντιπάλῳ — δράκοντι. ἀντιπάλου — δράκοντος A. L. sec. m. Hart. Schol: ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὥς "Ἀχιλῆϊ δαμασθεῖς"

(Il. χ'. 25). ἢ οὕτως τῷ ἀντιπάλῳ δράκοντι τοσαύτη μάχη συνετάθη, ἣ ἐποίησεν αὐτὸν μὴ δύνασθαι ἡμᾶς χειρώσασθαι ἵνα δράκοντα λέγῃ τὸν Ἀργείων στρατὸν &c.

126. δυσχείρωμα. 'A resistless onset, a difficult conquest,' lit. a thing difficult to master. Don: 'Hard work,' put in apposition with πάταγος ἄρεος. But to whom a δυσχείρωμα? I doubt not, to the defeated Argives. To the same purport Schol: ὅς (πάταγος) ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι. Schneid. thinks the position of δυσχείρωμα between the two datives such that no hearer could possibly think of detaching it from them. He explains accordingly: 'The clashing din of the Thebans, which effected the flight of the Argives, was hard work for the assailing dragon to encounter.' So already Camer: 'Sed Martis terror illos in fugam dedit, quominus Draconem subigerent.' The same construction is adopted by Schol. rec: δυσχείρωμα δράκοντι. δυσκατέρ-γαστος τῷ ἐκ τῶν δράκοντος ὀδόντων πεφυκότι Καδμείῳ λαφ. Who however rightly understands δράκοντι of the Thebans. Bergk conj: τοῖος ἀμφὶ νῶτ' ἐτάθη πάταγος ἄρεος, ἀντιπάλῳ δυσχείρωμα, δράκοντι ('a dracone, quem aegre sustinerent adversarii'). Cf. Aesch. Pers. 450, εὐχείρωτος στρατός. Xen. Hell. v. 3. 4. With δυσχείρωμα cf. Oed. C. 696, φέτυμ' ἀχείρωτον. So εὐχείρωτος 'easy to master.' The simple substantive χείρωμα occurs in a passive sense Oed. R. 560. Aesch. Ag. 1318, εὐχερὲς χείρωμα, 'an easy prey.' Sept. 1024. δυσχείρωμα may be considered equivalent to δυσχείρωτος. Cf. ad Oed. R. 85. Wex compares φρούρημα Aj. 54. οἰκούρημα Phil. 868. προσφώνημα Oed. C. 324. Qu. δυσχείρωτα (adv.) 'in a manner difficult to be overcome, resistless,' from δυσχείρωτος (Diod. Sic. v. 35), as εὐπαίδευτα Eur. Or. 404. The same correction was proposed by Musgrave. δράκοντι. The established national device or symbol of the Theban people. The Thebans, as being sprung from the dragon's teeth ('Draconigenae'), are here appropriately represented under the image of a dragon. Schol: ἀπὸ τοῦ δράκοντος τοὺς Θηβαίους δηλοῖ, ἐπεὶ δρακοντογενεῖς εἰσιν. Gl. A: δράκοντι. ἀντὶ τοῦ δράκοντος, τῶν Θηβαίων δηλονότι. Eur. Suppl. 579, τίς δ' ἐκ δράκοντος θούρος ἂν γένοιτ' ἄρης; And the Thebans are called 'anguigenae' by Ovid. Met. iii. 531. Others, as Erf. Boeckh. Dind. Schneid., think that δρά-

Zeûs γὰρ μεγάλης γλώσσης κόμπους ἀντισύστ. α΄.  
 ὑπερεχθαίρει, καί σφας ἐσιδὼν  
 πολλῷ ρέυματι'' προσνισσομένους  
 χρυσοῦ'' καναχῆς\*'' ὑπερόπτας'',

130

κοντι here points to the Argives, referring to Aesch. Sept. 291. 381. 495. Eur. Ph. 1170—2. Cf. on 117. The Schol. mentions both opinions, but evidently inclines to the former. I do not hesitate myself, with Musgrave and others, to explain it of the Thebans. Schneid. considers the dragon to be a general image of blood-thirsty ferocity, and refers to the device of the shield of Adrastus, the chief of the expedition. If the αἰετὸς signifies the Argive host, propriety requires that the δράκων should symbolize the Thebans.

127. μεγάλης γλώσσης. 'Of an arrogant tongue.' Cf. 1350, μεγάλοι λόγοι. This, equally with what follows, refers more particularly to the vain-boasting Capaneus. For the arrogance of the Argives Wex refers to Aesch. Sept. 425 f. Eur. Ph. 1179 f. For the sentiment he cites Aesch. Pers. 827, Ζεὺς τοι κολαστῆς τῶν ὑπερκόμπων ἄγαν | φρονημάτων ἔπεισιν, εὐθυνος βαρύς. Pr. 829, γλώσση ματαία ζημία προστρίβεται. Eur. Her. 388, τῶν φρονημάτων | ὁ Ζεὺς κολαστῆς τῶν ἄγαν ὑπεφρόνων. Bacch. 385, ἀχαλίνων στομάτων ἀνόμου τ' ἀφροσύνας τὸ τέλος δυστυχία. Herod. vii. 10, φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. V. Blomf. ad Pers. 832. This passage is alluded to in Liban. i. 561. Similarly Aesch. Pers. 538, ὦ Ζεῦ βασιλεῦ, νῦν μὲν Περσῶν | τῶν μεγαλαύχων καὶ πολυάνδρων | στρατιάν ὀλέσας &c.

129. πολλῷ ρέυματι. Qu. ρέυματι πολλῷ (cf. on Oed. C. 146). Cf. Aesch. Pers. 90, μεγάλῳ ρέυματι φωτῶν. 414, ρεῦμα Περσικοῦ στρατοῦ. Sept. 80, ρεῖ πολὺς ὅδε λεὼς πρόδρομος ἱππότας. Eur. Iph. T. 1448, παῦσαι δῖακων ρεῦμά τ' ἐξορμῶν στρατοῦ. Rhes. 290, πολλῇ γὰρ ἡχῇ Θρήκιος ῥέων στρατὸς | ἔστειχε. Hegemon Epigr. Σπάρτας χίλιοι ἄνδρες ἐπέσχον ρεῦμα τὸ Περσῶν. Similarly κύμα. Aesch. Sept. 64, κύμα χερσαῖον στρατοῦ. 114, κύμα γὰρ περὶ πτόλιν δοχμολόφων ἀνδρῶν | καχλάζει πνοαῖς | Ἄρεος ὀρόμενον. 1077, μῆδ' ἄλλοδαπῶν κύματι φωτῶν | κατακλυσθῆναι. Aesch. Pers. 90, ἄμαχον κύμα θαλάσσης. And κλύδων Eur. Iph. T. 316, ἔγνω κλύδωνα πολεμίων προσκείμενον. Ion. 60. Suppl. 474. V. Blomf. Gl. Sept. 64. προσνισσ. Oed. C. 689, ἐπινίσσεται. ποτινίσσομαι oc-

curs Il. i. 381. Aesch. Pr. 540.

130. χρυσοῦ καναχῆς ὑπεροπτίας (ὑπερόπτας supr. in L.) the mss. Wund. (The Schol. explains both readings.) χρυσοῦ καναχῆς ὑπεροπτίας Heath. — χρυσοῦ, καναχῆς, ὑπεροπτίας Dorn. ad Char. p. 572. — χρυσοῦ, καναχῇ θ' ὑπεροπτίας Erf. χρυσοῦ καναχῆς ὑπεροπτίας Vauv. χρυσοῦ καναχῇ ὑπεροπτίας Br. Ben. χρυσοῦ καναχῇ θ' ὑπεροπλήντας (i. e. ὑπεροπλήντας) Emper. χρυσοῦ καναχῇ θ' ὑπερόπτας Wex. Dind. Schneid. χρυσοῦ καναχῇ θ' ὑπερόπλους Don. χρυσοῦ καναχῆς ὑπερηφανίας Hart. Schol: καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροψίᾳ. ὑπερήφανον γὰρ τι ὁ χρυσός. Which explanation is little satisfactory. Gl. Aug: ὑπεροπτίας. ὑπερφρονas. Triclinius doubts whether χρυσοῦ καναχῆς is to be connected with πολλῷ ρέυματι (i. e. μετὰ μεγάλης καὶ πλουσίας παρασκευῆς), or with ὑπεροπτίας. Schneid: 'and proud, overweening in the clatter of their gold-decked arms,' coll. Simonid. Epigr. 149, χρυτοφόρων Μῆδων ἐστόρεσαν δύναμιν (sc. the Hellenes), and Aesch. Sept. 391, ἀλύων ταῖς ὑπερκόποις σάγαις. Donaldson thinks the χρυσὸς refers to the helmets which were adorned with this metal; "for while the breast-plate was chiefly of bronze (whence the epithet χαλκομίτρης), and the greaves of tin, the helmet often had a gold or gilded crest (Il. xviii. 612), whence the epithet χρυσεοπήληξ. Now as the helmets and their crests waving backwards and forwards, gave the idea of the fluctuating surface of a stream, when an army was advancing in order of battle, it seems to me neither forced nor unpoetical to say that an advancing army πολὺς ρεῖ χρυσῷ," &c. Cf. Aesch. Pers. 53, Βαβυλῶν δ' | ἡ πολύχρυσος πάμμικτον ὄχλον | πέμπει σύρδην. Some absurdly connect ρέυματι with χρυσοῦ (cf. Eur. Tro. 1001, τὴν Φρυγῶν πόλιν | χρυσῷ ρέουσιν). As for καναχῆς, which word signifies 'a din, or clatter,' Lat. 'clangor,' &c. (Tr. 642, οὐκ ἀναρσίαν ἰάχων καναχάν), Donaldson refers it to the heavy tramp of the armed multitude, coupled with the clang of their hollow shields against each other (cf. Il. xvi. 794 with Od. vi. 82). But all these explanations are any thing but satisfac-



παλτῷ ρίπτει πυρὶ βαλβίδων  
ἐπ' ἄκρων ἤδη  
νίκην ὀρμῶντ' ἀλαλάξαι  
ἀντίτυπος\* δ' ἐπὶ γὰρ πέσε τανταλωθεὶς'', στρ. β'.

tory, and I am persuaded the corruption lies deep. "Locus graviter corruptus," justly observes Bergk, though he does not propound any remedy. I am surprised none of the commentators should have suspected that in *καναχῆς* lies concealed the actual name of the daring chieftain Capaneus, who threatened to burn Thebes, whether with or without the will of the gods. I would for the unmeaning *καναχῆς* substitute *Καπανῆ* (as Πηλῆα II. π'. 574, &c.). That some noun singular, denoting Capaneus, has slipped out, is abundantly evident from the following ὀρμῶντα, &c. In *ὑπεροπτίας* there lies concealed probably *ὑπεροπλίας* or *ὑπεροπλία* (*ὑπεροπλίας*, 'because of his insolence.' II. α'. 205, ἧς ὑπεροπλήσει τάχ' ἂν ποτε θυμὸν ὀλέσσει. Cf. on 391), or *ὑπερόπταν*, or *ὑπέρανχον* (Ant. 1351), or (*Καπανῆ*) *τὸν ὑπέρκομπον*, according as we are able to determine the metre of the corresponding line in the strophe. I also much doubt whether *χρυσοῦ* be correct, which, however applicable to a barbarian host, seems irrelevant in the present case. Perhaps, by a radical change of the entire passage, we should read, *ἀνδρῶν* (or *φωτῶν*, Aesch. Pers. 90. Sept. 1077, or *σύρδην*, Pers. 54) *Καπανῆ ὑπεροπλίας* | *παλτῷ* —. Or *μεστὸν Καπανῆ ὑπεροπλίας*. Or *Καπανῆα πλέων ὑπερ*. Or *ρέυματι φωτῶν προσνισσομένους* | *πολλῷ* &c. Or *τὸν πυρφόρον ἄνδρ' ὑπερόπταν* — (*Καπανέα* being a gloss, and having found its way into the text). Or perhaps *χρυσοῦ τε* (or *χρυσοῖο*) *χλιδαῖς ὑπερόπτας* (or *ὑπερόπλους*, Pind. P. ix. 24, *Λαπιθᾶν ὑπερόπλων*). Cf. El. 52, *καρτόμοις χλιδαῖς*. For *καναχῆς* qu. *καναχήδ'* (Hesiod Th. 367, *ποταμοὶ καναχήδ' ῥέοντες*).

131. *παλτῷ* — *πυρὶ*. 'With his hurled bolt of fire.' Schol: *τῷ κεραυνῷ τῷ ἄνωθεν παλθέντι*. We read of Capaneus in Eur. Ph. 1196, *ἤδη δ' ὑπερβαίνοντα γείσα τειχέων* | *βάλλει κεραυνῷ Ζεὺς νιν ἐκτύπησε δὲ* | *χθῶν, ὥστε δεῖσαι πάντας*. Apollod. iii. 6, *Καπανεὺς, ἀρπάσας κλίμακα ἐπὶ τὰ τείχη δι' αὐτῆς ἀνῆει, καὶ Ζεὺς αὐτὸν κεραυνοῖ*. Paus. ix. 8. *ρίπτει ῥίπτει* Erf. *βαλβίδων ἐπ' ἄκρων*. 'On the highest summit of the walls or battlements.' *Βαλβίς* usually signifies 'a starting point' (*ἄφεσις*), occasionally 'a goal,'

Lat. 'meta' (τέρμα, Pol. iii. 147). Arist. Eq. 1159, *ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί*. Eur. Med. 1212, *ἔρπε πρὸς βαλβίδα λυπηρὰν βίου*. Herc. 867 (where it means 'a threshold'). Hence it comes to mean 'an extremity' of any kind. It occurs mostly in the plural. The root probably *ἄλλομαι* (the β prefixed as in the Laconic *βάγνυμι*, *βιδῆν*, *βαγὺς*, *βέσθος* &c.), or perhaps *βα* in *βάω*, *βαίνω*. Compare the noun *βαλὺς*, 'a threshold.'

132. *ἐπ' ἄκρων*. Qu. *ἂπ' ἄκρων*.

133. *νίκην* — *ἀλαλάξαι*. 'To shout victory.' Schol: *παιωνίσαι. ἀλαλαγμὸς δὲ ἐστὶν ἐπινίκιος ᾠδή*. Aesch. Sept. 497, *αὐτὸς δ' ἐπηλάλαξεν*. 953. Eur. Suppl. 719. El. 855. Herc. 981. Bacch. 593. 1133. Ph. 1395. Hence *ἀλαλαγή* Trach. 206. Arist. Lys. 1291, *ἀλαλαὶ ἰὴ παιήων. ὀρμῶντ'*. 'As he was preparing.'

Who? The interpreters understand Capaneus, in the person of whom they suppose Jove chastised the arrogance of the entire host. Tricl: *ιστέον δὲ ὅτι διὰ πάντας τοὺς Ἀργείους πρῶτον εἰπὼν, πρὸς τὸν Καπανέα τὸν λόγον ἔτρεψεν. οὗτος γὰρ κεκεραύνωται*. According to Stephens and Erfurdt, our poet intends to convey the idea that Jove punished the entire host for its arrogance in the person of its most daring leader. Wunder thinks the name of the leader implied in *ὀρμῶντα* ('eum, qui parabat'). "The name of the γίγας Καπανεὺς," observes Schneid., "is suppressed —, the Chorus disdains to mention it (!). In his person the poet makes the insolence of them all to have received its chastisement: so in 106 Adrastus stood as representative of the whole host." The antecedent, says Don., is omitted because the story of Capaneus was well known. A strange mode of explanation. There could be no doubt who is the person here meant, but the mention of his name is clearly required, especially as the only antecedent we have had is σφᾶς 128, with which *ὀρμῶντ'* could not agree. I have restored, I believe rightly, the desired and long-lost noun by the substitution of *Καπανῆ* for *καναχῆς* 130.

134. *ἀντίτυπα* the older mss. Ald. and Eust. p. 1701, 18. Br. Herm. *ἀντίτυπα* (supr. os) L. *ἀντίτυπος* T. Dresd. Tricl. *ἀντίτυπος* ('sursum resiliens') Heath.

πυρφόρος ὃς τότε μαινομένα ξὺν ὄρμῃ  
 βακχεύων ἐπέπνει  
 ριπαῖς ἐχθίστων ἀνέμων.

135

ἀντίτυπος Erf. (who however conjectures ἀντιτύπῳ δ' ἐπὶ γᾶ, or ἀντίτυπον δ' ἐπὶ γᾶν, both which corrections had been already proposed by Musgrave). ἀντιτύπα (!) Porson. Adv. p. 169. Dind. Wund. Neu. Don. Hart. (Which form Dindorf thinks defensible, like ἀθανάτη and similar feminines, in dactylic verse. V. Pors. Praef. Hec. p. x. and ad Med. 822.) ἀντίτυπ' ἀλλ' Schn. ἀντιτυπὰς (as ἐντυπὰς in Homer) Bergk. The same correction had been proposed by Wieseler. Wunder explains ἀντιτύπα actively, 'striking in return,' with one of the Scholiasts: ἄνωθεν τυπεῖς ὑπὸ τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς. Schneid. explains ἀντίτυπα 'with a stroke encountering him.' The most simple and natural correction appears to me the one already proposed by Musgr. and Erf., ἀντιτύπῳ δ' ἐπὶ γᾶ (or ἀντίτυπον — γᾶν), i. e. 'resisting, repelling, hard' (lit. striking back, returning the blow, in an active sense), and consequently 'reverberating, re-echoing.' Soph. would surely have preferred the normal form ἀντιτύπῳ to such an apocryphal one as ἀντιτύπα: in favour of the latter it is true we have —πα in the mss., but the accentuation on the antepenultimate restores the balance in favour of the other reading ἀντίτυπος, which is no less good, if taken in a passive sense, 'repelled,' and put proleptically (cf. on Oed. C. 1200). So Phil. 693, στόνον ἀντίτυπον. 1460. Ant. 592, στόνῳ βρέμουσιν ἀντιπλήγες ἄκται. In an oracle, Herod. i. 67, καὶ τύπος ἀντίτυπος (pass.) καὶ πῆμ' ἐπὶ πῆματι κείται. Apoll. Rh. iii. 1253, ἄλτο δ' ἄκωκῇ, | ραιστήρ ἄκμονος ὥστε, παλιντυπές (παλιντυπάς?). Or ἀντίτυπος act. 'striking against.' Ovid. Met. v. 293, 'Tundit humum.' Gl: ἐναντίως. Schol: εἰς ἀντίτυπον πτώμα ἔπεσεν διατιναχθεὶς ἄνωθεν κάτω, οὐχὶ πλάγιος (i. e. striking straight or plump against) —. Ἄλλως. ἄνωθεν τυπεῖς ὑπὸ τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς. Somewhat similarly Pindar Fr. 148, says of Caeneus, one of the Lapithae, ὃ δὲ χλωραῖς ἐλάταισι τυπεῖς ὅχεθ' ὑπὸ χθόνα Καίνεὺς σχίσαις ὀρθῶ ποδὶ γᾶν. τανταλωθεῖς. Schol: διασεισθεῖς. Who quotes Anacreon [Fr. 47] as an authority for this signification, μελαμφύλλῳ δάφνῃ χλωρῇ τ' ἐλαίᾳ τανταλίζει. Hesyh: ἐτανταλίσθη. ἐσεισθη. Id: ἐταν-

τάλιζεν. ἔτρεμεν. Τανταλεία (as if τανταλεία), 'a swinging to and fro,' occurs in Plato Crat. 395 E. We should therefore expect here rather τανταλισθεῖς than —ωθεῖς. Musgrave suspects the word, and the interpretation assigned to it by Schol., and with much ingenuity conjectures, πέσε ταρταρωθεῖς, or πέσεν αἰθαλωθεῖς. Compare Eur. Ph. 1193, εἰς γῆν δ' ἔμπυρος πίπτει νεκρὸς (of this same Capaneus). Wakefield (S. C. xci.) conjectures, πέσεν ἀνθρακωθεῖς (or αἰθαλωθεῖς). Aesch. Pr. 380, κεραυνῷ Ζηνὸς ἡνθρακωμένος.

135—40. This passage seems imitated from Aesch. Sept. 346 f., ἄλλος δ' ἄλλον ἄγει, | φονεῖ, τὰ δὲ καὶ πυρφορεῖ | καπνῷ χραίνεται πόλισμ' ἅπαν' | μαινόμενος δ' ἐπιπνεῖ λαοδάμας | μαινῶν εὐσέβειαν Ἄρης.

135. πυρφόρος. 'Carrying a torch,' in order to set fire to the city. Schol: ὁ πῦρ τοῖς τείχεσι προσάγων. Capaneus is thus described by Aeschylus Sept. 428, ἔχει δὲ σῆμα γυνὸν ἄνδρα πυρφόρον, | χρυσοῖς δὲ φωνεῖ γράμμασιν, Πρήσω πόλιν. Euripides, Ph. 1137, represents Tydeus, not Capaneus, as armed with a torch, δεξιᾷ δὲ λαμπάδα | Τιτὰν Προμηθεὺς ἔφερεν ὥς, πρήσων πόλιν. After πυρφόρος some (Br. Don. &c.) place a comma, connecting the epithet with what has preceded. Qu. ρίπτει — ὀρμώντ' ἀλαλάσαι (ἀντίτυπος δ' —)· πυρφόρον, ὃς &c. But the division of the system and strophe are against this. μαινομένα ξὺν ὄρμῃ —. 'With a mad onset.' From Aesch. Sept. 345, μαινόμενος δ' ἐπιπνεῖ λαοδάμας — Ἄρης.

136. βακχεύων. 'Frenzied, frantic.' Schol: ἐνθουσιῶν, καὶ μέγα φυσῶν, καὶ πνέων ὀργήν. ἐπέπνει. 'Was blowing against it,' like a furious storm of wind. Cf. Aesch. Sept. 345, μαινόμενος δ' ἐπιπνεῖ — Ἄρης. 63, φράζει πόλισμα, πρὶν καταιγίσαι πνοάς | Ἄρεος. 114, κύμα γὰρ — ἀνδρῶν καχλάζει πνοαῖς Ἄρεος ὀρόμενον. Eur. El. 1123, ἐν δορὶ καὶ πετρίναις | ριπαῖσιν ἐκπνεύσαντες (ριπαῖς ἐκπνεύσαντες?). Hipp. 563, δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ (Κύπρις). Andr. 555, ὥσπερ ἰστίοις | ἐμπνεύσομαι τῇδ'. Rhés. 387. Phoen. 457, θυμοῦ πνοάς. Soph. El. 610, μένος πνεύσαν. Arist. Av. 1397, καταπαύσω τὰς πνοάς.

137. ριπαῖς ἐχθίστων ἀνέμων. 'With



εἶχε ταῦτα† τὰ μὲν',  
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας  
 Ἄρης  
 δεξιόσειρος".

140

the blast of most hostile (adverse) winds.' The same figure 929, ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ | ψυχῆς ριπαὶ τήνδ' ἔτ' ἔχουσιν (qu. τῆδε πνέουσιν). Cf. Pind. P. ix. 49, ριπαῖς ἀνέμων κλονέονται. xi. 85, χῶπόσαι — ψάμαθοι κύμασιν ριπαῖς τ' ἀνέμων κλονέονται. iv. 195, κυμάτων ριπὰς ἀνέμων τ'. Fr. 58, παντοδαπῶν τ' ἀνέμων ριπαῖσιν. N. iii. 57, θαλασσίαις ἀνέμων ριπαῖσι πεμφθεῖς. i. 68, βελέων ὑπὸ ριπαῖς. P. i. 10. Fr. 241, πόντου τε ριπαί. Plut. Mor. ii. 1103, ὡκείας τε ἀνέμων ριπὰς. Eur. Hel. 1132, πετρίναις | ριπαῖσιν ἐκπνεύσαντες. 1521, εὐαεῖς ἀνέμων πνοάς. With ἐχθίστων ἀνέμων cf. Phil. 237, τίς ἀνέμων ὁ φίλτατος.

138. εἶχε (εἶρχε Ven.) δ' ἄλλα (ἄλλα A.). τὰ μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις (ἄλλους Ven.) A. Ald. and most mss. εἶχε δ' ἄλλη τὰ δ' ἐπ' ἄλλοις Tricl. εἶχε δ' ἄλλα δ' ἐπ' ἄλλοις (om. ἄλλα τὰ μὲν, with gl: ἡγουν ἄλλα κακὰ) Aug. εἶχε δ' ἄλλα τὰ δ' ἐπ' ἄλλα δ' ἐπ' ἄλλοις — conj. Musgr. εἶχε δ' ἄλλα τὰ μὲν, ἄλλα δ' ἐπ' ἄλλοις Erf. Dind. Boeckh. Don. Schn. εἶχε δ' ἄλλα μὲν ἄλλα (!) τὰ δ' ἐπ' ἄλλοις Herm. εἶχε δ' ἄλλα τὰ μὲν τῷ, τὰ δ' ἐπ' ἄλλοις ('sed aliter cecidit res: haec in hunc, Capaneum; alia in alios mala contulit Mars') [Herm.]. εἶχε δ' ἄλλα μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις Neu. εἶχε δ' ἄλλα μὲν ἄλλ', ἄλλα — Emper. Wund. εἶχε δ' ἄλλα τὰ μὲν ("ἄλλα haud dubie corruptum") — conj. Bergk. Boeckh explains: 'Per τὰ μὲν ἐπ' ἄλλα δὲ significat, hac parte Argivos mortem occubuisse in Capanei modum, alia parte alio modo cecidisse.' Schneid: 'with him however it came off otherwise.' (Said derisively. Cf. Aj. 684, ἀμφὶ τούτοις εὖ σχήσει.) Or: 'other (portions) to others dealt Ares as their lot.' With εἶχε δ' ἄλλα Don. compares Phil. 23, εἴτ' ἄλλη κυρεῖ. For τὰ μὲν — ἄλλα δὲ Erfurdt compares Pind. Ol. ii. 132, τὰ μὲν χερσόθεν, ὕδωρ δ' ἄλλα φέρβει. Nem. viii. 51, τὰ μὲν ἀμφ' Ἀχιλεῖ, ἄλλων δὲ μόχθων ἐν ἀμέραις. None of the above proposed emendations of this passage appears to me at all satisfactory. Qu. εἶχε ταῦτα ('in this direction') τὰ μὲν —. Or εἶχε τοῦτον (δ' αὐτὸν) μὲν ὧδ'. Or εἶχε ταῦτα μὲν οὕτως τὰ δ' ἐπ' ἄλλοις—. Or εἶχε τοῦτον μὲν οὕτως &c. Or εἶχε ταῦτα μὲν ὧδ'. εἶτα δ'—. Or εἶχε δ' ἄλλα τὰ δ', ὡς

ἄλλοτ' ἐπ' ἄλλοις (ἄλλους) —. Or perhaps εἶχε (εἶργε) δ' ἄνδρ' ὄρμενον, or εἶχε δ' ἄνδρὸς μένος (or πνοάς, Eur. Ph. 457, σχάσον — θυμοῦ πνοάς). I. e. 'Ares restrained the fury of the man.' Schol: τὸ εἶχεν οὐκ ἐτί ἐπὶ τοῦ Καπανέως, ἀλλ' ἐπὶ τοῦ Ἄρεως ἔστιν ὅτι Ἄρης βοηθῶν ἡμῖν πανταχοῦ τροπὰς ἐποιεῖτο τῶν πολέμων. Tricl: εἶχε δ' ἄλλη τάδε. ἡγουν τὰ πράγματα δὲ τάδε ἦν ἀλλοτρόπως ἔχοντα, ἃ τότε συνέβαινε. ἡμᾶς γὰρ περιβάλλειν κακοῖς βουλόμενοι, αὐτοὶ τοῦτοις ἐνέπεσον. ἄλλα γὰρ κακὰ ἐπ' ἄλλοις, κακοῖς δηλονότι, ἐπενώμα καὶ ἐπέφερε ταρασσῶν τὰ πράγματα ὁ Ἄρης. οὕτως οὖν χρή γράφειν ἄλλη, καὶ ἐπ' ἄλλοις, ὡς καὶ ἐν τινι τῶν παλαιῶν βιβλίων εὕρηται, καὶ οὕτω συντάσσειν ὡς εἴρηται. Borrowed perhaps from Aesch. Sept. 331, ἄλλος δ' ἄλλον ἄγει, φονεύει, τὰ δὲ καὶ πυρρορεῖ.

139. Schol. rec: ἐπενώμα στυφελίζων. ἐπέφερε ταρασσῶν. I would rather explain ἐπενώμα in a neuter sense, 'attacked.' Lat. 'aggrediebatur, invadebat.' Cf. on Phil. 168. στυφελίζων. 'Roughly handling, pushing.' Arist. Eq. 537, οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς. From στυφελὸς (Aesch. Pers. 80), στυφλὸς, 'hard.' It means to inflict any hard blow, as with a stone, spear, or other weapon (Il. v. 437. vii. 261. xii. 405. xvi. 774). Schol. ταρασσῶν.

140. The first syllable in Ἄρης is lengthened here and elsewhere, 970.

δεξιόσειρος (δεξιόχειρος v. l. in Schol.). 'Strong and dashing like (with the strength and dash of) a right trace-horse.' Lat. 'funarius, funarii instar.' Herm: 'validus.' The metaphor is taken from the right-hand horses of chariots, which, as having in the chariot-races to run with greater speed than the others in rounding the turning-posts from right to left, as was the custom, were generally selected for their strength and swiftness. Schol: κατὰ τὸ δεξιὸν φερόμενος κέρας. ἡ δὲ μεταφορὰ ἀπὸ τῶν ἵππων ἐν τοῖς ἄρμασι παρασειρόντων. — ὁ γενναῖος· οἱ γὰρ ἰσχυροὶ ἵπποι εἰς τὴν δεξιὰν σειρὰν ζεύγνυνται τοῦ ἄρματος. Tricl: τὸ δεξιόσειρος εἴρηται ἀπὸ μεταφορᾶς τοῦ δεξιῦ πρὸς τῷ ἄρματι ἵππου. Aesch. Ag. 850, μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἑκὼν ἔπλει, | ζευχθεὶς ἑτοιμος ἦν ἐμοὶ σειραφόρος.

ἐπὶ λοχαγοὶ γὰρ ἔφ' ἐπὶ πύλαις σύστ. β'.  
 ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον  
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,  
 πλὴν τοῖν στυγεροῖν, ὧ πατρὸς ἐνὸς  
 μητρός τε μιᾶς φύντε καθ' αὐτοῖν'' 145  
 δικρατεῖς λόγχας στήσαντ' ἔχου''

1624, ζεύξω βαρεῖαις οὐτι μὴ σειραφόρον | κριθῶντα πῶλον. σειραφόρος means 'an assistant' in general (Aesch. Ag. 850), δεξιόσειρὸς 'an assistant on the right hand,' and therefore a powerful one. In like manner the choreuta who was stationed on the right hand of the Chorus was called δεξιόστάτης (Poll. ii. 161. iv. 106). "The Greeks in battle," observes Don., "were always anxious to be covered on the right side (v. Thuc. v. 71)." "δεξιόσειρος," says Schneid., "because in the Theban war-chariot he did his part as trustiest and mightiest ἵππος παράσειρος: at the same time there is an allusion to the happy result." The Thebans being πολυάρματοι, εὐάρματοι, the figure is very appropriate. Wunder, Boeckh, Schneid. and others fancy there is a side allusion to δεξιός, 'propitious,' Lat. 'Mars faustus.' So also Schol. Musgrave advocates the reading δεξιόχειρος (formed as ἐκατόγχειρος Il. α'. 402, εὐκόρυθος, εὐρινος &c.), and supposes δεξιόσειρος to be the unskilful correction of one who imagined δεξιόχειρος was a genitive from δεξιόχειρ. Hartung also reads δεξιόχειρος. Qu. δεξιόχειρος or δεξιόγυιος. Pind. Ol. ix. 111, εὐχειρα, δεξιόγυιον. But Eust. p. 675, 41, cites hence δεξιόσειρος Ἀρης.

141. ἐπὶ λοχαγοί. Cf. Oed. C. 1308 f. The γὰρ serves to explain what had just been said of Ares' ill-will to the Argives. "It would seem from this that Soph. did not reckon Kapaneus among the seven: but see Wund. ad Oed. C. 1308 f." Don.

142. ταχθέντες ἴσοι πρὸς ἴσους. So Eteocles in Eur. Ph. 761, τάξω λοχαγοὺς πρὸς πύλαισιν, ὡς λέγεις, | ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.

143. τροπαίῳ. 'That turns the battle.' Schol: διὰ τὸ φνυγαδεύειν καὶ τροπὴν ποιεῖν τῶν πολεμίων. Schol. rec: τῷ τροπὴν αὐτῶν ποιήσαντι Διὶ. ἡμεῖς γὰρ σκυλεύσαντες αὐτοὺς ἀνεθήκαμεν αὐτῷ τὰ ὅπλα αὐτῶν. Cf. Tr. 303, ὦ Ζεῦ τροπαίε. Eur. Her. 931. Ph. 1473. 1250.

πάγχαλκα τέλη. 'Offerings of complete sets of brazen armour (πανοπλίας),' which

had been stript from their dead bodies and dedicated as trophies to Jove. Schol: τέλη. ὅπλα. Cf. El. 195, παγχάλκων — γενύων. Eur. Or. 444, παγχάλκοις ὅπλοις. Ph. 1248. Trach. 238, πάγκαρπα τέλη. Musgrave observes that τέλη means 'dona dis oblata' Trach. 238. Eur. Med. 1393, and τέλος 'donum' Aesch. Sept. 266. Eur. ap. Athen. p. 40 D, μικρὰ θύοντες τέλη.

144. πλὴν τοῖν στυγεροῖν. For these two, as Triclinius rightly explains, though they fell, left no trophies behind them, each to other, because victory did not declare for either. "The brothers, each falling by the other's hand, left it undecided, which was conqueror, which the conquered; so that they supplied no τέλη to Zeus." SCHN. Eur. Ph. 1464, οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι (sub. ἐρίζοντες). Qu. ὧ πατρὸς ἐνὸς [del. μητρός τε μιᾶς] | φύντε καθ' αὐτοῖν δικρατεῖς λόγχας | στήσαντ' ἔχου'' | κοινοῦ &c.

145. καθ' αὐτοῖν. 'Against themselves, against each other.' Schol: ἀντὶ τοῦ κατ' ἀλλήλων. Matth. § 489. Hesych. ἑαυτοῦς. ἀλλήλους. Where see interpp. Menand. (Fr. 316 Mein.) ap. Eust. p. 1547, οὐκ ἠρκέσαμεν ἑαυτοῖς (i. e. ἀλλήλοις). Cf. on 56. Oed. C. 1425, ὅς σφῶν θάνατον ἐξ αὐτοῖν (ἀμφοῖν vulg.) θροεῖ. Thuc. iv. 25, ἐν ἑαυτοῖς (for ἐν ἀλλήλοις). iii. 59, μεθ' ἑαυτῶν (so cites Priscian. xviii. 1172) for μετ' ἀλλήλων. So we often find the middle verb used to denote a mutual or reciprocal action, as in Arist. Nub. 66, ἐκρινόμεθα, 'we disputed between our two selves.' 1375, ἔπος πρὸς ἔπος ἡρειδόμεσθ'. Eq. 900, βδεόμενοι. Cf. Pind. Fr. 137, ἀλλαλοφόνους ἐπάξαντο (ἐστάσαντο?) λόγχας ἐνὶ (ἐπὶ?) σφίσιν αὐτοῖς. Eur. Ph. 1253, μαργῶντ' ἐπ' ἀλλήλοισιν ἰέναι δόρυ. Qu. φύντ' ἐφ' ἑαυτοῖν, or φύντε γ' ἐφ' αὐτοῖν.

146. δικρατεῖς λόγχας. 'A twofold (or doubly) victorious spear,' i. e. each his spear successfully or with fatal effect. Brunck rightly: 'utrinque victrices.' Schol: ὅτι ἀλλήλους ἀπέκτειναν. So the Atridae are termed δικρατεῖς Aj. 252, with reference equally to their number and authority.



κοινοῦ θανάτου μέρος ἄμφω.

ἀλλὰ γὰρ ἃ μεγαλύννυμος ἦλθε Νίκα ἀντ. β'.

τῇ πολυαρμάτῳ ἀντιχαρεῖσα" Θήβα,

ἐκ μὲν δὴ πολέμων

150

τῶν νῦν" θῶμεν† λησμοσύναν,

θεῶν δὲ ναοὺς χοροῖς

παννυχίοις" πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλελίχθων"

147. κοινοῦ. Musgrave would prefer κοινόν. Cf. 57, μέρος — κοινόν.

148. ἀλλὰ γὰρ —. Arist. Vesp. 1114, ἀλλὰ γὰρ κηφῆνες —. Imitated by the Latins. Virg. Aen. 125, 'Progeniem sed enim Trojano a sanguine duci | Audierat' &c. μεγαλύννυμος. 'Glorious,' lit. giving a great name. Schol: ἡ μεγάλην περιποιούσα δόξαν. The general sense of the passage is, 'But now that victory is ours, let us forget the evils of war.'

ἦλθε — ἀντιχαρεῖσα. Qu. ἄρτι (or ὦδε) — ἦλθε χαρεῖσα. Cf. on next v.

149. τῇ πολυαρμάτῳ — Θήβα. Cf. 845, εὐάρματοι Θήβαι. Oed. C. 1062. Eur. Herc. 465, Θηβῶν τῶν φιλαρμάτων. Pind. Fr. 73, ἄρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου. For the Theban chariots v. Pind. Ol. vi. 85. Il. iv. 391. Hesiod. Scut. 24. Eur. Herc. 467. Critias ap. Athen. p. 28 A. ἀντιχαρεῖσα. The Schol. explains: ἴσον αὐτῇ χαρεῖσα. — πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν (i. e. 'Rejoicing equally with, responding to, congratulating.' Hermann: 'mutuum ridens'). ἡ ἀντὶ τῶν κακῶν χαρεῖσα. Schneid. explains: 'rejoicing in return' (mutually), or 'by way of amends' (ἀντὶ τῶν πρὶν κακῶν). Don: 'sharing in her joy, and congratulating her upon her success.' Qu. ἄρτι (or ἄγχι, or ἦλθε) χαρεῖσα, or οὐκ ἀέκουσα, or ἀνταμυνούσα. Or ἄλκαρ ἔχουσα, 'bringing help.' Neither of the explanations given by the Schol. appears to me satisfactory.

150. ἐκ μὲν δὴ πολέμων τῶν νῦν —. The exact construction of this passage is not very clear. The prep. ἐκ can hardly be referred to λησμοσύναν, as in ἐκκλησιν (Od. ω'. 484); nor if we connect it with πολέμων, will there be any object after θέσθαι λησμοσύναν. The only probable solution of the difficulty is to suppose ἐκ — θέσθαι λησμοσύναν put by tmesis for its equivalent ἐκλαθέσθαι, the Poet, it would seem, having put θέσθαι λησμοσύναν instead of what he originally had in view, λαθέσθαι. So Tricl: ἥγουν ἐθεσθε καὶ ποιήσατε λησμοσύνην τῶν πολέμων

τῶν νῦν. σύναπτε δὲ τὸ ἐκ πρὸς τὸ θέσθαι. Cf. Hom. Od. ω'. 484, ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο | ἐκκλησιν (ἐκ λῆστιν?) θέωμεν. Oed. C. 1005, τοῦδ' ἐκλανθάνει. Eur. Or. 326, ἐκλαθέσθαι λύσσας. Ant. 427, ἐκ δ' ἀρὰς κακὰς | ἡρᾶτο τοῖσι &c. Cf. on 420. The sense will then be, 'let us utterly forget.' I suspect however the passage is not altogether sound. Qu. ἐκ μὲν δὴ πολέμων νῦν δεῖ θέσθαι &c. Or ἐκ μὲν χρή (or δεῖ) π. τ. ν. θέσθαι &c. Or χρή μὲν δὴ —. Or ἐκ μὲν χρή (δεῖ) πολέμων μόχθων (or πόνων) θέσθαι &c. (translating ἐκ — πολέμων 'after war,' as ἐκ νυκτὸς, ἐκ χειμῶνος &c.). Cf. on 151.

151. Instead of τῶν νῦν Schneid. observes we should have expected rather τὰ νῦν or τανῦν, 'now.' Perhaps τῶν πρὶν. Cf. on 150. Erf. construes: ἐκ πολέμων θέσθε λησμοσύναν τῶν νῦν. θέσθε vulg. Dind. Schn. θέσθαι (with gl. θελήσατε) T. Dresd. conj. Ed. Lond. i. Musgr. Br. Ben. Hart. Θέσθε would ill accord with ἐπέλθωμεν, nor would it suit the required metre (cf. v. str. 137). I have given θῶμεν as in Od. ω. 485, ἐκκλησιν θέωμεν (quoted in note on 150). λησμοσύναν. λησμοσύνην the edd. before Brunck. θῶμεν λησμοσύναν. I. e. λαθώμεθα. Cf. on 150. So συγγνωμοσύνην τινὸς θέσθαι, Trach. 1265.

152. χοροῖς παννυχίοις. I. e. 'with choruses all the night through.' So πανημέριος, 'all through the day.' Eur. Ion. 122, and often in Homer. Qu. παννύχιοι πάντες, as in Od. xi. 11, τῆς δὲ πανημέριος τέταθ' ἰστία ποντοπορεύσης. παννυχίοις V. Aug. Ven. Erf. &c. παννύχοις vulg. Cf. Oed. R. 1090. Oed. C. 1028.

153. ἐπέλθωμεν. 'Let us visit.' Lat. 'adeamus.' ὁ Θήβας — Βάκχιος. 'Thebes' own Bacchus.' Schol: ὁ Θηβαγενὴς Διόνυσος, ὁ τῆς Θήβης πολίτης. Musgr: 'Bacchus Thebis oriundus,' who compares Eur. Cycl. 660, τὸν Αἴτνας μηλονόμον. Ph. 1197, Μαινάλου κόρη. Cf. on Oed. R. 210.

154. ἐλελίζων Ald. and the older mss.

Βάκχιος ἄρχοι.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, ἀντισύστ. β'. 155

Κρέων ὁ Μενοικέως'',

νεοχμοῖσι θεῶν ἐπὶ συντυχίαις

χωρεῖ, τίνα\* δὴ μῆτιν ἐρέσσω,

ὅτι σύγκλητον τήνδε γερόντων

160

Heath. Vauv. Br. ἐλελίχθων Dresd. Aug. Ven. Schol. Tricl. Erf. Herm. Dind. Wund. Schn. Hart. Schol: ὁ κινήσιχθων. — διὰ τὰς ἐν ταῖς βακχείαις κινήσεις. 'Ελελίχθων means 'shaking the earth (with his dancings).' Lat. 'pede terram quatens.' Poseidon is called ἐλελίχθων Pind. P. vi. 49. Cf. P. ii. 8, τετραορίας ἐλελίχθορος. Schneid. cites Simonid. Fr. 25, ἐλελίζόμενος ποδὶ καμπύλον μέλος διώκω, and Gl. Hesych: ἐλελίστροφε (εὐστροφε), referring perhaps to Bacchus. Musgrave proposes ἐλελιχθεῖς, 'clamoribus et vociferatione invocatus.' The verb ἐλελίζειν, 'to turn rapidly, to whirl,' occurs in Il. viii. 199. xxii. 448. Pind. Ol. ix. 13. The middle Il. ii. 316. Βάκχιος Ed. Lond. i. Both. Erf. &c. Βακχείος the mss. The same error in Arist. Eccl. 14. Bacchus is thus called also in Eur. Bacch. 195, μόνῳ δὲ πόλεως Βακχίῳ χορεύομεν. Doederlein understands χορὸς, 'bacchica chorea.' ἄρχοι. 'Lead the dance.' Hence his title ἑξαρχος Eur. Bacch. 141. Schol: ἄρχοι τῆς χορείας. — ἐξάρχοι. V. Spanh. ad Callim. H. in Del. 17. Neue refers to Il. σ'. 606. Od. δ'. 19. ζ'. 101. Elmsl. ad Eur. Bacch. 141. Schol. rec: ἄρχοι. ἀρχέτω τῆς ἡμῶν χορείας. The optative is now used, instead of the subjunctive, because it contains the expression of a prayer. Cf. on Oed. R. 904.

155. Connect ἀλλ' ὅδε γὰρ δὴ — χωρεῖ. Cf. El. 595. 619.

156. Κρέων ὁ Μενοικέως νεοχμὸς the mss. τῇσδε Κρέων — Heath. Br. τῇδε Κρέων — Musgr. κραίνων νεοχμῶς, παῖς ὁ Μενοικέως Erf. Κρέων ὁ νεοχμὸς (del. Μενοικέως) Weis. Hart. Κρέων ὁ Μενοικέως νεοχμοῖσι Dind. (whose note see) Wund. Schneid. (Wunder divides thus: Κρέων ὁ Μενοικέως νεοχμοῖσι θεῶν | ἐπὶ — | μῆτιν — | τήνδε — | κοινῶ —.) Donaldson reads with Boeckh: Κρέων ὁ Μενοικέως [νέον εἰληχῶς | ἀρχήν,] νεοχμὸς νεαραῖσι θεῶν | ἐπὶ συντυχίαις &c. Bergk conj: ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας | νεοχμὸς νεοχμαῖς ἐπὶ συντυχίαις | χωρεῖ &c. There is no need to suppose this system of anapaests (155—61) must

be equalized with the preceding one (141—7), since they merely contain the announcement by the Coryphaeus of a new person. In like manner we have below three unequal systems, 801—5, 817—22, 834—7. On the synizesis in Κρέων, such as takes place in Θησέως, πόλεως, ἕως &c., cf. on Oed. C. 1073. Schol: νεοχμὸς. νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τυραννίδα. So Eur. Ph. 1657, τὸν νεωστὶ κοίρανον. Qu. τῇσδε νεοχμὸς Κρέων ὁ Μενοικέως. Schol: νεοχμὸς. νέος, νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τυραννίδα. Νεοχμὸν συντυχίαν, as Dind. observes, is a more usual expression than νεοχμὸν βασιλεία.

157. νεοχμοῖσι Dind. Wund. Schn. νεαραῖσι the mss. Which reading is perhaps a gloss, as in Oed. C. 475. Translate: 'In consequence of the (late) favourable events.' With θεῶν — συντυχίαις cf. Oed. R. 34, δαιμόνων ξυναλλαγῆς.

158. After χωρεῖ I have placed a comma, as in most edd. τινὰ vulg. Br. τίνα (gl. ποίαν) Aug. Ven. "Male," says Dind. To me τίνα appears preferable. Cf. 627. Of the same opinion are Bendl. Vauv. Herm. Wund. Don. Schn. Hart. ἐρέσσω. 'Revolving, pondering.' Schol: ἐν ἑαυτῷ κινῶν καὶ μερμινῶν. ἐκ μεταφορᾶς τῶν ἐρεσσόντων. Schol. rec: ἀναλογιζόμενος, στρέφων. Aj. 251, τοίاس ἐρέσσουσιν ἀπειλὰς. Aesch. Suppl. 550, οἷστρον ἐρεσσομένα. Eur. Iph. A. 138, ἐρέσσω σὸν πόδα. Iph. T. 289, πτεροῖς ἐρέσσει. Ion. 161. Cf. on 231, τοιαῦθ' ἐλίσσων. Contrariwise ἐλίσσων πλάταν Aj. 358. Where however we should probably restore ἐρέσσω.

159. ὅτι. 'That,' ὅτε Dobr. Cf. Phil. 1011. Oed. R. 500. σύγκλητον. This was the Attic term for an extraordinary convocation of the people (sub. ἐκκλησίαν). Schol: σύγκλητον λέσχην τὴν συγκληθεῖσαν ἐξαίφνης ὁμιλίαν.

160. σύγκλητον τήνδε — προὔθετο λέσχην. 'Has announced this assembled conference' &c. Schol: ὁμιλίαν συνεκρότησεν. Cf. Oed. C. 167. On the verb προτιθέναι v. Hemst. ad Lucian.



προϋθετο λέσχην,  
κοινῷ κηρύγματι πέμψας ;

KPEΩN.

ἄνδρες, τὰ μὲν δὴ πόλεος'' ἀσφαλῶς θεοὶ  
πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν  
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα  
ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου  
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτῃ'',

165

Necyom. 19. Valck. ad Herod. viii. 61. As the middle form is used here, Hermann supposes that Creon's object in summoning this assembly was not to consult their wishes, but to make known his own. The only reason why the middle voice is used here, I think, is that Creon summons the assembly to a conference with himself. So Il. α'. 54, ἀγορήνδ' ἐκαλέσσατο λαὸν Ἀχιλλεύς. θ'. 2, Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος. 489. Od. ι'. 171. κ'. 188. μ'. 319. Don. notices the difference between προθεῖναι and προθέσθαι in Lucian Necyom. c. 19, οὐ γὰρ οἶδ' ὅπως περὶ τούτου λέγειν προθέμενος, παμπολὺν ἀπεπλανήθην ἀπὸ τοῦ λόγου· διατρέβοντος γὰρ μου παρ' αὐτοῖς, προϋθεσαν οἱ πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Dind. compares the phrase προτιθέναι or προγράφειν ἐκκλησίαν, on which v. Hemst. ad Lucian. i. 482. λέσχην. A private conference, not a public one (βουλὴν), observes Don. Schol. rec: βουλὴν.

161. πέμψας. 'Having sent for, having summoned, them.' Schol: μεταστέλλμενος. Cf. 165, ὑμᾶς—ἔστειλ' ἰκέσθαι. Ph. 60, οἳ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν. Cf. on 19, ἐξέπεμπον (for ἐξεπεπόμην). Messengers (πομποὶ 164), it seems, were sent to them individually to summon them to the royal presence.

162 f. "Instead of ἐπειδὴ θεοὶ τὰ τῆς πόλεως ὥρθωσαν, μετεκαλεσάμην ἐγὼ ὑμᾶς. Cf. 127 f." SCHN.

162. τὰ μὲν δὴ πόλεος. Phil. 1308, εἶεν τὰ μὲν δὴ τόξ' ἔχεις τῆς πόλεος. But cf. 150. Eur. Hel. 761, εἶεν τὰ μὲν δὴ δεῦρ' αἰεὶ καλῶς ἔχει &c. Aesch. Pers. 196, καὶ ταῦτα μὲν δὴ—. τὰ πόλεος, as τὰ θεῶν, Aesch. Suppl. 1062, τὰ θεῶν μὴδὲν ἀγάζειν. Qu. τὰ μὲν τῆς πόλεως, or rather τὰ τῆς πόλεως (disyll.), as in 194. 289, &c.) μὲν —. L. gives πόλεως, and indeed πόλεος seldom occurs in a regular senarius (as Aesch. Suppl. 344).

πόλεος. πόλεως L. ἀσφαλῶς. Perhaps ἀσφαλῇ (ὥστε εἶναι). Cf. on Oed. R. 51, ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.

163. πολλῷ σάλῳ —. Oed. R. 22, πόλις γὰρ — ἄγαν | ἥδη σαλεύει &c. Brunck aptly quotes Plutarch. Fab. 27, τὴν ἡγεμονίαν ὡς ἀληθῶς πολλῷ σάλῳ σεισθεῖσαν ὥρθωσαν πάλιν. Who doubtless had this passage in view. Add Plut. Phoc. 3. Below 584, οἷς γὰρ ἂν θεόθεν σεισθῇ δόμος. The comparison of the state with a ship is one common to all languages. Aesch. Sept. 795, πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίῳ | πολλαῖσι πληγαῖς ἔντλον οὐκ ἐδέξατο. Eur. Suppl. 473 f. Below 189 f. ὥρθωσαν πάλιν. 'Have righted again.' Cf. 190. Oed. R. 51, ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν. Eur. Or. 706, καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ (qu. πόδα) | ἔβαψεν, ἔστη δ' αὖθις, ἦν χαλᾷ πόδα. For σείσαντες ὥρθωσαν perhaps σεισθέντ' ἀνόρθωσαν.

164. 'And you apart from all I have by messengers summoned to come.' Schol: διὰ τῶν πομπῶν ὑμᾶς μετεκαλεσάμην χωρὶς πάντων. ἐξαιρέτως πρὸς ὑμᾶς μόνον ἀπεστάλη ἡ ἀγγελία. πομποῖσιν ἔστειλα. So Phil. 494, πολλὰ γὰρ τοῖς ἰγμένοις | ἔστελλον αὐτὸν — μ' ἐκώσσαι δόμους. 60. ἐκ πάντων δίχα. 'Apart from all' the rest. Cf. 656, πόλεως ἀπίστήσασαν ἐκ πάσης μόνην.

165. ἔστειλ' ἰκέσθαι. 'I summoned to come.' I. q. ἔστειλάμην (Oed. R. 434). Cf. Phil. 60, οἳ σ' ἐν λιταῖς στείλαντες ἐξ οἴκου μολεῖν. 494. Oed. R. 860, πέμψον τινὰ στελοῦντα. Cf. on 161. τοῦτο μὲν — τοῦτ' αὖθις. 'In the first place—for this cause also.' So Oed. R. 605, τοῦτο μὲν — τοῦτ' ἄλλο. Cf. on Phil. 1345. Schol: πρῶτον μὲν, — δευτέρον.

166. Qu. σέβοντας ὑμᾶς εὖ θρόνων εἰδὼς κράτῃ (or εἰδὼς εὖ — ὑμᾶς).

τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὄρθου πόλιν,  
 καπὲι διώλετ', ἀμφὶ τοὺς κείνων ἔτι'  
 παῖδας' μένοντας ἐμπέδοις' φρονήμασιν.  
 ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν  
 καθ' ἡμέραν ὦλοντο παίσαντές τε καὶ  
 πληγέντες αὐτόχειρι σὺν μιάσματι,  
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω  
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.  
 ἀμήχανον δὲ παντὸς' ἀνδρὸς ἐκμαθεῖν

170

175

167. τοῦτ' αὖθις. I. q. τοῦτο δέ. Cf. on Oed. R. 603. Reisig (Enarr. Oed. C. 1295) thinks that τοῦτ' αὖ or τοῦτο δέ αὖθις was required, and proposes εἴτ' αὖθις. ὄρθου πόλιν. 'Ruled the state.' Lat. 'regebat, dirigebat.' Theron is called ὀρθόπολις (as if ὀρθῶν πόλιν) Pind. Ol. ii. 14.

168. ἐπεὶ διώλετο —. Soph. thus makes the two brothers to have immediately succeeded to the throne vacated by Oedipus, without any intermediate regency of Creon. ἀμφὶ τοὺς κείνων (κείνου E.) ἔτι παῖδας μένοντας —. 'Continuing towards their children with constancy.' Qu. ἀμφὶ τὰ κείνου τέκνα | ἀεὶ (or πιστοὺς) μένοντας. κείνων ἔτι A. Ald. vulg. κείνου ἔτι E. κείνου τότε Br. If κείνων be correct, though I hardly think it can be, we must understand it of the offspring of Oedipus and Laius; in the one case of sons, in the other of grandsons. In a certain sense too Polynices and Eteocles were the sons of both Laius and Oedipus, being born of her who was the common wife of both.

169. Wunder considers μένοντας put poetically for ἐμμένοντας. ἐμπέδοις φρονήμασιν. 'With steady (unwavering) attachment.' Oed. C. 1674, πόνον ἔμπεδον εἵχομεν. Aj. 640, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. I should almost prefer ἐμπέδους, as Hartung reads. Compare the Scholion, ἀνδρα φίλον νομίζειν ἀδόλφ φρενί.

170—4. It is strange that all three Tragedians speak of the brothers as dying childless (Aesch. Sept. 828. 955. 1056. Eur. Ph. 757—62. 1586); and yet mention is made of Thersander, son of Polynices, by Pindar Ol. ii. 76. Herod. iv. 147. vi. 52; and also of Laodamas, son of Eteocles, by Herod. v. 61. The war too of their descendants, or the Epigoni, the issue of which is shortly given in Eur.

Suppl. 1213—26, was made a special subject of a drama by Aeschylus and Sophocles. It is difficult to reconcile such a glaring discrepancy.

170. ὅτ'. Gl: ἐπεὶ. πρὸς διπλῆς μοίρας. Hence in Aesch. Sept. 850, διπλαῖ μέριμναι, διδυμάνορα κάκ' αὐτοφύνα, δίμοιρα — πάθη. Cf. 14, μιᾷ θανόντων ἡμέρᾳ διπλῇ χερὶ. 146.

171. παίσαντες —. Oedipus in Oed. C. 1388 imprecates upon Polynices θανεῖν κτανεῖν τε.

172. αὐτόχειρι σὺν μιάσματι. 'With the pollution of mutual murder.' Eur. Ph. 880, θάνατος αὐτόχειρ (in the same sense). "With σὺν μιάσματι cf. Pind. Ol. ii. 42, Ἐρινὺς ἔπεφνε σὺν ἀλλαλοφονίᾳ γένος ἀρήϊον." SCHN. Cf. on Oed. R. 17, σὺν γῆρᾳ βαρεῖς. Oed. C. 817.

173. κράτη δὴ πάντα. I. e. πάντα δὴ κράτη. κράτη — καὶ θρόνους. Oed. R. 237, ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω. Above 166, θρόνων — κράτη. Oed. C. 425, σκῆπτρα καὶ θρόνοι. El. 111. Arist. Ran. 1126, Ἑρμῇ χθόνιε, πατρὶ' ἐποπτέων κράτη.

174. γένους κατ' ἀγχιστεῖα τῶν ὀλ. 'By being next of kin to the deceased.'

175 f. These lines are quoted by Demosth. de F. L. p. 418, 7. The passage is rather obscurely, because concisely, expressed. What Creon means to tell them is that, as a ruler's character can only be ascertained by length of time, and as he has himself only recently come to the throne, so that they can have had but little opportunity of learning his views, he thinks it right to let them know what sort of a king they may expect to find him.

175. ἀμήχανον. I. e. οὐ δυνατόν. Hence πρὶν ἂν — φανῇ. Cf. Trach. 2. ἐκμαθεῖν. 'To learn thoroughly.' Tr. 2, ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις. Eur. Med. 220, ὅστις,



ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν  
ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.  
ἐμοὶ γὰρ ὅστις πᾶσαν" εὐθύνων πόλιν"  
μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,  
ἀλλ' ἐκ φόβου τοῦ γλώσσαν ἐγκλήσας ἔχει, 180  
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ  
καὶ μείζον'" ὅστις ἀντὶ τῆς αὐτοῦ πάτρας  
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω".

πρὶν ἀνδρὸς σπλάγχχον ἐκμαθεῖν σαφῶς |  
στρυγεῖ δεδορκῶς. As παντὸς seems super-  
fluous, I would read ἀμήχανον δέ που  
'στὶν ἀνδρὸς —.

176. ψυχὴν τε καὶ φρόνημα καὶ γνώμην.  
The accumulation of nouns serves to de-  
note the entire disposition. πρὶν ἂν —  
φανῇ. The young reader will remember  
that πρὶν is never followed by a subjun-  
ctive, unless a negative of some sort has  
preceded, either expressed or implied.  
Here the negative is contained in ἀμή-  
χανον, which is equivalent to οὐ δυνατόν.  
πρὶν ἂν occurs at the end of a line also  
308. Tr. 2, &c.

177. ἐντριβῆς. 'Versed in.' I. q.  
τρίβων (with a gen.). In accordance  
with the ancient gnome quoted by the  
Schol., ἀρχὴ ἄνδρα δεικνύσιν, by some at-  
tributed to Chilon, by others to Bias.  
V. Plutarch Sull. c. 30.

178. ἐμοὶ γὰρ —. 'Now to me, to  
me then' &c. In explanation of the pre-  
ceding sentiment. Cf. 238. Oed. R.  
711. He here proceeds to apprise them  
of his principles and views, of which, as  
he has only recently entered upon the  
government, and as a man's disposition  
cannot be thoroughly learnt until he  
has been versed in government (175—7),  
they must of necessity be in ignorance.

πᾶσαν εὐθύνων πόλιν. 'Govern-  
ing or directing an entire state.' Cf.  
1164. Aesch. Pers. 771, Κύρου δὲ παῖς  
τέταρτος ἔθνεα στρατόν. Qu. πρύμναν  
εὐθύνων (or ἰθ.) πόλεως. Aesch. Sept. 2,  
ἐν πρύμνῃ πόλεως | οἴακα νωμῶν. 760.  
Suppl. 344.

179. ἄπτεται βουλευμάτων. 'Engages  
in designs.' Eur. Alc. 967, πλείστον  
ἀψάμενος λόγων. Ion. 544. Arist. Ran.  
894, ὁρθῶς μ' ἐλέγχειν ὧν ἂν ἄπτωμαι  
λόγων. Polyb. xviii. 36, τῶν καλῶν  
ἔργων ἐφίενται μὲν πολλοὶ, τολμῶσι δ'  
ὀλίγοι ψάβειν.

180. ἐγκλήσας Dind. &c. ἐγκλείσας

vulg. Cf. 505, εἰ μὴ γλώσσαν ἐγκλήσαι  
φόβος. Oed. C. 1051, ὧν — χρυσέα κλῆς  
ἐπὶ γλώσσῃ βέβακεν. Aesch. Fr. 293,  
ἀλλ' ἔστι καὶ μοι κλῆς ἐπὶ γλώσσῃ φύλαξ.  
Ag. 35. Eur. Hipp. 498, οὐχὶ συγκλήσεις  
στόμα; Said with special reference to his  
recent prohibition against the interment of  
Polynices. Compare Creon's more open  
language 289 f.

181. νῦν τε καὶ πάλαι δοκεῖ. Concisely  
put for νῦν τε δοκεῖ καὶ πάλαι ἔδοξε (or  
ἔδοκει). Schol: καὶ πρὶν ἄρξει, καὶ νῦν,  
ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα. Cf. El. 676,  
θανόντ' Ὀρέστην νῦν τε καὶ τότε' ἐννέπω.  
907. Eurip. Fr. Incert., ἐμοὶ γε νῦν  
τε καὶ πάλαι δοκεῖν &c. Plato Gorg.  
§ 43, ταῦτα ἔλεγον καὶ τότε, καὶ νῦν λέγω.  
Plato Phaedr. p. 274, αἰεὶ τε καὶ τότε.

182. μείζον'. 'Of more importance.'  
Oed. R. 772. We should probably read  
μείζον, 'an object of greater importance,'  
as Wakefield also proposes Silv. Crit.  
ccii. μείζον' — ἀντὶ τῆς &c. So  
Trach. 577, στέρξει γυναικα κείνος ἀντὶ  
σοῦ πλέον. Arist. Vesp. 210, ἧ μοι  
κρεῖττον ἦν | τηρεῖν Σκιῶν ἄντὶ τούτου  
τοῦ πατρός. Herod. i. 62, οἷσιν ἡ τυ-  
ραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον.  
Strabo p. 1022 C, τὸ θαυμαστὸν ἀντὶ  
τᾶληθοῦς ἀποδέχονται μᾶλλον. Similarly  
ἄλλος ἀντὶ σοῦ Oed. C. 488. Matth. §  
450, obs. 1. Markl. ad Suppl. 419.

183. οὐδαμοῦ λέγω. 'I think nothing  
of, take no account of, hold in no esteem.'  
Lat. 'nihilī pendo.' Cf. on Oed. C. 278.  
Erfurdt compares Aesch. Pers. 496, θεοὺς  
— νομίζων οὐδαμοῦ. Ruhnke. ad Xen.  
Mem. ii. 1. 52. Wyttemb. ad Plat.  
Phaed. p. 183. Add Eur. Iph. T. 115,  
δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ. Pel. Fr.  
iv. 1, τὸν ἔλθον οὐδὲν οὐδαμοῦ κρίνω  
βροτοῖς. Similarly Aj. 467, οὐκ ἂν πρι-  
αίμην οὐδενὸς λόγου βροτὸν, | ὅστις —  
οὐδαμοῦ. οὐδαμῶς Liv. b.

λέγω. I. q. τίθημι. Perhaps νέμω.

ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὁρῶν αἰεὶ,  
οὐτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν"  
στείχουσαν ἀστοῖς" ἀντὶ τῆς σωτηρίας,  
οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς"  
θείμην ἐμαντῶ, τοῦτο γιγνώσκων ὅτι  
ἦδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπι  
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.  
τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν",  
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω  
ἀστοῖσι παίδων τῶν ἀπ' Οἰδίπου πέρι

185

190

184. ἴστω Ζεὺς —. Eur. Iph. T. 1077, ἴστω μέγας Ζεὺς. Oed. C. 522, θεὸς ἴστω. Arist. Ach. 911, ἴτω Δεὺς.

ὁ πάνθ' ὁρῶν αἰεὶ. El. 175, ἔτι μέγας οὐρανῷ Ζεὺς, ὃς ἐφορᾷ πάντα &c.

185. Qu. οὐτ' ἂν σιωπήσαιμι' ὁρῶν ἄτην τινά.

186. τὴν ἄτην — στείχουσαν. Cf. 10. ἀστοῖς. Perhaps ἀσσον. Cf.

Oed. C. 312, στείχουσαν ἡμῖν ἀσσον. Cf. Dem. p. 419, 4. Dobr. Adv. ii. 436.

ἀντὶ τῆς σωτηρίας. 'In place of safety.' Wundt: 'pro eo, ut ipse salvus sim?' I. e. 'At the price of my own safety.'

187. Construe οὐτ' ἂν φίλον θείμην ἐμαντῶ ἄνδρα δυσμενῇ χθονός. 'Nor would I ever make to myself a friend of an enemy of my country.' Said in allusion to Polynices. δυσμενῇ χθονός. So Xen. Hell. v. 2. 33, ὑμετέροις δυσμενεσί. Aj. 104, τὸν σὸν ἐνστάτην.

χθονός. πόλεως L. supr. Which seems preferable. χθονός was probably substituted by some one ignorant of the synizesis in πόλεως. Schol: χθονός. πόλεως.

188. ἐμαντῶ. ἐμαντοῦ some copies of Demosth. l. c. τοῦτο γιγνώσκων. 'This being my conviction (γνώμη).'

189. ἦδ'. Sc. ἡ χθών (or πόλις). ταύτης ἐπι πλέοντες ὀρθῆς. 'By pursuing our course in her steadily (without upsetting)' Our own security and welfare, says Creon, depend on that of the state at large. Musgrave compares Cic. ad Fam. xii. 25, 'Una navis est jam bonorum omnium; quam quidem nos damus operam ut rectam teneamus.' Plato p. 896 B, πάντα ἡμῖν κατ' ὀρθὸν πλεῖ. Liban. T. ii. p. 165, ὀρθῆς μενούσης τῆς πόλεως.

190 f. So Pericles Thuc. ii. 60, ἐγὼ ἡγοῦμαι πόλιν πλεῖω ξύμπασαν ὀρθου-

μένην ὠφελεῖν τοὺς ἰδιώτας ἢ καθ' ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἥσσον ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῶ μᾶλλον διασώζεται. Either Pericles, observes Dobree, here copies Sophocles, or the opposite. We have the same imagery here as in 163. Oed. R. 694 f.

190. ὀρθῆς. 'Upright, undamaged, safe.' Schol. rec: ὀρθῆς. εὐτυχούς καὶ σωζομένης. Cf. 163, ὠρθωσαν. So 'recta navis' in Latin. Hart: πλέοντες, ὀρθῶς —. τοὺς φίλους ποιούμεθα. 'We make the friends we do' (our friends). Cf. 365. φίλους. λόγους Stob. Cf. on Aj. 330.

191. τήνδ' αὔξω πόλιν. 'I exalt this state.' Oed. C. 1593. Eur. Iph. A. 562, μείζω πόλιν αὔξει. Suppl. 333, ἐν γὰρ τοῖς πόνοισιν αὔξεται (πόλις). 517, πατρίδα — αὔξειν χρεών. Iph. A. 572. Tacit. Ann. i. 31, 'suis victoriis augeri rempublicam.' But some future seems required by the sense: for Creon had only just taken the reins of government. Not without reason therefore does Schneid. think the original reading may have been τῇσδ' ἄρξω πόλεως, and that the copyist's stumbling at πόλεως, in regard of the metre, may have been the cause of the corruption. Cf. on 187. 211.

192. ἀδελφὰ τῶνδε. 'Akin to, agreeable to, like these.' Oed. C. 1262, ἀδελφὰ — τούτοισιν (qu. τῶνδε καί).

193. παίδων τῶν ἀπ' Οἰδίου. So 2, τῶν ἀπ' Οἰδίου κακῶν. El. 544, τῶν μὲν ἐξ ἐμοῦ | παίδων. Eur. Andr. 1276, σπαντῆς τε — καὶ τέκνων τῶν ἐκ σέθεν. Soph. often thus uses ἐξ and ἀπὸ, as Wunder remarks, who refers to Aj. 138. 202. El. 544. 619. Oed. C. 293. Tr.



Ἔτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν  
 ὄλωλε τῇσδε, πάντ' ἀριστεύσας δόρει,  
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι  
 ἅ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·  
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,  
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς  
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ  
 πρῆσαι" κατάκρας, ἠθέλησε δ' αἵματος  
 κοινοῦ πάσασθαι, τοὺς δὲ δουλῶσας ἄγειν,

195

200

631. Ph. 260. 560. 940. 1088. Ant. 95. 412. τῶν. τῶνδ' L. R. Aug.

194 f. With what follows compare the account of the messenger in Aesch. Sept. 986 f.

194. πόλεως a disyllable, as in 289. Aesch. Sept. 2. Eur. Ph. 1258, πόλεως ὑπερμαχεῖς. Aj. 1346, τοῦδ' ὑπερμαχεῖς.

195. πάντ' ἀριστεύσας δορί (χερὶ L. corr., perhaps rightly; cf. Trach. 488, πάντ' ἀριστεύων χερὶ). Or should we correct δορί here? Aj. 435.

δόρει Wund. Dind. Don. &c. δορί, as usual, the mss. Cf. on Oed. C. 620. Oed. R. 1422, πάντ' ἐφεύρημαι κακός.

196. τάφῳ τε κρύψαι —. Creon speaks here rather loosely, for the interment of Eteocles really took place before Creon's edict, and therefore could not have been made in consequence of such. Cf. 24 f.

ἐφαγνίσαι (ἀφαγνίσαι A. Liv. b. Whence ἀφανίσαι Ald.). I. e. ἀγνίσαι ἐπὶ τῷ τάφῳ. Cf. 247. 'To perform over him (his tomb) all those rites or observances, which' &c. Schol. rec: ἐπὶ τῷ τάφῳ δόλως ποιῆσαι. Cf. 247, ἐφαγιστεύσας & χρή. El. 441, ἐπιστέφειν. Isaeus vi. 61, ἐπὶ τὰ μνήματα ἰέναι χερόμενον καὶ ἐναγιόυντα. 77, ἐναγίζουσι καὶ χέονται. vii. 36, ἔσται τις καὶ ὁ ἐναγιῶν καὶ πάντα τὰ νομιζόμενα αὐτοῖς ποιήσων. Musgrave illustrates ἀγνίζειν, 'sacrificare, diis offerre,' from Eur. Ion. 720, πέλανον ἐπὶ πυρὶ καθαγνίσας. Alc. 76. Iph. T. 711. Apoll. Rh. ii. 928, ἡγνισαν ἔντομα μῆλων. Donaldson thinks the word refers to honours paid at the tomb subsequently to the regular sepulture (the αἵμακουργία of Pindar Ol. i. 90). Ἀφαγνίζειν is found Eur. Alc. 1146.

197. ἔρχεται. 'Fall to the lot of, are the portion of.' So γίγνεσθαι is used with a dative, and in like manner we say 'a thing comes (falls) to a person.' Mus-

grave and Schneid. understand it in the sense of 'reaching or penetrating to.' For libations were supposed by the ancients to penetrate through the earth to the shades below. So Aesch. Pers. 626, πέμπε χοὰς θαλάμους ὑπὸ γῆς.

198. Πολυνείκην vulg. Herm. Wund. Don. Πολυνείκη Dind. Schn. Hart. Bgk. Cf. on Oed. C. 375. Πολυνείκη λέγω. Added for greater perspicuity; for, as Oedipus had only two sons, the Chorus could not but have known who was meant. So Tr. 9, Ἀχελῶν λέγω. Aesch. Cho. 250, Ἠλέκτραν λέγω. Eur. Ph. 994, Ἰοκάστην λέγω. Her. 642, Ἀλκμήνην λέγω. Andr. 805. Iph. T. 1304 &c.

199. θεοὺς τοὺς ἐγγενεῖς. I. q. τοὺς γενεθλίους (Aesch. Sept. 636). Cf. El. 428. Aesch. Sept. 582, πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς | πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα. We must suppose θεοὺς to be connected with γῆν πατρώαν by a zeugma.

200. κατελθὼν. 'Having returned from exile.' Oed. C. 601. Arist. Ran. 1165, φεύγων δ' ἀνὴρ ἤκει τε καὶ κατέρχεται. Aesch. Ag. 1284, φυγὰς — κάτ-εισιν. Pors. ad Phoen. 1011.

201. πρῆσαι. Musgrave would prefer πέρσαι, for he thinks πυρὶ πρῆσαι tame. κατάκρας. 'Utterly.' Lat. 'a culmine' (Virg. Aen. ii. 290, 'ruit alto a culmine Troja'). V. Blomf. Gl. Cho. 679. Oed. C. 1242. Eur. Ph. 1192, κατ' ἄκρων περιγόμενον ἐλεῖν πόλιν. Iph. A. 778, πέρσας κατάκρας πόλιν. Hipp. 1366. Il. ο'. 557, κατ' ἄκρης | Ἴλιον αἰπεινὴν ἐλέειν. Herod. vi. 18, τὴν Μίλητον — αἰρέουσι κατ' ἄκρης.

202. κοινοῦ. Schol. τοῦ ἐμφυλίου ἢ τοῦ ἀδελφικοῦ. 'Kindred.' Cf. I. Eur. Herc. 831, Ἥρα προσάψαι καίνδον (κοινὸν Wakef.) αἶμ' αὐτῷ θέλει, | παῖδας κατακτείναντι. 1077, αἶμα σύγγονον.

τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφω  
 μήτε κτερίζειν μήτε κωκῦσαί τινα,  
 ἔαν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας  
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.  
 τοιόνδ' ἐμὸν φρόνημα, κοῦποτ' ἔκ γ' ἐμοῦ  
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.  
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανῶν  
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται.

205

210

ΧΟ. σοὶ ταῦτ' ἀρέσκει δρᾶν\*, Μενοικέως παῖ\* Κρέον'',

τοὺς δὲ —. As if in the preceding clause τῶν μὲν had gone before.

203. ἐκκεκηρύχθαι the mss. and vulg. ἐκκεκήρυγμα Ed. Lond. i. Johns. ἐκκεκήρυκται Musgr. Erf. Wund. Dind. Schn. Hart. Bgk. Don. &c. It is probable ἐκκεκηρύχθαι came from 27. Perhaps however Musgrave's other conjecture ἐκκεκηρύχθω, 'let it be proclaimed,' is preferable. The Schol. rec. makes ἐκκεκηρύχθαι to depend on λέγω 198. Which is certainly far-fetched. Parodied by Carneades ap. Diog. L. iv. 64, τοῦτον σχολῆς τῇσδ' ἐκκεκηρύχθαι λέγω (λέγω from 198). Whence we may infer that the corruption is of an old date.

204. κτερίζειν — κωκῦσαι. Strictly speaking these should have been mentioned in inverse order. So Il. α'. 251, ἅμα τράφεν ἦδ' ἐγένοντο. κωκῦσαι. Qu. κωκύειν, to agree with κτερίζειν and ἔαν. But cf. 406.

205. ἔαν δ' ἄθαπτον —. Compare the proclamation in Aesch. Sept. 1013 f. Herod. i. 140, οὐ πρότερον θάπτειν ἀνδρὸς τὸν νέκυν πρὶν ἢν ὑπ' ὄρνιθος ἢ κυνὸς ἐλκυσθῇ. Construe: ἔαν δ' ἄθαπτον καὶ αἰκισθέντα ἰδεῖν δέμας ἐδεστὸν πρὸς οἰωνῶν καὶ πρὸς κυνῶν. So Vauv. Don. Or thus: ἔαν δ' αἰκισθέντ' ἰδεῖν δέμας ἄθαπτον ἐδεστὸν καὶ πρὸς οἰωνῶν —. Schneid. construes: καὶ (ἔαν) αἰκισθέντ' ἰδεῖν ('aspectu') δέμας ἐδεστὸν πρὸς οἰωνῶν &c (cf. on Aj. 830). δέμας. Qu. θ' ἅμα, which would tend to simplify the construction. δέμας — αἰκισθέντ'. 'Disfigured as to his body or person.' So Tr. 1056, διέφθαρμαι δέμας τὸ πᾶν. Eur. Hipp. 274, ὡς ἀσθενεῖ τε καὶ κατέχονται δέμας. 1392, κἀνεκουφίσθην δέμας. 1344, σάρκας νεαρὰς | ξανθὸν τε κᾶρα διαλυμανθεῖς.

206. ἐδεστόν. 'Devoured.' αἰκισθέντ' Aug. b. Dresd. a. vulg. Erf. Herm. Dind. Wund. Schn. αἰκισθέν τ' A. Linw.

αἰκιστόν τ' E. Br. Hart. Gl. Aug: σπα-ραχθέντα. αἰκισθέντ' is right, δέμας being added as the object. So Tricl: τοῦτο καθ' ὅλον καὶ μέρος. τὸ μὲν αἰκισθέντα ὅλον, τὸ δὲ δέμας μέρος. Cf. on 205. The reading αἰκιστόν τ' is due to some one who sought to make it accord with the adjoining ἐδεστόν. With αἰκισθέντ' ἰδεῖν cf. Oed. R. 792, γένος — ὀρᾶν ἄτλητον.

207. ἔκ γ' ἐμοῦ. ἐξ ἐμοῦ L. v. l.

208. προέξουσ'. προσέξουσ' Aug. Cf. on Oed. R. 351. Schol. rec: ἔξουσι πρὸ τῶν δικαίων. For the hiatus in προέξουσ' cf. that in αὐτοέντης Oed. R. 107. For τιμὴν προέξουσ' perhaps πάρος τι μὴ σχῶσ'. But cf. 210, τιμήσεται. 22.

210. ἐξ ἐμοῦ V. Liv. b. Turn. ἔκ γ' ἐμοῦ L. Ald. (from 207). τιμήσεται. 'will be honoured.' Passively, as in Aesch. Ag. 590. Eur. Erechth. Fr. i. 54. Cf. on Phil. 48. So below 230, ἀλγυνεῖ. Oed. R. 1500, ὀνειδιεῖσθε.

211. σοὶ ταῦτ' ἀρέσκει vulg. Herm. Dind. Wund. Schn. Hart. σοὶ ταῦτ' ἀρέσκει (i. e. 'eadem nobis placent, quae tibi') Mudg. Br. Ottem. Rightly, I think. Cf. Eur. Her. 1053, Χο. ταῦτὰ (ταῦτα vulg.) δοκεῖ μοι. Toup Em. i. 60: σὲ ταῦτ'. Hart: σοὶ ταῦτ' ἀρέσκει δρᾶν, Μενοικέως παῖ Κρέον. B. Thiersch would read ποιεῖν for πόλει in next v., comparing El. 377, ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν; But the ellipse of πόλει after τῇδε could never be tolerated. Qu. σοὶ ταῦτ' ἀρέσκει μοι, Μενοικέως παῖ Κρέων. (The cause of the disturbance may have been the copyist's ignorance of the synizesis in Μενοικέως. Cf. on 191.) Or σοὶ ταῦτ' ἀρέσκει καμὲ (or πᾶσι) —, i. e. 'the same things please me (or all) that do thee.' Πᾶσι would easily have fallen out before παῖ. Or καμοὶ γ' (or χημῖν γ') ἀρέσκει ταῦτα, παῖ Μενοικέως. Or σὲ ταῦτ' ἀρέσκει δρᾶν, Μενοικέως παῖ, Κρέον,



τὸν τῆδέ' δύσνουν καὶ\* τὸν εὐμενῇ πόλει  
νόμῳ δὲ χρῆσθαι παντί σοί γ' ἔνεστί που†  
καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

KP. ὥς οὖν† σκοποὶ νῦν ἦτε† τῶν εἰρημένων—† 215

XO. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθες.

KP. ἀλλ' εἷς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

| τὸν &c. Or δρᾶν ταῦτ' ἀρέσκει, π. M. K. Or σοὶ ταῦτ' ἀρέσκειν — πρέπει (or ἔλλει). Or σοὶ ταῦτ' ἀρέσκει — δίκη (or ποιεῖν). I strongly suspect Κρέον has crept in from a marginal gloss, and usurped the place of some other word, as περὶ (περὶ | τὸν &c.). The Chorus may perhaps have intended to add something like this: 'but some may see it in a different light,' but were interrupted by Creon: but I think it more probable that in these words the Chorus avow their approval of the measure adopted by their sovereign. The common reading to me is unintelligible. Cf. on next v. In Soph. ἀρέσκειν mostly governs the dative El. 409. Aj. 1243. Oed. R. 274. Ant. 75. 500. Once only the accusative Aj. 584. παῖ Μενοικέως Κρέον. Cf. 1098, εὐβουλίας δεῖ, παῖ Μενοικέως, Κρέον. Oed. R. 69. Eur. Herc. 8, Κρέων Μενοικέως παῖς. Phil. 263, ὁ τοῦ Πολίαντος παῖς Φιλοκτήτης. But Oed. C. 607, ὃ φίλτατ' Αἰγέως παῖ (without the addition of Θησεῦ). 1754, ὃ τέκνον Αἰγέως. Κρέον. κρέων L. pr.

212. καὶ the mss. Herm. Wex. Boeckh. Schn. Hart. Don. Bgk. καὶς Dind. Wund. Schneid. considers the accusative to depend on σοὶ ταῦτ' ἀρέσκει, the equivalent of which is σὺ ταῦτα δρᾶσαι νοεῖς. Elmsley on Her. 203 considers this an instance of 'accusativus pendens' (!). Scaliger and Riske supposed something to have fallen out between this and the prec. v. Qu. δρᾶν τὸν τε δύσνουν —, or περὶ | τὸν τῆδε δύσνουν —. Cf. on prec. v.

213. νόμῳ δέ. Perh. νόμῳ τε. παντί που τ' ἔνεστί σοι the mss. παντί που γ' ἔνεστί σοι Erf. (or παντὶ, τοῦτ' ἔνεστί σοι). Schaef. Schn. (who connects γ' not so much with που as with παντί). παντὶ πάντ' ἔνεστί σοι Herm. παντὶ που πάρεστί σοι Dind. Wund. Hart. πανταχοῦ πάρεστί σοι Don. (who thinks που points to πανταχοῦ). παντὶ σοί γ' ἔνεστί που conj. Bergk. Which correction I have adopted. For ἔνεστι cf. Ph. 1270, οὐκουν ἔνεστι καὶ μεταγνῶναι πάλιν; 1021. Schol: ἀντὶ τοῦ ἔξεστί σοι ὅπως θέλεις νομοθετεῖν.

Qu. παντί που πάρεστί σοι, or παντὶ δὴ που ἔνεστί σοι. Cf. Tr. 61, πάρεστι (σοι) χρῆσθαι τὰνδρὶ &c.

215. ὥς ἂν — ἦτε the mss. vulg. πῶς ἂν — εἶτε (interrogatively) Dind. Wund. εἶμεν occurs Eur. Alc. 944. Hipp. 349. εἶδεῖτ' Oed. R. 1046. Dind. observes that εἶτην by a similar error is written ἦτην in several passages of Plato; and that when once εἶτε had passed into ἦτε, the further change of πῶς into ὥς was natural. According to this view, Creon asks the Chorus, how precaution may be taken to prevent the watchmen being deceived. But, as Donaldson justly observes, such an expression of a wish from a sovereign ruler, as Dindorf's reading would convey, is very inappropriate. He therefore considers his correction a decided failure. Schneid. conjectures: ὥς οὖν σκοποὶ νῦν ἦτε. Schol: σκοποὶ: φύλακες. ἀντὶ τοῦ, μελέτω ὑμῖν ἡ φυλακὴ τῶν εἰρημένων. We might also correct: πῶς ἂν σκοποὶ γένοισθε; But I prefer ὥς οὖν σκοποὶ νῦν ἦτε (or σκοποὶ γένησθε) τῶν εἰρημένων —. Creon's speech is apparently interrupted by the Chorus, as in Oed. R. 325, ὥς οὖν μὴδ' ἐγὼ ταῦτ' ὅν πάθω —. Bergk suspects some lines have fallen out before this one. νῦν. Perhaps νυν: which however must depend on the reading adopted.

216. πρόθες. 'Propose, impose, enjoin.' Schol: ἀντὶ τοῦ πρόσθες (!). Cf. 1249, δμῳαῖς προθήσειν πένθος οἰκεῖον στένειν. Tr. 1049, κοῦπω τοιοῦτον — προῦθηκεν — ὁ στυγνὸς Εὐρυσθεὺς ἐμοί. Eur. Hipp. 1016, σὺ σαυτῷ τόνδε προῦθηκας νόμον. "The Chorus, not taking Creon's words in his sense, wishes the watching of the corpse to be assigned to some younger person." SCHN. Cf. 1088. τοῦτο βαστάζειν. Schol: τοῦτο τὸ φορτίον.

217. ἀλλ' —. Gl: οὐ λέγω ὑμᾶς φυλάσσειν, ἀλλὰ, &c. ἔτοιμοι. ἔτοιμοι Ell. Bgk. τοῦ. Qu. που. γ' Mudg. Br. τ' the mss. Qu. τοῦ νεκροῦ γέ σοι σκοποί.

ΧΟ. τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις" ἔτι ;

ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.

220

ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων  
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

### ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως" τάχους ὑπο  
δύσπνους ἰκάνω κοῦφον ἐξάρας πόδα.

218. ἄλλο τοῦτ' L. supr. R. Aug. c. v. l. Liv. Johns. Musgr. Erf. Dind. Schn. ἄλλω τοῦτ' vulg. Herm. Hart. Wund. ἄλλο τοῦδ' ('aliud quam hoc, praeter hoc') Br. Ottem. Weis. Schol. rec: ἄλλο. οἱ μεγαλογραφούντες τὸ ἄλλο μεγάλως ἀγνοοῦντες ληρεῖν παρ' ἄλλων ἀκούουσιν. Tricl: ἐπ' ἄλλω, ἡγουν ἐπὶ τῷ πρώτῳ ῥηθέντι. Cf. Phil. 651, τί γὰρ ἔτ' ἄλλ' ἐρᾷ λαβεῖν; Wunder retains ἄλλω, understanding it of the Chorus. ἐπεντέλλοις. Perh. ἐπιστέλλοις, or ἐπισκῆπτοις.

219. τὸ μὴ 'πιχωρεῖν. τὸ μὴ 'πιχειρεῖν L. em. 'That ye give not way to those who are disposed to disobey in this matter,' i. e. that ye take care my edict be not infringed. τοῖς ἀπιστοῦσιν. 'To those who disobey.' Ἀπιστεῖν = ἀπειθεῖν, ἀπιθεῖν (Ph. 1447). Cf. 381. 656. Tr. 1183. 1224. 1231. 1242. Phil. 1350. Fr. 30, ἀπιστεῖ (i. e. ἀπειθεῖ Hesych.) Xen. Cyr. p. 114. Plat. Theaet. ii. p. 275. So πιστεύειν, 'to obey,' Trach. 1228. ἀπιστος, 'disobedient,' Eur. Iph. T. 1441. This meaning of πίστις (from πείθεσθαι, 'to obey'), πιστεύειν, ἀπιστεῖν, ἀπιστία, in the New Covenant, seems to have been sadly overlooked, the only or chief idea of these words being associated with that of a mental character, 'belief.' For the accus. τάδε cf. 64.

220. οὕτω. οὕτως L. οὗτος R. ὃς θανεῖν ἐρᾷ. 'As to wish to die.' We might easily correct — ὥστ' ἐρᾷν θανεῖν. But this way of speaking is quite in accordance with the usage of the language. So Eur. Andr. 170, εἰς τοῦτο δ' ἡκεις ἀμαθίας, δούστηνε σὺ, | ἡ παιδὶ πατρὸς — πολὺς ξυνεύδειν &c. Arist. Ach. 736, τίς δ' οὕτως ἄνους, | ὃς ὑμέ κα πρίατο—; Vesp. 1536—7. Incert. ap. Clem. Alex. p. 851, τίς ὥδε μῶρος — ὅστις ἐλπίζει θεοὺς — χαίρειν &c. V. Matth. § 479. Kuhn. § 802.

221. καὶ μὴν — 'Well the punishment

is this,' i. e. death.

ὑπ' ἐλπίδων —.

'By the hopes it raises, lucre often works the utter ruin of men,' i. e. the hope of lucre &c. Schol: οἶον, ὑπ' ἐλπίδων τοῦ διαφυγεῖν καὶ τοῖς ἐπικινδύνοις ἔργοις ἐπιχειροῦσιν. Schol. rec: ἐλπίζουσι γὰρ ὥς ἴσως ἂν λάθοιεν. Don. refers to Pind. P. iii. 54. N. ix. 33.

223. Φύλαξ Br. Ἀγγελος here and below edd. vett. The character of the watchman is admirably drawn, the touches of low life and the humorous turns in it contrasting strikingly with the elevation of soul and tragic seriousness so conspicuous in Antigone. We find the same familiar quaintness of thought and expression in the Corinthian messenger in King Oedipus, and the watchman in the Agamemnon, and the nurse in the Choephoroi, of Aeschylus. The hesitation and indirect manner in which he introduces the matter he has to announce, τὰ κύκλω λέγων καὶ προοιμιαζόμενος (as Aristotle, Rhet. iii. 14, observes that slaves, in order to evade a direct answer to questions, are wont to do), plainly evince that his cause is none of the best. ἐρῶ μὲν οὐχ ὅπως —. Neue compares El. 552. 905. 1036. Oed. R. 31. Oed. C. 836. 1370. Elmsl. ad Eur. Med. 1073. Cf. also Ant. 96. 255. Eur. Hipp. 507, χρῆν μὲν οὐ σ' ἁμαρτάνειν. Qu. ὅπως μὲν οὐκ ἐρῶ —.

ὅπως. Schol. rec: ὅτι.

τάχους. σπουδῆς Arist. Rhet. iii. 14. Which the Schol. has in his interpretation, οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πορεύομαι. Received by Hart. τάχους ὑπο δύσπνους. As was usually the case with messengers, like the one in the 'Mercator' of Plautus, who makes this preface: 'Seditionem facit lien, occupat praecordia. Perii, animam nequeo vertere; nimis nihili tibicen siem.'

224. κοῦφον ἐξάρας πόδα. Eur. Tro. 342, μὴ κοῦφον αἶρη βῆμα. El. 439, κοῦφον ἄλμα ποδῶν. So in Homer κοῦφα



πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, 225  
 ὁδοῖς'' κυκλῶν ἑμαυτὸν εἰς ἀναστροφὴν  
 ψυχὴν γὰρ ἡῦδα πολλά μοι μυθουμένη  
 Τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην ;  
 τλήμον'', μενεῖς αὖ ; καὶ'' τὰδ' εἴσεται Κρέων  
 ἄλλου παρ' ἀνδρός ; πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ ; 230  
 τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ ταχὺς\*'',

βιβάς. On the contrary Trach. 966, βαρεῖαν ἄψοφον φέρει βάσιν ('a heavy, slow pace'). Eur. Hec. 965, ἤδη πόδ' ἔξω δωμάτων αἶροντί μοι.

225. πολλὰς — ἐπιστάσεις. 'For I had many scruples in my mind, much hesitation, much thoughtful consideration,' as to what I had best do. Schneid: 'checks in consequence of considerations' (which I suggested to myself). Schol: πολλάκις γὰρ ἐπιστὰς ἐλογισάμην πότερον ἔλθω πρὸς σέ ἢ μή. ἐπίστασις properly means 'a stopping or halting,' Xen. An. ii. 2. 26. Hence, when applied to the mind, it signifies 'attention.' Schol: ἐνστάσεις. Herm: 'moras.' Don. quotes Plutarch de Profect. Virt. Sent. 76, οὕτως ἂν τις ἐν φιλοσοφίᾳ τὸ ἐνδελεχὲς καὶ τὸ συνεχὲς τῆς πορείας καὶ μὴ πολλὰς διὰ μέσου ποιούμενον ἐπιστάσεις, εἴτ' αὖθις ὀρμὰς καὶ ἐπιπηδήσεις, — τεκμήριον ἑαυτῷ ποιῆσαι το προκοπῆς. Add Plutarch Lys. 17, αἱ δ' ἀπὸ μέρους εἰς ὅλον ἀμαρτῆαι πολλὰς ἐνστάσεις — ἔχουσιν. Or we might translate φροντίδων ἐπιστάσεις, 'inroads of anxiety.' So Tricl: πολλὰ φροντίδες ἐπέστησαν καὶ ἐπῆλθον ἐμοὶ ἀναχωρήσεως. Fr. 163, τίς γὰρ με μόχθος οὐκ ἐπεσάται; Compare the words of the Apostle 2 Cor. xi. 28, ἡ ἐπιστάσις μου ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. Imitated, I suspect, by Milton Sams. Ag. 732, 'With doubtful feet and wavering resolution | I come, still dreading thy displeasure.' ἔσχον. εὔρον V. Liv. b. Ven. Aug. Bened. Cf. on Arist. Ran. 169.

226. ὁδοῖς κυκλῶν —. 'Turning myself on the way with a view to go back.' I do not think ὁδοῖς can be right. Qu. ποσὶν or ποδοῖν, or perhaps ὁδοῦ. Or should ὁδοῖς be connected with φροντίδων? Oed. R. 67, πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάναις. Tricl: στρέφων ἑμαυτὸν εἰς ἀναχώρησιν ἐν ταῖς ὁδοῖς, δι' ὧν ἐπορευόμην. ἢ ἐν ὁδοῖς καὶ ἀναπολήσει κυκλῶν ἑμαυτὸν, τουτέστι κατὰ

νοῦν στρέφων τὴν ἀναχώρησιν. κυκλῶν ἑμαυτὸν. 'Turning myself round.' Cf. Aj. 19, βάσιν κυκλοῦντ'. Eur. Or. 625, Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς —; Arist. Av. 1379, τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς ;

εἰς ἀναστροφὴν. 'With a view to turn back.' 'Ἀναστρέφειν, 'to return,' occurs Aesch. Pers. 339. Eur. Hipp. 982. Suppl. 331.

227. ἡῦδα — μυθουμένη. So Aj. 757, ἔφη λέγων. Hor. Sat. i. 2. 68, 'si diceret haec animus.' More usually the person is made to address his own thoughts, as in Homer, τέτλαθι δὴ, κραδίη.

228. So in Arist. Ach. 485, ἔγε νυν, ὦ τάλαινα καρδία, — τόλμησον, ἴθι, χώρησον. οἱ. οἷς Ven.

229. τλήμον. τλήμων L. V. and most mss. μενεῖς. μὲν εἰς L. μένεις conj. Bgk. καὶ A. Ald. Dind. Schn. κεί L. V. the Tricl. mss. Br. Wund. Herm. Hart. εἰ E. There is perhaps something faulty here. Qu. εἰ δ' αὖ μενεῖς, τλήμων, τὰδ' εἴσεται — ἀνδρός. πῶς &c. Or rather εἰ δ' αὖ τι μελλήσεις, τὰδ' —. The sense seems to require μέλλειν, 'to delay,' rather than μένειν, 'to remain.' τὰδ'. 'This matter,' which the watchman has on his mind.

230. ἀλγυνεῖ. 'Suffer, be punished.' I. e. κλαύσει, οἰμώξει. Passively. Cf. on Ph. 48. Schol. rec: λυπηθήσῃ τιμωρηθείς.

231. ἐλίσσων. 'Revolving' in my mind. Gl: κατὰ νοῦν στρέφων. Cf. 158. Eur. Or. 882, καλῶς κακοὺς | λόγους ἐλίσσων. Pind. Fr. 250, μέριμναι — ἐλίσσόμεναι. ἦνυτον. 'I kept advancing, moving on, progressing.'

The same form occurs 805, ἀνύτουσαν. Tr. 319, ἦνυτον. Eur. Bacch. 1100. 1105. Hipp. 405. Ion. 1085. On this Attic form, which is frequently obliterated in the copies, see Pors. ad Phoen. 463. Wunder explains: 'viam confeci.' Wrongly, I think: for we

χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.  
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν.  
κεῖ σοι τὸ μηδέν'' ἐξερῶ, φράσω δ' ὅμως  
τῆς'' ἐλπίδος γὰρ ἔρχομαί'' δεδραγμένος\*  
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

235

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν ;

ΦΥ. φράσαι θέλω σοι πρῶτα τὰμαντοῦ· τὸ γὰρ

should then require the aorist ἤνυσα. Cf. Arist. Vesp. 369, ἀνδρὸς — ἄνοντος εἰς σωτηρίαν. σχολῇ ταχύς. 'Leisurely quick, hastening slowly.' A pleasant oxymoron. The common reading βραδὺς was no doubt a marginal gloss on σχολῇ ταχύς. βραδὺς vulg. Br. Wund. Dind. Bergk. ταχύς Schol. v. l. Erf. Herm. Wex. Schn. Weis. Don. Hart. Schol: γρ. ταχύς. καίτοι (μόγισ;) ταχύς ὢν, βραδέως ἤνυστον τὴν ὁδόν. I once thought of πάνυ, or βάδην, or ποδός. Xen. An. iv. 8. 28, μόλις βάδην ἐπορεύοντο. iv. 6. 25, βάδην ταχὺ ἐφείπετο. Cf. Phil. 1223, ἔρπεις ὧδε σὺν σπουδῇ ταχύς.

233. δεῦρ' ἐνίκησεν μολεῖν. I. e. ἔδοξεν. 'The resolution prevailed,' I decided to come hither. Cf. 274, καὶ ταῦτ' ἐνίκα. El. 245. Schol. rec: ἄριστον ἐφάνη. We may supply ἡ γνώμη before ἐνίκησεν, in apposition with which is μολεῖν. Thuc. ii. 12, ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα. Aesch. Ag. 120, τὸ δ' εὖ νικάτω. Cho. 671, εἴτ' οὖν κομίζειν δόξα νικήσει φίλων.

234. — σοι. κεῖ Ald. Aug. σοί, κεῖ Schaeef. Dind. Schn. Bgk. — σοί· κεῖ — Ald. Herm. Wund. Bened. κεῖ σοί Erf. μολεῖν. | σοί, κεῖ — Br. Schol: καὶ εἰ μηδέν σοι τερπνὸν λέξω. ἢ οὕτως· εἰ καὶ τὸ μηδέν σοι μέλλω λέγειν. A critic in Class. Journ. xvii. 56: σοί δ', εἰ τὸ μηδέν ἐξερῶ, φράσω δ', ὅμως (so 469, σοί δ' εἰ δοκῶ —). Reisig Enarr. Oed. C. 659: σοί, κεῖ τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Emper: ὡς, κεῖ τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Wunder conj: κεῖ σοι τὸ μηδέν ἐξερῶ, φράσαι δ' ὅμως. Bergk conj: σοί, κεῖ —, φράσονθ' [or φράσω?] ὅμως. Hart: σοί δ' οὖν τὸ μηδέν —. Qu. κεῖ σοι (or σοί δ' εἰ, or σοί μὲν, or εἰ καί) τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Or thus: — μολεῖν, κεῖ σοι (or εἰ καί) τὸ μηδέν ἐξερῶ. φράσω δ' ὅμως. | τῆς —. Cf. Oed. R. 302, πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως | οἷά νόσφ σὺνεστιν. Oed. C. 420, ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως. I hardly think however that τὸ

μηδέν is right. The sense seems to require some epithet denoting 'unwelcome.' Perhaps τὸ μὴ ἡδύ γ', or τὰ μὴ ἡδέε', or τὰ μὴ ἀγάθ' (or ἀρέστ', or χρήστ'), or τὰ λυπῆρ'.

235. τῆς ἐλπίδος. Qu. τῆσδ' ἐλπίδος. ἔρχομαι. εἰχόμεν Hart. δεδραγμένος Ald. vulg. Wund. Don. Jacob. Schn. πεφραγμένος R. V. Aug. b. πεπραγμένος L. πεφαργμένος Dind. Hart. Schol: ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα. ἢ οὕτως· ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα. Who clearly read δεδραγμένος, though he was in doubt whether to take it in a passive or a middle sense: for ἀντειλημμένος is evidently an explanation of δεδραγμένος. Gl. in Aug. b: ἡσφαλισμένος. γρ. δὲ καὶ δεδραγμένος, ὕπερ πρὸς τὸ ἐλπίδος συνάψεις. Dindorf thinks δεδρ. a mere correction of the faulty one πεπραγμένος, and himself reads πεφαργμένος, Attic for πεφραγμένος (Etym. M. p. 667, 22, πεφαργμένος, ἀντὶ τοῦ πεφραγμένος. καὶ ἐφάρξαντο ἀντὶ τοῦ ἐφράξαντο, καὶ τὸ φαρκτὸν φρακτόν. Cf. on 241. 958). But the common reading is, I doubt not, the true one. Translate τῆς ἐλπίδος — δεδραγμένος, 'clinging to (lit. have clutched at) the hope.' Il. xiii. 393. xvi. 486, κόνιος δεδραγμένος αἵματοέσσης. Eur. Tro. 745, τί μου δέδραξαι χερσὶ κἀντέχει πέπλων —; Plato Lys. 209 E, δράξασθαι τῶν ἁλῶν. Theocr. xxiv. 28, δραξάμενος φάρνγος. Diod. xii. 67, δράξασθαι καιροῦ (fig. as here). Herod. iii. 13, ταύτας (τὰς μνέας) δρασσόμενος — διέσπειρε &c.

236. τὸ μὴ παθεῖν ἂν. As if ἐλπίζω had preceded. Cf. 897. 1246. τὸ μόρσιμον. Cf. Fr. 690, ἥξεις — ἐς τὸ μόρσιμον. Aesch. Sept. 263, πείσομαι τὸ μόρσιμον.

238. πρῶτα. πάντα T. πρῶτα τὰμαντοῦ. Brunck compares Terent. Eun. v. 5. 9. Heaut. iv. 1. 10. τὸ γὰρ πρῶγμ'. The particle γὰρ serves to explain more fully what has just been mentioned. Cf. 178. 998. El. 644. Oed.



πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρῶν,  
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240

KP. εὖ γε στεγάζει\* κάποφάργνυσαι κύκλω  
τὸ πρᾶγμα· δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΥ. τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.

KP. οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει ;

ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως 245  
θάψας βέβηκε καπὶ χρωτὶ διψίαν  
κόνιν παλύνας κάφαγιστεύσας" ἃ χρῆ.

R. 277. 711. Ph. 1049. Ant. 405. (Wund.)

239. ὁ δρῶν. 'The doer, the culprit,' δ ἐργάτης (252). Cf. 245. 319. 325. Aj. 1280. Oed. R. 277. 293.

241. εὖ γε στοχάζει. 'Well dost thou take aim (contrive).' For στοχάζει, which does not seem very suitable here, Emper and Fr. Jacobs propose στεγάζει (El. 817, received by Don.), or σκεπάζει, i. e. 'shelterest thyself.' Hart. gives στιχάζει. Schneid. thinks στοχάζει may here be used in the sense of ἀποφράσσει, ἀσφαλίζει, 'thou hedgest (securest) thyself well against the charge,' a term taken from the chase. Bergk would substitute τί φροϊμιάζῃ from Aristotle Rhet. iii. 14, who immediately after v. 223, which he cites without naming the piece, adds τί φροϊμιάζῃ. Either Aristotle's memory must have deceived him ; or the words in question must have been taken from some other passage ; or, as Schneid. suggests, the copyists may have been misled by the προοιμιάζονται of Aristotle [δὶδ οἱ δοῦλοι οὐ τὰ ἐρωτώμενα λέγουσιν, ἀλλὰ τὰ κύκλω, καὶ προοιμιάζονται]. κάποφάργνυσαι vulg. Schn. Hart. κάποφάργνυσαι Wund. Dind. Don. Cf. on Aj. 910, and on 235. Schol: κύκλω σπαντὸν ἀσφαλίζῃ, ἢ αὐτὴν τὴν πρᾶξιν. Wund: 'et facti culpam a te amoves.' Lit. 'You ward off from yourself on all sides (the imputation of) the deed.' Just as προέχομαι τοῦτο means 'I hold this before myself.' Thuc. viii. 104, ἐβούλοντο ἀποφράσασθαι αὐτούς.

242. τὸ πρᾶγμα. This accus. appears to me to depend solely on ἀποφάργνυσαι: cf. on prec. v. δηλοῖς δ' ὥς τι —. 'For you show (appear) as if you were about to report something serious.' Cf. 20, δηλοῖς γὰρ τι καλχαίνουσ' ἔπος. 471. Oed. C.

146. 320. 630. Aj. 878. So elsewhere ἔοικας. Hartung with Didymus reads δηλός δ' ὥς —. Qu. δηλός δ' εἰ —. τι — νέον. 'Something serious.'

Cf. Ph. 784, καὶ τι προσδοκῶ νέον. 1229, μὲν τι βουλευεῖ νέον; Eur. Hec. 217. Med. 37. σημανῶν E. T. Aug. Liv. b. Br. σημαίνων L. Ald. A common error. Cf. on Oed. C. 366. Tr. 870. Corrected by Valck. ad Phoen. 1082, who compares Eur. Iph. T. 237, βουφορβὸς ἡκεὶ σημανῶν τί σοι νέον. Hec. 216, ἔρχεται — σημανῶν. Aesch. Suppl. 531, ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι, &c.

243. 'For objects of alarm beget much hesitation.'

244. ἀπαλλαχθεὶς ἄπει; 'Take yourself off and begone.' Eur. Ph. 972, φεῦγ' ὥς τάχιστα τῇσδ' ἀπαλλαχθεὶς χθονός. We might perhaps understand τοῦ ὄκνου. Cf. 315. 330. 399 f.

245. καὶ δὴ λέγω σοι. 'Well then I tell you.' So El. 317, καὶ δὴ σ' ἐρωτῶ.

246. θάψας. This could hardly be called a burial, since Antigone had only sprinkled a little dust over the body: but this was considered sufficient, if there lacked time or opportunity for doing more. Cicero de Legg. ii. says, 'humatos proprie dictos esse eos, quos humus injecta contegeret.' Horace makes the ghost of the unburied Archytas ask the sailor: 'Quamquam festinas, non est mora longa, licebit | injecto ter pulvere curras,' Od. i. 28 fin. And Palinurus in Aen. vi. 365, 'aut tu mihi terram | injice.' Cf. on 256. διψίαν. 'Thirsty,' i. e. dry. Schol: ξηράν.

247. κάφαγ. I. e. καὶ ἐφαγιστεύσας. Cf. 196. Schol. rec: ἐπ' ἐκείνον καθοσιώσας. Qu. κατ' ἐφαγνίσας. Cf. 196, τάφω τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι, | ἃ —. χρῆ. χρῆν R. T.

- ΚΡ. τί φής ; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε ;  
 ΦΤ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν  
 πληγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250  
 καὶ χειρὸς† ἀρρώξ οὐδ' ἐπημαξευμένη''  
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.  
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος  
 δείκνυσσι, πᾶσι θαῦμα δυσχερὲς παρήν  
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ, 255  
 λεπτή δ' ἄγος φεύγοντος ὥς ἐπὶν κόνις·

248. τίς ἀνδρῶν; 'Who of men, who in all the world?'

249. οὔτε — οὐ. Cf. Oed. C. 971. γενῆδος. 'Of an axe or mattock.' From γενῆς, the contracted Attic form of γενῆς, as Νηρηίδων Oed. C. 719, &c. γήτης (for γηίτης) Tr. 32, &c. Cf. on Oed. R. 18. Musgrave considers the word to mean 'a mattock or pickaxe,' Lat. 'ligo.'

250. πληγμ'. 'The mark of a blow.' Cf. 1283. Tr. 522, δικέλλης ἐκβολή. 'The earth thrown out by a mattock.' An unusual meaning of ἐκβολή. Aesch. Eum. 751, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι. στύφλος. 'Hard.' Schol: σκληρά. Aesch. Pr. 748, στύφλου πέτρας. Pers. 303, στυφλοὺς παρ' ἀκτάς. Eur. Bacch. 1137, στύφλοις πέτρας. Iph. T. 1429, στύφλου πέτρας.

251. καὶ χέρσος ἀρρώξ vulg. καὶ χέρσος, ἀρρώξ Elmsl. (ad Bacch. 1135, and Ed. Rev. xxxiii. 233) Herm. Dind. Wund. &c. After χέρσος a comma is properly placed, to denote that it is an adjective, not, as is generally supposed, a substantive. Χερσὸς means 'dry land,' as opposed to 'sea' (Aesch. Pers. 713). V. Blomf. Gl. Sept. 64. Qu. καὶ χέρσος ἀρρώξ τ'. Or rather, with Musgrave, καὶ χειρὸς ἀρρώξ, i. e. 'unbroken by the hand of man.' ἀρρώξ (ἀρώξ L.). 'Unbroken.' From α and ῥώσσω, an obsolete form of ῥήσσω, as πτώσσω of πτήσσω. Whence ῥρωγα, ῥῶξ, ῥωχμὸς, ῥωγαλέος. οὐδ' ἐπημαξευμένη. 'Nor passed over or tracked by waggons,' and so pressed down. Gl: τετριμμένη. Brunck: 'nec plaustris sulcata rotis.' Qu. οὐδέ γ' ἡμαξευμένη (cf. the noun ἡμαξίτις, 'a carriage-road'), as proposed also by Reisig ad Oed. C. 1534. The Schol. explains ἐπημαξευμένη by ἐσκαμμένη (qu. χειρὸς ἀρρώξ by οὐκ ἐσκ.). For the breath-

ing of this compound, v. Herm.

252. Connect ἄσημός τις, 'some unknown person.' So Aesch. Sept. 473, ὁ σηματουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν. Below 951. Cf. on Oed. R. 618. Schol: ὁ τοῦτο ἐργασάμενος ἄγνωστος ἦν.

253. ἡμεροσκόπος. Aesch. Sept. 66. Arist. Lys. 849. Av. 1174. Herod. vii. 182.

255. ὁ μὲν γάρ. Sc. ὁ νέκυς. ἠφάνιστο. 'Had been removed out of sight.' τυμβήρης. 'Entombed, interred.' Schol: οὐ κατὰ βάθος τεθαμμένος, ἀλλ' ὥς ἔτυχεν ἐπιβεβλημένη ἦν ἡ ἄμμος. τοῦτο δὲ ἐποίησεν ὁ θάψας νόμον χάριν· οἱ γὰρ νεκρὸν ὀρώντες ἄταφον καὶ μὴ ἐπαμνησάμενοι κόνιν ἐναγεῖς εἶναι ἐδόκουν. τυμβήρης μὲν οὐ. So Phil. 545, ἔπειπερ ἀντέκυσσα, δοξάζων μὲν οὐ· | τύχη δὲ &c. El. 905, δυσφημῶ μὲν οὐ· | χαρὰ δὲ —. 1036, ἀτιμίας μὲν οὐ, προμηθίας δέ σου. Eur. Med. 1054, πάσαισι μὲν οὐ· | παῦρον δὲ γένος &c. Cf. on 223.

256. λεπτή. 'Little, scanty, thin laid.' Mitchell thinks the epithet refers not to the 'quantity,' but to the 'quality' of the dust thrown over the body; for that the quantity thrown over the body had been considerable he thinks is evident from prec. v. ἄγος φεύγοντος ὥς. 'As of one (as the offering of one) wishing to avoid a pollution or curse.' For this gen. see Matth. § 563. Schol: οἱ γὰρ νεκροὶ ὀρώντες ἄταφον καὶ μὴ ἐπαμνησάμενοι κόνιν ἐναγεῖς εἶναι ἐδόκουν. With whom agrees Aelian V. H. v. 14, νόμος καὶ οὗτος Ἀττικὸς, ὃς ἂν ἀτάφω περιτύχῃ σώματι ἀνθρώπου, πάντως ἐπιβάλλειν αὐτῷ γῆν. Cf. below 775, φορβῆς τοσοῦτον, ὥς ἄγος μόνον (qu. φεύγειν), προθείς. Hor. Od. i. 28. 30, 'injecto ter pulvere curras.' Virg. Aen. vi. 346. Lucan. viii. 751. A writer in Class. Journ. xxxii. 98 ex-



σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν"  
 ἐλθόντος", οὐ σπάσαντος, ἐξεφαίνετο.  
 λόγοισι δ' ἀλλήλους ἐπερρόθουν κακοῖσι,  
 φύλαξ ἐλέγχων φύλακα, κὰν ἐγίγνετο  
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρήν.  
 εἰς γάρ τις ἦν ἕκαστος οὐξ εὐργασμένος,  
 κοῦδεις" ἐναργῆς, πᾶς δ' ἔφευγε μὴ εἰδέναι†."

260

plains differently, but wrongly: "as the peculiar offering of one who was anxious to avoid us," coll. 775.

257. σημεῖα —. What he appears to mean is this, that there was no trace of any beast or dog having mangled the body, and then, as is their custom, scraped up the earth over the remains, reserving them for another meal. So Triclinius explains. οὔτε θηρὸς οὔτε του κυνῶν. Cf. on Trach. 3. οὔτε του κυνῶν. Cf. 248. Perhaps οὔτε του κυνός. But cf. 697 f. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί. This passage is obviously corrupt: for how can κακοὶ λόγοι properly be said ῥοθεῖν ἐν ἀλλήλοις? What traditional interpretation is there that can explain a passage so unintelligible? Qu. λόγοισι δ' ἀλλήλοισιν ἐρρόθουν (290, ταῦτα — ἐρρόθουν ἐμοί) κακοῖς. Or λόγους δ' ἐπ' ἀλλήλοισιν ἐρρόθουν κακοῖς. Or λόγους δ' ἐπ' ἀλλήλους ἐπερρόθουν κακοῖς. Or rather λόγοισι δ' ἀλλήλους ἐπερρόθουν κακοῖς. (Tr. 264, ὅς αὐτὸν — πολλὰ μὲν λόγοις | ἐπερρόθησε &c. Fr. 700, ἐπερρόθει | σαίνουσιν οὐραίοισι τὴν κεκτημένην.) Cf. 413, ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις | κακοῖσιν.

258. ἐλθόντος, οὐ. Qu. ἔλξαντος ἢ —.

260. φύλαξ ἐλέγχων φύλακα. Cf. 413, ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ —. The construction proceeds according to the sense, as if ἐρροθοῦμεν had gone before. Similar instances of a change in the construction are not uncommon. E. g. Aesch. Pr. 200, στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, | οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, —οἱ δὲ &c. Sept. 678, ἀνδροῖν δ' ὁμαίμοις θάνατος ᾧδ' αὐτόκτονος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Eur. Bacch. 1129, ἦν δὲ πᾶς ὁμοῦ βοή, | ὁ μὲν στενάδων, ὅσον ἐτύγχανε πνέων, | αἱ δ' ἡλάλαζον. Ph. 1462, ἦν δ' ἔρις στρατηλάταις, | οἱ μὲν πατάξαι πρόσθε Πολυνεῖκην δορί, | οἱ δ' ὡς θανόντων οὐδα-

μοῦ νίκη πέλοι. Iph. T. 695, σωθεὶς δὲ παῖδας — κτησάμενος — ὕνομά τ' ἐμοῦ γένοιτ' ἂν &c. 947, ἐλθὼν δ' ἐκείσε, πρῶτα μὲν μ' οὐδεὶς ξένων | ἐκὼν ἐδέξαθ'. Her. 38, δυοῖν γερόντων δὲ στρατηγεῖται φυγῇ | ἐγὼ μὲν —, ἢ δ' αὖ —. 837, τὸ δεύτερον δὲ, ποὺς ἐπαλλαχθεὶς ποδί, | ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς, ἐκαρτέρει μάχῃ. Thuc. ii. 53, θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργει· τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ —, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων — βίους ἂν τὴν τιμωρίαν ἀντιδούει. iv. 23, καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο· Ἀθηναῖοι μὲν — περιπλέοντες — Πελοποννήσιοι δὲ — στρατοπεδευόμενοι &c. Xen. Hell. ii. 2. 3, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς — εἰς ἄστὺ διῆκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων. See Elmsl. ad Bacch. 1130. Her. 40. As the watchmen had kept guard in succession, they each endeavour to fix the responsibility of the act upon others.

κὰν ἐγίγνετο —. 'And blows would have set in at last.' The imperfect perhaps is put because the probability of a continued series of blows is contemplated. So Thuc. i. 75, καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο. Donaldson is of opinion it is used here, as more suited to the narrative of the sentinel, who reproduces the scene, and represents it as going on, coll. Oed. C. 271, ὥστ' εἰ φρονῶν | ἐπρασσον, οὐδ' ἂν ᾧδ' ἐγινόμεν κακός (coll. 951). V. Wund. ad Oed. C. l. l.

261. τελευτῶσ'. 'At last, in the end.' Matth. § 557. Arist. Eq. 523, τελευτῶν ἐπὶ γῆρας — ἐξεβλήθη. οὐδ' ὁ κωλύσων παρήν. El. 1197, οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα; Aesch. Pr. 27, ὁ λωφῆσων γὰρ οὐ πέφυκέ πα.

262. εἰς — τις — ἕκαστος. 'Each single individual.' ἦν — οὐξ. I. e. in the opinion of the rest.

263. κοῦδεις ἐναργῆς. Qu. οὐδεὶς δ'

ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,  
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν  
τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι

265

ἐναργής. ἀλλ' ἔφευγε τὸ μὴ εἰδέναι the mss. Br. But this will not suit the metre. ἀλλ' ἔφευγε μὴ εἰδέναι Erf. Don. Jacob. Schn. Troll. prob. Bergk. Fritzsch. ad Thesm. 1041. ἀλλ' ἔφευγε πᾶς τὸ μὴ Dind. (coll. 443. Aj. 96) Wund. ἀλλ' ἔφλεγε ('urebat, cruciabat!') τὸ μὴ εἰδέναι Herm. ἀλλ' ἀπῆν τὸ μὴ εἰδέναι Hart. ἀλλ' ἔφυγε τὸ μὴ εἰδέναι Pors. ad Med. 139. (But the imperfect is clearly required.) Schaefer thinks ἔφευγε corrupt. Wunder supplies ἐξεργασμένος εἶναι. With ἔφευγε we must supply πᾶς or ἕκαστος τις from οὐδεῖς. Erfurdt's correction ἀλλ' ἔφευγε μὴ εἰδέναι is not an improbable one, ἔφευγε being equivalent to ἀπαρνος ἦν (Herod. iii. 99, ἀπαρνός ἐστι μὴ νοσέειν). Cf. 442, φῆς, ἣ καταρνέει μὴ δεδρακέναι τάδε; 443. Aj. 96. Qu. ἀλλ' ἔφασκε μὴ εἰδέναι, 'maintained he did not know.' Or πᾶς δ' ἔφευγε (or ἔφασκε) μὴ εἰδέναι. Or ἀλλ' ἔφευγε πᾶς τὸ μὴ. (The corruption perhaps having arisen from an attempt of some grammarian or copyist to insert εἰδέναι, written as an interpretation in the margin; perhaps also to preserve the falling metre, when ἔφευγε had passed into ἔφυγε.) Or ἀλλ' ἀπαρνος ἦν τὸ μὴ. Or κοῦδεῖς ἐναργής ἦν, ἔφευγε δ' εἰδέναι. Or οὐδεῖς δ' ἔφη, ἀλλ' ἔξαρνος ἦν τὸ μὴ εἰδέναι. Before ἔφευγε we may easily supply πᾶς from the preceding negative οὐδεῖς. Cf. on Oed. R. 819. Wex compares Plut. Themist. 9, μηδεὶς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων. For φεύγειν cf. Aesch. Suppl. 393, δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν | ὥς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ. Dem. p. 813, οὗτος τοὺς μὲν σαφῶς εἰδότας τὰ ἡμέτερα ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν. Phil. 118, οὐκ ἂν ἀρνοίμην τὸ δρᾶν. 1407, εἶρξω πελάζειν σῆς πάτρας. Aj. 70, ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. Oed. C. 1736, ἀπέφυγε — τὸ μὴ πίτνειν κακῶς. Eur. Her. 507, εἰ φευξόμεσθα μὴ θανεῖν. Plat. Phaedr. p. 277 E, οὐκ ἐκφεύγει μὴ οὐκ ἐπονείδιστον εἶναι. Parm. § 41, οὐ πάντῃ ἂν ἥδη ἐκφυγοὶ τὸ μὴ ἕτερα εἶναι ἀλλήλων. Soph. p. 235 B. Xen. An. i. 3. 2. Which passages are cited by Wex. Add Oed. R. 1010, φεύγεις — εἰς οἶκους μολεῖν. Fr. 152, ἐγφῶδ' δ φεύγεις, οὐ τὸ

μὴ κλύειν κακῶς. Compare also below 266, ἦμεν δ' ἔτοιμοι — ὀρκωμοτεῖν | τὸ μήτε δρᾶσαι &c. 535, ἣ ἔομεῖ τὸ μὴ εἰδέναι; Phil. 118, οὐκ ἂν ἀρνοίμην τὸ δρᾶν. Eur. Alc. 710, διεμάχου τὸ μὴ θανεῖν. For the synizesis in μὴ εἰδέναι cf. on 33. Monk ad Hipp. 1331. Blomf. ad Sept. 193.

264. f. Schol: ἔτοιμοι ἦμεν πάσας βασάνους ὑπομένειν πρὸς ἔλεγχον. εἰώθασι δὲ οἱ ὀμνύοντες καὶ πίστει διδόντες μύδρους βαστάζειν καὶ πῦρ ὑπερβαίνειν. τοὺς γὰρ μὴ ἐνόχους τῷ ἁμαρτήματι φοντο καὶ ἐν τούτοις μὴ ἀλγείν. ἔτοιμοι. ἔτοιμοι Ell. Bgk. μύδρους. 'Masses of heated metal.' Schol: μύδρος, πεπυρακτωμένος σίδηρος. Aesch. Fr. 421, ἐπιχαλκεύειν μύδρους. Pr. 366, μυδροκτυπεῖ | Ἡφαιστος. μύδρους αἶρειν χεροῖν. 'To take up in our hands heated masses of metal.' (Aesch. Fr. 284.) Musgrave refers to Plutarch. Aristid. p. 234. Hor. Epod. xvi. 17 f. Cyrill. in Julian. p. 359. Wunder thinks this is probably the most ancient mention on record of this superstitious proceeding, which in more modern times was called 'the judgment of God,' and prevailed especially among the nations of the north. The 'waters of jealousy' mentioned in the Old Testament seem to have been a trial of a somewhat similar character. αἶρειν. ἔχειν (supr. αἶρειν) L.

265. πῦρ διέρπειν. 'To tread or pass through the fire.' This mode of ascertaining a person's innocence was similar to the 'fire-ordeal' as practised by our Saxon ancestors, which consisted in the suspected person walking blindfolded over heated bars of metal placed at a certain distance from one another. If he passed over them without burning his feet, his innocence was considered to be established. Arist. Lys. 133, κὰν με χρῆ, διὰ τοῦ πυρός | ἐθέλω βαδίσειν. Dem. p. 1269, 19, διὰ τοῦ πυρός. So the family of the Hirpi, near the foot of Mount Soracte, boast (Virg. Aen. xi. 787): 'medium freti pietate per ignem | Cultores multa premimus vestigia pruna.' To which fact Pliny also alludes vii. 2. Somewhat similarly Hor. Od. ii. 1, 'Incedis per ignes | Suppositos cineri doloso.'



τὸ πρᾶγμα βουλευσάντι μὴδ' ἢ εἰργασμένῳ.  
τέλος δ', οὔτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,  
λέγει τις εἷς, ὃς" πάντας ἐς πέδον κᾶρα  
νεῦσαι φόβῳ προὔτρεψεν". οὐ γὰρ εἶχομεν 270  
οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς  
πράξαίμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον  
σοὶ τοῦργον εἶη τοῦτο κοῦχὶ κρυπτέον.  
καὶ ταῦτ' ἐνίκα, κὰμὲ τὸν δυσδαίμονα  
πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν". 275  
πάρειμι δ' ἄκων οὐχ ἐκοῦσιν, οἶδ' ὅτι  
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἄναξ, ἐμοί τοι μή τι καὶ θεήλατον

267. μὴτ' εἰργασμένῳ. Read μὴδ' εἰργασμένῳ. Cf. on Oed. R. 239.

268. οὔτ' οὐδὲν —. 'When we gained nothing by searching.' Arist. Pl. 531, καίτοι τί πλέον πλουτεῖν ἔσται τούτῳ πάντων ἀποροῦντα (—οὔντι?);

269. τις εἷς. 'A certain single individual.' Cf. Oed. R. 246. But the addition of the emphatic εἷς seems needless here. For λέγει τις εἷς, ὃς I think we should read λέγει τις ἕπος, ὃ —. 'A certain individual makes a proposal, which' &c. What that proposal was he presently proceeds to state 272, ἦν δ' ὁ μῦθος, ὡς &c. Bergk without reason supposes something to have fallen out here. κᾶρα νεῦσαι. 'To hang the head.' Cf. 441, σὲ τὴν νεύουσιν ἐς πέδον κᾶρα. Is then νεύειν, like ῥέπειν, sometimes transitive? Or should we read κᾶρα (dat.) instead of κᾶρα? Or κάτω? Eur. El. 839, τοῦ δὲ νεύοντος κάτω.

270. προὔτρεψεν. 'Induced, led, caused.' Qu. 'ποίησεν.

271. οὔθ' ὅπως δρῶντες. 'Nor (did we know) by acting in what manner (by what course of action) we might come off well.' Εἶχομεν must here be repeated in a slightly different sense, 'nor had we (any means, whereby &c.), nor did we know.' So Aj. 428, οὔτοι σ' ἀπείργειν οὔθ' ὅπως ἐὼ λέγειν | ἔχω.

272. ἀνοιστέον. 'To be referred, reported.' They compare Appian de reb. Hisp. vi. 53, Γράκῳ τὸ τόλμημα ἀνεγκών. de reb. Civ. ii. 115, Βροῦτος δ' ἀνήνεγκέ μοι. Valek. ad Herod. i. 157. Thuc. v. 28.

274. ταῦτ' ἐνίκα. 'This opinion prevailed.' Cf. 233.

275. καθαιρεῖ. 'Condemns.' Schol: καταλαμβάνει. A forensic term, as appears from Pollux viii. 15. Lysias adv. Agor. p. 467, τὴν μὲν καθαιροῦσαν [ψῆφον] ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν ἐπὶ τὴν προτέραν. Eur. Or. 861, τίνες ἐν Ἀργείοις λόγοι | καθεῖλον ἡμᾶς κἀπεκύρωσαν θανεῖν; τοῦτο τὰγαθόν. Said ironically, lots being generally cast for things desirable. Schol: ἐπειδὴ εἷς τὰ ἀγαθὰ κλήρους βάλλουσιν, ἐν ᾗθει τοῦτό φησι. Cf. 31. Arist. Pac. 369, κᾶτα τῷ τρόπῳ | οὐκ ἡσθόρμην ἀγαθὸν τοσουτοῦ λαβῶν; λαβεῖν. 'To get.' Sub. ὥστε. So Oed. C. 1638, κατὰ με φόνιος Ἀἶδας ἔλοι ξυνθανεῖν πατρὶ —. Qu. λαχεῖν, which would agree better with πάλος.

276. ἄκων οὐχ ἐκοῦσιν. Aesch. Prom. 19, ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι | προσπασσαλεύσω &c. Eur. Hipp. 319, φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ ἐκῶν. Fr. Inc. 90, 2, ἐκῶν ἐκοῦσαν ἢ θέλουσαν οὐχ ἐκῶν; Cycl. 258. Similarly in Homer, ἄέκων ἄέκοντί γε θυμῷ. Trach. 198, οὔτως ἐκείνος οὐχ ἐκῶν ἐκοῦσι δὲ | ξύνεστι. For the plural ἐκοῦσιν cf. on 9. ἐκοῦσιν δ' L. οἶδ' ὅτι. A similar ending of a line in Eur. Ph. 1633.

277. So Aesch. Pers. 258, ὦμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά. Shaks. Ant. and Cleop. ii. 5, 'Tho' it be honest, it is never good, To bring bad news,' &c. στέργει. 'Likes.' Lat. 'patienter audit.' ἐπῶν. 'Matters, things.' Eur. Hec. 217, νέον τι πρὸς σὲ σημανῶν ἕπος.

278—9. Continued to the messenger in the older mss. Corrected in the Triclin.

278. μή τι καὶ —. 'Whether this be not even a heaven-sent occurrence.' Supply ἐστί. So Schol: μή καὶ θεήλατόν

τοῦργον τόδ' ἢ ξύννοια βουλεύει πάλαι.

KP. παῦσαι, πρὶν ὀργῆς καὶ μεστῶσαι λέγων,

280

μὴ 'φευρεθῆς ἄνους τε καὶ γέρων ἅμα.

λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων

πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.

πότερον ὑπερτιμῶντες ὥς εὐεργέτην

ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας

285

ναοὺς πυρώσων ἦλθε κἀναθήματα

καὶ γῆν' ἐκείνων', καὶ νόμους διασκεδῶν ;

ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς'' θεοὺς ;

ἐστι τὸ πρᾶγμα. Plato Lach. p. 187 B, σκοπεῖν χρῆ, μὴ οὐ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύεται. Eur. Her. 483. Tro. 176. For μὴ τι καὶ qu. μὴ 'στὶ καὶ or μὴ κυρεῖ. Cf. however 1236, ἀλλ' εἰσόμεσθα μὴ τι καὶ κατὰσχετον | κρυφῇ καλύπτει. Or μὴ θεήλατόν τι ἦ —. Or else in next line τοῦργον τόδ' ἢ, ξύννοια (om. ἢ?) &c. Phil. 782. For μὴ καὶ cf. Phil. 13. 46, &c. θεήλατον. 'Sent by the gods.' Oed. R. 1443.

279. ἢ ξύννοια. 'My reflection.' Oed. C. 453. Aesch. Pr. 437, συννοία δὲ δάπτομαι κέαρ, | ὄρων —. Eur. Or. 632, Με- νέλαε, ποῖ σὸν πόδ' ἐπὶ συννοία κυκλεῖς —; Eur. Her. 382, σύννοϊαν ὕμῃσιν φέρων. Andr. 805. Herod. i. 88, ὁ δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν.

280. πρὶν καὶ με Seidler, in order that the connexion of καὶ with πρὶν may be more clearly marked. He is followed by Wex. Wund. Don. Schn. Hart. Bzk. Dindorf also inclines to the same correction. So Trach. 396, ἄσσεις, πρὶν ἡμᾶς κἀννεώσασθαι λόγους. Wunder wrongly connects καὶ with ὀργῆς, referring to El. 630. Ant. 552. Ag. 1320. 337. Schaefer. ad Dem. de Cor. p. 311. We ought rather to connect it with μεστῶσαι ἐμὲ λέγων. We often find πρὶν καὶ, as μὴ καὶ &c. I once thought of correcting πρὶν ὀργῆς ἀνά (or ἄν, or ἐν) με μεστῶσαι —. So El. 713, ἐν δὲ πᾶς ἐμεστῶθη δρόμος &c. 420, ἐν δ' ἐμεστῶθη μέγας αἰθήρ. Eur. El. 1120, ἄν' αὐτὸν ζῶπυρεῖς νείκεν νέα.

ὀργῆς. — μεστῶσαι. Plato Legg. i. 649 B, πάσης ὁ τοιοῦτος παρησίας μεστοῦται. Arist. Ran. 1083, ἢ πόλις ἡμῶν | ὑπὸ γραμματέων (leg. ὑπογραμματέων) ἀνεμεστῶθη. λέγων. Connect with μεστῶσαι, with Erf. &c. Brunck with less probability refers it to παῦσαι. Trans-

late: 'with your remarks.'

281. Age being generally supposed to bring with it wisdom. Schol: ἐναντίον γὰρ ἢ ἄνοια τῷ γῆρᾳ. Oed. C. 930, καὶ σ' ὁ πληθύνων χρόνος | γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

285. ἔκρυπτον. 'Did they cover' (bury). Cf. 25. ἀμφικίονας ναοὺς. 'Supported all around with columns.' Eur. Iph. T. 389, περικίονας ναοὺς. Hermann puts a comma after ἦλθε, connecting ἀναθήματα with διασκεδῶν. Others, as Boeckh and Dind., refer ἀναθήματα to πυρώσων. Cf. on next v.

287. καὶ γῆν ἐκείνων. 'And their land,' as being dedicated to them, and so held by them (Oed. C. 38. 54). I would, with Schaefer and Schneid., connect ἐκείνων also with ναοὺς and ἀναθήματα (perhaps also with νόμους); and διασκεδῶν only with νόμους. So also a writer in Class. Journ. xvii. 56. Brunck is wrong in placing a comma after κἀναθήματα, for ἐκείνων clearly belongs equally to ναοὺς. Otherwise we might suppose a zeugma: for we often find a verb joined to two substantives of different meaning, though the verb properly applies only to the nearer one, as in Aesch. Pr. 21, 'ὦ οὔτε φωνὴν οὔτε του μορφὴν βροτῶν | ὕψει. Schneid. conjectures: δίκην τ' ἐκείνων (coll. 367, νόμους τ' αἰείρων χθονὸς θεῶν τ' ἐνορκον δίκαν). Qu. καὶ γῆν πατρώαν. Perhaps ἐκείνων was a gloss on ναοὺς or ἀναθήματα. νόμους διασκεδῶν. 'To cast to the winds (abolish) the laws.' Oed. C. 620, τὰ δεξιόματα | δόρει διασκεδῶσιν. 1341.

288. ἢ vulg. ἢ Schaefer. Which I prefer: for a fresh argument is here introduced. τιμῶντας εἰσορᾷς. Qu. ὀρᾷς τι τιμῶντας.



οὐκ ἔστιν ἀλλὰ ταῦτα'' καὶ πάλαι πόλεως  
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοὶ, 290  
 κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ  
 λόφον δικαίως εἶχον'', ὡς στέργειν ἐμέ.  
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς  
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.  
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295  
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ'' πόλεις

289. ταῦτα — μόλις φέροντες. 'Ill brooking this.' Tricl: δυσχερῶς καὶ βαρέως ταῦτα δεχόμενοι. Schneid. wrongly connects ταῦτα ἐρρόθουν, 'in hunc modum strebebant:' for φέροντες would then have no object. For ταῦτα qu. τὰμὰ, 'my rule.' Or thus: ἀλλὰ καὶ πάλαι κράτη πόλεως — ἐρρόθουν ἐμά. Tricl: ταῦτα ἂν περὶ Πολυνείκους ἐθέσπισα. καὶ πάλαι. Tr. 87. Ph. 966. 1218. πόλεως ἄνδρες. 'Certain persons in the state.' So 1068, ψυχὴν — τῶν ἄνω. El. 759, ἄνδρες Φωκίων. Aj. 1044, ἄνδρα στρατοῦ. 424. 1175. Arist. Ach. 515, ἡμῶν γὰρ ἄνδρες — ἐσυκοφάντουν. Hermann absurdly explains πόλεως 'de urbe.' What is here said about political opponents, must refer to the time when Creon, as brother of Oedipus' wife, and afterwards as uncle to his sons, stood near the throne. For (unlike the account given in Oed. R. and Oed. C.) the sons are here supposed to have succeeded to the throne, immediately upon their father's death (165 f.).

290. μόλις. μόγισ Liv. b. ἐρρόθουν ἐμοί. 'Were murmuring against me.' Lat: 'obmurmurabant mihi.'

291. κρυφῇ. κρυφῇ Bgk. κάρα σείοντες. 'Shaking their head' in disapprobation of my edict. Virg. Aen. xii. 894, 'Ille caput quassans, Non me tua feruida terrent | dicta, ferox.' Matth. Evang. xxvii. 39, κινούντες τὰς κεφαλὰς. Job xvi. 5. Ps. xxi. 7. cviii. 25. Is. xxxvii. 22. οὐδ' ὑπὸ ζυγῷ —. 'And did not keep their neck as they ought under the yoke.' A figure of constant occurrence, both in sacred and profane writers, borrowed from stubborn and refractory oxen, and other beasts of burden, unbroken as yet to the yoke. Cf. 351, ἀμφίλοφον ζυγόν. Eur. Hec. 376, αὐχέν' ἐντιθεὶς ζυγῷ. Med. 244. Or. 1324. Tro. 672. Pind. P. ii. 93, φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν ἀρήγει. On the

change from the participle to the verb definite, cf. on Oed. R. 452.

292. δικαίως. Donaldson translates this: 'in equal poise,' referring to his New Crat. p. 371. Hart. reads: νῶτ' εὐλόφως ἔχοντες (νῶτον εὐλόφως εἶχον being cited thrice by Eustath.). Cf. Lyc. Alex. 776, στυνὰς ἀπειλὰς εὐλόφῳ νῶτφ φέρειν. ὡς στέργειν ἐμέ. 'So as to submit to me, to acquiesce in my commands.' Schol. rec: στέργειν ἐμέ' ὑπομένειν ἐμέ, ἡγουν ἂν ἐγὼ θεσπίζω. In ancient writers ὡς is seldom found in the sense of ὥστε 'de effectu.' Cf. 303, ὡς δοῦναι δίκην. Tr. 1125, ὡς κλύειν ἐμέ. Oed. R. 84, ξύμμετρος γὰρ ὡς κλύειν. Aesch. Pers. 509, ὡς στένειν πόλιν | Περσῶν ποθοῦσαν &c. Or: 'So as for me to approve of (be satisfied with) their behaviour.' Cf. Phil. 458, τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρβω ποτέ. So Schneid: 'so that I could be content' (with their behaviour), coll. Oed. R. 1038, ἔστ' ἔτι ζῶν, ὥστ' ἰδεῖν ἐμέ; Tr. 1125, παρεμνήσω τῆς μητρὸς, ὡς κλύειν ἐμέ; Add Eur. Hec. 730, σὺ δὲ σχολάζεις ὥστε θαυμάζειν ἐμέ. Qu. εἶχον δικαίως, ὥστ' ἐμέ στέργειν, λόφον.

293. ἐκ τῶνδε. 'By these' malcontents. To be connected with παρηγμένους. τούτους. The watchmen.

294. παρηγμένους. 'Misled.' Schol: ἡπατημένους.

295. Cf. Arist. Lys. 135, οὐδὲν γὰρ οἶον.

296. νόμισμα. Lat: 'institutum.' Any recognized and established current article, or principle, or institution is thus called, as e. g. money; being a thing νομιζόμενον. V. Blomf. Gl. Sept. 255. Cf. Aesch. Sept. 347. Eur. Iph. T. 1471. Arist. Nub. 247, πῶτον γὰρ θεοὶ | ἡμῖν νόμισμ' οὐκ ἔστι. Ran. 720, τὰρχαῖον νόμισμα. Th. 348, τῶν κοτυλῶν τὸ νόμισμα. Pind. I. iv. 2, μεγασθενῇ νόμισαν χρυσὸν ἄνθρωποι. Erfurdt well compares Eur. Oedip. Fr. v. οὔτοι νόμισμα λευκὸς ἄργυρος

πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων  
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας  
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι βροτῶν  
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν" 300  
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.  
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,  
 χρόνῳ ποτ' ἐξέπραξαν" ὡς δοῦναι δίκην.

μόνον | καὶ χρυσὸς ἐστίν, ἀλλὰ κἀρετὴ  
 βροτοῖς | νόμισμα κεῖται πᾶσιν, ἣ χρησθαι  
 χρεῶν. τοῦτο. Made to agree in  
 gender with νόμισμα, rather than with  
 ἄργυρος. Cf. on 334. 585. τοῦτο  
 καὶ πόλεις πορθεῖ. 'This it is which even  
 destroys entire states.' Cf. on 335. Qu.  
 τοῦτο δὴ (or τοι) πόλεις | πορθεῖ τε κἀνδρας  
 —. But cf. on 673. Also 791, σὺν καὶ —  
 σὺν καὶ —. Or τοῦτο μὲν — εἴτ' (for τόδ'  
 298), 'in the first place, secondly.' Com-  
 pare Eur. Hipp. 487, τοῦτ' ἔσθ', ὃ θνητῶν  
 εὖ πόλεις οἰκουμένας | δόμους τ' ἀπόλ-  
 λυσ'.

297. πορθεῖ, τόδ' ἄνδρας. Qu. πορθεῖ  
 τε κἀνδρας. ἄνδρας. Individuals, as  
 opposed to states. Schneid. compares  
 Simonid. Fr. 33, οὐ τις ἄνευ θεῶν ἀρετὰν  
 λάβεν, οὐ πόλις, οὐ βροτός. ἐξανί-  
 στησιν. 'Utterly overthrows, causes the  
 utter overthrow of.' I. e. ἐξαναστατοῦς  
 ποιεῖ. Schol. rec: ὑπὸ τῶν δυνατωτέρων  
 ἐξελαυνομένους.

298. τόδ'. Qu. τοῦτ', which will agree  
 better with τοῦτο. καὶ παραλλάσσει.  
 I. q. παραλλάσσουσα. Added expegeti-  
 cally. παραλλάσσει φρένας χρηστὰς  
 —. 'Perverts the good minds of mortals  
 to engage in disgraceful actions.' Cf.  
 791, σὺν καὶ δικαίων ἀδίκους φρένας παρα-  
 σπᾶς ἐπὶ λῶβῳ. The infinitive ἵστασθαι  
 however more properly depends on ἐκδι-  
 δάσκει.

299. πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι.  
 Musgrave quotes Thuc. iv. 56, πρὸς τὴν  
 ἐκείνων γνώμην αἰεὶ ἕστασαν. vi. 34, τῶν δ'  
 ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι  
 ἵστανται. Dem. p. 283, κατὰ τὸ συμφέρον  
 ἵσταμένων. Plut. T. ii. p. 74 A, πρὸς  
 ὁρμὴν τινα βίαιον ἵσταμένους. Herod.  
 viii. 60, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχω-  
 ρεῖν πρὸς τὰς ἀνθρωπίνης γνώμας.  
 βροτῶν. βροτοῦς (supr. ων) L.

300. Cf. Hor. Od. iii. 16. 9, 'aurum  
 per medios ire satellites | et perrumpere  
 amat saxa, potentius | ictu fulmineo.'  
 ἔχειν. Qu. μέλειν, or τρέφειν.

Or πανουργίαν τόδ' (τοῦτ') ἐξέδειξ' ἀσκεῖν  
 βροτοῖς.

301. παντὸς ἔργου. 'Of any and every  
 deed.' Hence πανούργος. Cf. πανουργίας  
 in prec. v. δυσσέβειαν εἰδέναι. 'To  
 be practised in impiety.' Phil. 960, οὐδὲν  
 εἰδέναι κακόν. Tr. 582, κακὰς δὲ τόλμας  
 μήτ' ἐπισταίμην ἐγὼ &c. El. 608, τῶνδε  
 τῶν ἔργων ἴδρις. Eur. Hel. 923, τὰ δὲ  
 δίκαια μὴ εἰδέναι (where v. Musgr.). Hom.  
 Od. φ'. 26, μεγάλων ἐπίστορα ἔργων. ι'.  
 189. Hesiod Th. 242, κοῦραι πεντήκοντα,  
 ἀμύμονα ἔργ' εἰδυῖαι. Pind. N. i. 62,  
 θῆρας αἰδροδίκας. So in Homer ἄγρια,  
 ἀθεμίστια εἰδέναι. But the usual reading  
 of this passage appears very harsh and  
 forced. The sense, I suppose, must be  
 καὶ παντὸς ἔργου δυσσεβοῦς ἴδρις εἶναι  
 (cf. El. 608, τῶνδε τῶν ἔργων ἴδρις, sc.  
 ἀναιδείας, στομαργίας, κακίας). But per-  
 haps the poet wrote, καὶ παντὸς ἔργου  
 δυσσεβοῦς προεστάναι, 'to engage in  
 (preside over) every impious deed.' Cf.  
 on El. 980, προσστήτην φόνου.

302. μισθαρνοῦντες. 'For hire.' Lat.  
 'mercede ducti.'

303. χρόνῳ ποτ'. 'At length after a  
 time.' ἐξέπραξαν ὡς δοῦναι δίκην.  
 The precise meaning of these words is not  
 very clear. Schol: ἀντὶ τοῦ, φανεροὶ  
 ἔσονται καὶ τιμωρηθήσονται. Schneid:  
 'have brought matters to that pass that  
 now at last (Phil. 1041) they shall get  
 their deserts.' Don: 'have at last brought  
 their dislike to an overt act, which will  
 ensure their punishment.' Cf. Eur. Alc.  
 309, ἀλλὰ ταῦτα μὲν | θεῶν τις ἐξέπραξεν  
 ὥσθ' οὕτως ἔχειν. Qu. χρόνῳ ποτ' ἐκ-  
 πράξω νιν —. Or χρόνος ποτ' ἐκφανεῖ (or  
 ἐκδείξει) νιν, ὡς —. Or ὅσοι — κακὰ, |  
 χρόνος ποτ' ἐξέφηνεν (or ἐξέδειξεν, gnomic  
 aorist), ὡς —. Or χρόνος ποτ' ἐξέπραξεν  
 (or ἐξετίσασθ') ὡς δοῦναι δίκην. Or —  
 ἐξέπραξέ νιν δ. δ. Or ὅσοι — τάδε ('such  
 things,' or κακὰ), | χρόνῳ ποτ' ἐξέπραξε  
 τὴν δίκην θεός. ὡς δοῦναι. For  
 ὥστε δοῦναι. Cf. on 292.



ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,  
 εὖ τοῦτ' ἐπίστασ'· ὅρκιος δέ σοι λέγω· 305  
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου  
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς,  
 οὐχ ὑμῖν Ἀιδης μῶνος" ἀρκέσει, πρὶν ἂν  
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν·  
 ἴν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310  
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι  
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.  
 ἐκ τῶν γὰρ αἰσχροῶν λημμάτων τοὺς πλείονας  
 ἀτωμένους ἴδοις ἂν ἢ σεσσωσμένους.

ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω ; 315  
 ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις ;

304. ἀλλ' —. 'Well then' &c. Phil. 645 &c. Schol: εἰ τιμῶ καὶ σέβω Δία, καὶ μὴ ἐπιorkῶ αὐτόν.

308. A mixed construction apparently of οὐχ ὑμῖν Ἀιδης ἀρκέσει, ἀλλὰ —, and οὐ πρότερον ἐς Ἀιδου ἐλεύσεσθε, πρὶν ἂν —. Cf. 86, πολλὰν ἐχθίων ἔσει | σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε. Aj. 741 f. Matth. Evang. v. 18, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Schol: οὐκ εὐθὺς ὑμᾶς τῷ Ἀιδῇ παραδώσω, ἀλλὰ τιμωρίαις κρεμασταῖς παραδοὺς βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάζομαι. παρὰ τὸ Ὀμηρικόν (Il. β'. 392,) οὐ οἱ ἔπειτα ἔρκιον ἔσειται φυγέειν κύνας ἢ δ' οἰωνούς. Qu. οὐ μῶνος Ἀιδης ὑμῖν —. Or οὐ μῶνον Ἀιδην ἀρκέσειν ὑμῖν —.

309. κρεμαστοί. 'Hung up' to be flogged. The usual chastisement of slaves. Hom. Od. xxii. 175 f. Aj. 108. Arist. Ran. 631. τήνδε δηλώσῃθ' ὕβριν. 'Have discovered this insolent act,' i. e. the circumstances and author of it. So Il. α'. 74, μυθήσασθαι μῆνιν. For δηλώσῃθ' Musgrave proposes πολυλύσῃθ' 'ex-solvatis,' quoting Pollux viii. 147, εἰσενεγκεῖν ζημίαν, ἀποδοῦναι, διαλύσαι, ἀποτίσαι.

310. Creon says this sarcastically, bidding them do that which, being dead, they would no longer have the power to do. Cf. 710 f. and Aj. 100, θανόντες ἤδη τᾶμ' ἀφαιρείσθων ὄπλα.

311. ἀρπάξῃτε L. V. Aug. Schol. Elmsl. (ad Med. 31, and in Mus. Cr. ii. 4.) Dind. Wund. &c. ἀρπάξῃτε vulg.

ἀρπάζοιτε R. The Attic form of the aorist would be ἀρπάσῃτε (v. Lob. ad Phryn. p. 241), ἀρπάξῃτε being Doric. But besides this the sense evidently requires the present ἀρπάξῃτε, because the habit or practise is implied. On the difference in the tenses, ἀρπάξῃτε and μάθῃτε, see Matth. § 511. 3.

312. ἐξ ἅπαντος. 'From any and every source.' Oed. C. 807, ὅστις ἐξ ἅπαντος εὖ λέγει. 761. 1000. Xen. Mem. ii. 9. 4, οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν.

313—4. Bergk suspects these lines are spurious. τοὺς πλείονας — σεσ. Oed. C. 795, ἐν δὲ τῷ λέγειν | κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. Eur. Hipp. 741, εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις. For τοὺς we should perhaps read ἂν. We should have expected to find the article joined with the participles rather than with the noun: but cf. on Oed. C. l. c. Perhaps before ἢ σεσσωσμένους (in next v.) we should supply μάλλον.

315. εἰπεῖν τι δώσεις. εἰπεῖν δεδώσεις (supr. τι) L. εἰπεῖν δὲ Boeckh. Schn. Hart. 'Will you permit me to say something? or am I to turn away and depart thus (without further words)?' Schol: ἐπιτρέψεις καὶ ἐμοὶ εἰπεῖν, ἢ ἀπέλθω; Cf. Oed. C. 1299, διδοὺς ἐμοὶ λέξαι. Aj. 534, δός μοι προσειπεῖν αὐτόν. στραφεῖς. For ἀποστραφεῖς. Oed. R. 431.

316. 'Knowest thou not that even now thy talk is unpleasant to me?' Schol: ἀπιθι· καὶ νῦν γὰρ λέγων ἀνιαρῶς μοι εἶ. Which gives the general sense. Cf. Arist. Av. 1221, ἀδικεῖ δὲ καὶ νῦν. ἀρά γ' οἶσθα

ΦΥ. ἐν τοῖσιν ὥσιν ἢ πὶ τῇ ψυχῇ δάκνει ;

ΚΡ. τί δὲ ῥυθμίζεις ; τὴν ἐμὴν λύπην ὅπου ;

ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.

ΚΡ. οἴμ' ὡς λάλημα\* δῆλον' ἐκπεφυκὸς εἶ.

320

ΦΥ. οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ''.

τοῦθ', ὅτι | δικαιοτάτ' ἂν — ἀπέθανες ; The comma, usually placed after καὶ νῦν, was properly removed by Schaefer. ἀνιάρως. In Sophocles the second syllable is invariably long in ἀνιάρως, ἀνία, ἀνιάν. In Euripides and Aristophanes the second in ἀνιάρως is always short. V. Pors. ad Phoen. 1334.

317. ἐν τοῖσιν ὥσιν — ; Schol. rec : ἐπιπολαίως λυγῇ, ἢ εἰς βάθος ; Herod. vii. 39, εὖ νυν τόδ' ἐξερίστασο, ὡς ἐν τοῖσι ὥσι τῶν ἀνθρώπων οἰκέει ὁ θυμὸς, ὃς χρηστὰ μὲν ἀκούσας τέρψιος ἐμπιπλέει τὸ σῶμα, ὑπεναντία δὲ τουτέοισι ἀκούσας ἀνοιδέει.

318. τί δὲ ῥυθμίζεις Aug. b. Plutarch Mor. p. 509 C. Markl. ad Eur. Suppl. 94. Herm. Erf. Dind. Wund. τί δαι ῥυθμίζεις A. L. Ald. Tricl. (gl. διὰ τὸ μέτρον.) vulg. πῇ δὲ β. E. τί δέ : ῥυθμίζεις Br. Schn. 'But why dost thou explore, or scan, the seat of my annoyance?' Lat. 'exploras.' Wund : 'diligenter perpendis.' ῥυθμίζειν means properly 'to regulate, arrange, put in order,' hence 'to tune, modulate, harmonize.' Aesch. Pr. 241, νηλεῶς | ὦδ' ἐρρύθμισμαι (Schol : ἡ μεταφορὰ ἀπὸ τῶν χορδῶν). Pers. 746, καὶ πόρον μετ-ερρύθμιζε. Eur. Hec. 923, ἐγὼ δὲ πλόκαμον ἀναδέτοισ μίτραισιν ἐρρυθμιζόμεν. Plat. Phaedr. p. 253 B. See Blomf. Gl. Prom. 249. Qu. τί δ' ἐξερυνᾷς (as in El. 1100). For the lengthening of the naturally short syllable before the inceptive β cf. Ant. 712, παρὰ βέλθοισι. Fr. 21, καὶ κατὰ βάχιν. Fr. 499, λεπταῖς ἐπὶ ῥοπαῖσιν —. Fr. 781, ἐδέξατο ῥαγεῖσα —. Eur. Suppl. 94, οὐχ ἓνα ῥυθμόν. El. 772. Cycl. 397. Arist. Nub. 647. I have collected numerous instances on Arist. Ach. 1146. See Pors. ad Med. 1008. Such passages we shall find have almost universally been tampered with by ignorant grammarians. The vowel before θμ is short in ῥυθμίζεις, as in ἀν-ήριθμον, ἀντίσταθμον &c. ὕπου. Cf. Aj. 103, ἢ τοῦτίτριπτον κίναδος ἐξήρου μ' ὕπου ; 118. Oed. R. 926. Arist. Ach. 748, ἐγὼν δὲ καρυξὼ Δικαιοπόλιν ὕπα.

319. σ' ἀνιᾷ τὰς φρένας. A double accus. of the whole and part. So we often

have a double dative, as in Il. α'. 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν — ; τὰ δ' ὦτ' ἐγώ I. e. ἐγὼ δὲ τὰ ὦτα. Cf. 1297. See also on Oed. R. 435. He means by this remark to exculpate himself as not being the real author of the annoyance caused.

320. οἴμ' ὡς. Cf. 1270. Aj. 354. 587. The elision of the diphthong οι in this phrase is noticeable ; for it occurs nowhere else. Indeed I think it is a case of crasis rather than elision, and that we should write either οἴμῳς (like ἐγῶδα, &c.), or else in full οἴμοι ὡς. λάλημα. 'A prater, chatterbox.' Schol : τὸ περίτριμμα τῆς ἀγορᾶς, οἷον πανούργος. Whence (coll. Schol. on Aj. 381. 389) Dind. and Wunder conclude that the true reading is ἄλημα. The same reading is adopted by Boeckh. Don. Schn. Hart. Schneid. derives ἄλημα from ἀλεῖν 'to grind' (cf. παιπάλημα) : otherwise, if from ἀλάσθαι, he thinks λάλημα must be retained. It surely is formed from ἀλάσθαι, as δούλευμα from δουλεύειν &c., and could only mean 'a vagabond.' The Sirens are called ποικίλα λαλήματα Eur. Andr. 919. So below 756, δούλευμα. Soph. El. 289, μίσσημα. Oed. R. 85, κήδευμα (see note). Aesch. Cho. 1002, ξένων ἀπαιδόμενα. Eur. Hipp. 11, παιδεύμα. Arist. Nub. 260, λέγειν γενήσεται τρίμμα, κρόταλον, παιπάλη. δῆλον. δῆλος Aug. δειλὸν ('miser garritor') Musgr. δεινὸν Burges ad Tro. 432. Dobr. Δῆλον ἐκπεφυκὸς (instead of δῆλος ἐκπεφυκὸς) is made to agree by attraction with the object λάλημα, instead of the subject. Cf. Oed. C. 321. El. 301, ὁ πάντ' ἀναλκίς οὗτος, ἢ πᾶσα βλάβη. Arist. Ach. 909, ἀλλ' ἅπαν κακόν. Theocr. xv. 148, ὄξος ἅπαν. Plato Rep. iv. 420 ff. οἱ γὰρ ὀφθαλμοὶ κάλλιστον ὄν. ἐκπεφυκός. I do not see the force of ἐκ in this compound. Should we read ἐκπεφηνός, or δῆλον αὖ (or εὖ) πεφυκός ?

321. τό γ' Reisk. &c. τόδ' the mss. Br. Cf. on Oed. C. 110. 266. τοῦτο ποιήσας ποτέ A. Aug. (Gl. εἰμι over ποιήσας) vulg. τοῦτο ποιήσας ἐγὼ T. Dresd. Turn. marg. εἰμι ποιήσας ποτέ E. Br. τοῦθ' ὃ ποιήσας



KP. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

ΦΤ. φεῖν

ἢ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.

KP. κόμψιμέ νυν\* τὴν δόξαν''. εἰ δὲ ταῦτα μὴ  
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι  
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

325

ἐγὼ Erf. τοῦτο ποιήσας ἔχω Valck. ad Phoen. 712. Schaefer Melet. p. 114 reads: οὐκουν ὅδ' ἔργον τοῦτο [rather τοῦθ' ὅ] ποιήσας ποτέ. (The two readings εἰμι and ἐγὼ he supposes to have crept into the text from the interpretation, and thus to have disturbed the original reading. The omission of the verb substantive is frequent. Cf. e. g. 634. And ὅδε for ἐγὼ is constantly found, as in Trach. 1015. 305.) Porson (Arist. p. 210) proposes: οὐκουν τὸδ' ἔργον εἰμι ὁ ποιήσας ἐγὼ. The sense is: 'A chatterer I may be, but this deed at all events I never committed.' Cf. Oed. R. 680. Qu. οὐ τοῦτό γ' ἔργον εἰμι ποιήσας φανῶ. Or ἀλλ' οὐ τό γ' ἔργον τοῦτο ποιήσας ποτέ (or ἔχω). So 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις. The Scholiast's explanation is absurd: ἀντὶ τοῦ, οὐδέποτε ἐφλυάρησα.

322. καὶ ταῦτ' — γε. 'Yes, and that too &c.' Oed. R. 37. ἐπ' ἀργύρῳ. 'For money.' Oed. R. 124, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσειτ'. τὴν ψυχὴν προδοῦς. 'Having sold or lost your life.' Qu. προεῖς. Cf. on 1166.

323. φεῖν om. Aug. ἣν δοκῇ γε vulg. and most mss. ᾧ δοκεῖ γε E. Br. ᾧ δοκεῖ γε (supr. ἣν η) L. Vauv: ἣ δεινὸν, ἣν δοκῇ γε καὶ ψευδῇ, δοκεῖν. Hart: ᾧ δόκησις ἣ, ψευδῇ δοκεῖν. A critic in Class. Journ. xvii. 57: ἣ δεινὸν, ᾧ δοκεῖ γε, τὸ ψευδῇ δοκεῖν. 'Sad indeed is it, that one who has suspicions, should also have those suspicions false.' Wunder: 'Grave est, qui suspicioni locum det, eum etiam falsa suspicari.' Schneid: 'Pity that if one must needs have his fancy, it should be a false one.' Cf. El. 1039, ἣ δεινὸν εἰ λέγουσαν ἐξαμαρτάνειν. Below 551, ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ' ἐν σοί, γελῶ. For the ellipse cf. 36, ὅς ἂν τούτων τι δρᾷ, φόνον πρόκεισθαι. But I almost think the old reading, ἣν δοκῇ γε, is preferable. Qu. οὐ δοκῇ γε.

δοκεῖν. δοκεῖ L.

324. κόμψιμε —. 'Prate about.' Schol: σεμνολόγει, τὴν δόκησιν περιλάλει, 'talk cleverly or finely about sus-

picious.' Brunck: 'de suspicione argutare quantumvis.' V. Ruhnck. ad Tim. p. 154 f. Eur. Ant. Fr. 25, ἅλλοις τὰ κομψὰ ταῦτ' ἀφεῖς σοφίσματα.

κόμψιμε νῦν τὴν δόξαν (τὸ δόξαν Aug.) vulg. κόμψιμε τὴν δόκησιν Moschop. π. σχ. p. 20 and 62 (probably from the Schol., who, as Dindorf observes, again explains δόξαν by δόκησιν below 1111). Adopted by Herm. and Hart. κόμψιμέ νῦν τὴν δόξαν Bergk. Which is preferable. If we had sufficient authority, I should have preferred κόμψιμε τὴν δόκησιν, for neither νῦν nor νυν appears very suitable here. Δόκησις occurs Oed. R. 681. Tr. 426. Eur. El. 379, δόκησει (i. q. δόξη) δαμάτων ὠγκωμένος. Andr. 687. Herc. 285. Ixion. Fr. i. So δοκησίσοφος Arist. Pac. 44. Thuc. ii. 84 &c. εἰ δὲ ταῦτα μὴ —. Construe with Schol: εἰ δὲ μὴ φανεῖτέ μοι τοὺς ταῦτα δρῶντας. V. Matth. § 278, n. 2. Cf. Oed. R. 269, ταῦτα τοῖς μὴ δρῶσιν. 139, ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν &c. Phil. 1242, τίς ἔσται μ' οὐπικωλύσων τάδε; Arist. Av. 95, τίνες εἰσὶ μ' οἱ ζητοῦντες; For the isolated position of ταῦτα cf. Oed. R. 1251. Μὴ is found at the end of a verse also Aesch. Cho. 1005. Eur. Med. 1053. Similarly οὐ Eur. Her. 1016. Alexandr. Fr. x. Melan. Fr. xx.

325. τοὺς δρῶντας. 'The authors,' whether one or many (306. 302). Cf. Oed. C. 970, πρὸς παίδων θανεῖν. ἐξερεῖθ'. 'You will have cause to declare.'

326. τὰ δειλὰ κέρδη. 'Stealthy gains,' gains obtained by the clandestine performance of unlawful deeds. Cf. 293 f. Gl: τὰ κακὰ καὶ ἀπρεπῆ. δειλὰ Schol. v. l. Br. &c. δεινὰ vulg. These two words are often confounded. Creon hereupon takes his departure: for the following remarks of the watchman, which have a smack of Comedy about them, are certainly in part of such a character, that they could not have been uttered in Creon's presence. Schol: ἀπιὼν ὁ θεράπων καθ' ἑαυτὸν ταῦτά φησιν

- ΦΥ. ἀλλ' εὐρεθείη μὲν μάλιστ', ἐὰν δέ τοι' ἴ  
 ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,  
 οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με  
 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330  
 σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν. [στρ. α'.  
 ΧΟ. πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινότερον πέλει  
 τοῦτο καὶ'' πολιοῦ πέραν'' πόντου χειμερίῳ νότῳ 335

οὐ γὰρ δυνατὸν ἐπὶ τοῦ Κρέοντος ταῦτα λέγεσθαι ὡς καὶ ἐν τοῖς κωμικοῖς. Creon returns from his palace 386. The watchman leaves the stage presently after 331.

327. 'Well, that the man may be discovered I most heartily wish; but whether he be discovered or not' &c. For μάλιστα cf. Oed. R. 926. 1466. Tr. 799. Ph. 617. 1285. Lat. 'reperiatur ille omnino.' τοι. σοι (supr. τ) L. Cf. 243. Qu. ἐὰν δέ σοι (or τις).

328. καὶ μὴ. Qu. κὰν μὴ (ληφθῇ). τοῦτο γὰρ τύχη κρινεῖ. 'For this fortune will decide.' Arist. Vesp. 762, τοῦτο δὲ | "Αἰδὴς διακρινεῖ &c.

330. καὶ γνώμης ἐμῆς Aug. Dresd.

332 f. The stage being now clear, the Chorus descant upon the ingenuity of man, for good and for bad; and conclude with the prayer that with evil doers, such as is the unknown author of the crime in question (74, ὅσια πανουργήσασα), it may never be their lot to hold intercourse (373 f.). A similar encomium on the fertile ingenuity and cleverness of man is to be found in Aesch. Cho. 580 f. πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχῃ (qu. γένῃ). — ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημά τις λέγοι; From which passage "the Attic bee" would seem to have gathered something for his own use. Similarly Eur. Fr. Inc. liii. δειναὶ μὲν ὄργαι κυμάτων θαλασσίων, | δειναὶ δὲ ποταμῶν, καὶ πυρὸς θερμαὶ πνοαί, | δεινὸν δὲ πενία, δεινὰ δ' ἄλλα μυρία | ἀλλ' οὐδὲν οὕτω δεινὸν ὡς γυνὴ κακόν. Compare also Horace Od. i. 3, 'Sic te diva potens Cypri' &c. This Choral ode, as Franklin observes, seems to have less connexion with the subject of the drama than perhaps any other in our author.

332. πολλὰ τά. πολλὰ τε Neue. Wund. (Cf. 1112.) If any alteration were advisable, which does not seem to be the case, I should prefer πολλὰ γε. Put ἐν σχήματι, as the Schol. observes, for πολλῶν ὄντων τῶν δεινῶν, οὐδὲν ἐστὶν ἀνθρώπου δεινότερον. Similarly Trach.

1046, ὦ πολλὰ δὴ — κακὰ — μοχθήσας ἐγώ | κοῦπω τοιοῦτον &c. Don: "Many the things that mighty be, And nought is mightier than — MAN." So Theocr. xv. 83, σοφόν τι χρῆμ' ἀνθρώπος. δεινὰ. 'Clever.' Gl: δεινὰ. σοφὰ καὶ πανούργα.

333. Gl: δεινότερον. σοφώτερον.

334. τοῦτο. Made to agree in gender with δεινότερον, rather than with ἀνθρώπος. Similarly in 295, οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος | κακὸν νόμισμα' ἐβλαστε' τοῦτο καὶ πόλεις πορθεῖ —. With τοῦτο the Schol. understands γένος. I would rather consider it put absolutely, without reference to any particular noun. Cf. 295. Arist. Pac. 25. Wex compares Theocr. xv. 83, σοφόν τι χρῆμ' ἀνθρώπος. Plat. Ion. p. 534, κοῦφον χρῆμα ποιητῆς ἐστὶ —. τοῦτο καί. τοῦτο γὰρ Reiske. Perhaps τοῦτο μὲν, 'in the first place,' or τοῦτο δὴ. But cf. 296, also 791, σὺν καὶ —, σὺν καὶ —. Translate καὶ 'even' (cf. 296), much more over the land. Cf. on Oed. C. 1394. πέραν vulg. I prefer πέρα. Cf. on Oed. C. 651. 885. Πέραν means 'on the other side of,' πέρα, 'over, across.' The two words are often confounded. V. Elmsl. ad Oed. C. 885.

336. χειμερίῳ νότῳ. When navigation is difficult and perilous. Hesiod Op. 675 warns against χειμῶν' ἐπιόντα νότοιο τε δεινὰς ἀήτας &c. Ovid. Pont. ii. 3. 27, 'nimboso vento.' The recurrence of the word πόντου in the corresponding place of v. ant. 346, is observable, such similarity being much affected by the tragedians. περιβρυχίοισι (ῡ). 'Roaring around.' Schol: τοῖς ἡχώδεσιν, ἢ τοῖς καλύπτουσι τὴν ναῦν. Gl: περισσῶς ἢ κύκλῳ ἡχοῦσι. Cf. Od. β'. 427, ἀμφὶ δὲ κύμα | στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης. Aj. 343 f. From περὶ and βρυχᾶσθαι, 'to roar.' The word seems to have no relation to βρύχιος, the constant epithet of the sea (Aesch. Pers. 403, ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος. Apoll. Rh. i. 1310, βρυχίης ἁλός), nor to



χωρεῖ, περιβρυχίοισιν  
 περῶν" ὑπ' οἷδμασιν,  
 θεῶν τε τὰν ὑπερτάταν, Γᾶν  
 ἄφθιτον, ἀκαμάταν" ἀποτρύεται",  
 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἵππείῳ γένει πο-  
 λεύων". 340

ὑπόβρυχα, 'under the deep,' and ὑπο-  
 βρύχιος (ὑ). (Od. ε'. 319, τὸν δ' ἄρ'  
 ὑπόβρυχα θῆκε πολὺν χρόνον. Hymn.  
 xxxiii. 12, τὴν δ' ἄνεμός τε μέγας καὶ  
 κῦμα θαλάσσης | θῆκαν ὑποβρυχίην.) Cf.  
 Aesch. 1082, βρυχία (μυχία?) δ' ἡχῶ  
 παραμυκᾶται (f. παραβρυχᾶται) | βροντῆς.

337. περῶν E. T. &c. πτερῶν others.  
 Qu. πλέον (υ υ, coll. v. ant. 348). Gl:  
 διερχόμενος. ὑπ'. ἐπ' E. Musgr.  
 Br. I. e. 'upon, over.' Perhaps rightly:  
 but the authority for this reading depends  
 solely, I believe, on this copy, an inferior  
 one. Cf. on 1142. The idea here put  
 forth seems to be that of the mariner with  
 the billows towering around him. Herm:  
 'inter alluentes undas.' Schneid. quotes  
 Archilochus, ναῦται ψυχὰς ἔχουσι κυ-  
 μάτων ἐν ἀγκάλας. Aj. 351.

338. θεῶν τε. θεῶν δὲ Ben. θεῶν  
 τὰν ὑπερτάταν. "Sic Terram vocat  
 propter vetustatem, quum Deorum pariter  
 atque hominum mater esse perhibeatur."  
 ERF. "Solon 28, 3 calls her μεγίστη  
 δαιμόνων Ὀλυμπίων. Virg. Aen. vii. 136,  
 'prima deorum.'" SCHN. Because she  
 sustains all creatures. Eur. Chrys. Fr.  
 836.

339. ἄφθιτον, ἀκαμάταν. As never  
 exhausted by the produce she so constantly  
 supplies. ἀκαμάταν. ἀκαμάτων  
 Tricl. Dresd. Turn. Elmsl. ad Med. 807.  
 ἀκάματον Bened. Perhaps ἀκάματος.  
 Triclinius, who reads ἀκαμάτων (i. e.  
 ἀπαύστων καὶ αἰδίων), connects it with  
 θεῶν. The first is long in ἀκάματος, as  
 in ἀθάνατος, ἀδάματος, ἀπαράμυθος (Aesch.  
 Pr. 193), αἰδῖος &c. Ἀκαμάταν (?) as ἀθα-  
 νάταν &c. Cf. on 134. ἀποτρύεται.  
 ἀποτρύετ' L. ἀποτρύεθ' Liv. b. 'Works,  
 tills' (for his own use). Lat. 'dissecat,  
 findit.' Schol: γεωπονεῖ, ἢ ἀποσχίζει  
 τὴν γῆν. Cf. Tr. 124, ἀποτρύειν ἐλπίδα  
 τὰν ἀγαθάν. Qu. κατατρύεται, 'wears  
 out, belabours.' I hardly think ἀπο-  
 τρύεται can be correct. The Earth com-  
 plains in Ovid Met. ii. 286, 'adunci vul-  
 nera aratri | rastorumque fero, totoque  
 exerceor anno.'

340. ἰλλομένων Schol. v. l. Br. &c.

εἰλομένων C. D. E. T. V. Tricl. εἰλη-  
 μένων R. παλλομένων A. Ald. Schol.  
 ἀπλομένων (γρ. ἰλλομένων) K. L. ἀπλω-  
 μένων (γρ. εἰλημ.) Liv. b. (Which  
 two last readings are a palpable corrup-  
 tion of ἀποτρύεται ἰλλομένων.) Cf. on  
 509, and on Arist. Nub. 762. Ran.  
 1066. Schol: περικυκλούντων. Tricl:  
 κινουμένων πρὸς τὸ ἀροτριᾶν. Buttman  
 Lexil. § 44 explains ἰλλομένων of motion  
 'backwards and forwards' or 'to and  
 fro,' as in Nicand. φεύγε δ' αἰεὶ σκολιήν  
 τε καὶ οὐ μίαν ἀτραπὸν ἱλλων (i. e.  
 'dodging'). Said of avoiding a serpent.  
 Xen. Ven. vi. 15, ἐξίλλουσαι τὰ ἵχνη.  
 Cf. also the nouns ἱλλὸς and ἱλλωψ. We  
 must therefore understand it of the plough  
 being turned round (βουστροφηδὸν) at the  
 ends of the furrows. In Latin 'circum-  
 agi.'

341. ἔτος εἰς ἔτος. ἔτους εἰς ἔτος A.  
 Ald. Schol: ἔτος ἐξ ἔτους. 'From  
 year to year, year after year.' Tricl:  
 ἀπὸ ἔτους εἰς ἔτος. Musgrave cites  
 Apoll. Rh. iv. 1774, εἰς ἔτος ἐξ ἔτους  
 γλυκερώτεραι. Nonn. iii. 270, εἰς ἔτος  
 ἐξ ἔτους πεφορημένους. Add Theocr.  
 xviii. 15, εἰς ἔτος ἐξ ἔτους, 'year after  
 year, for ever.' xv. 122, ὅσδον ἀπ' ὅσδω.  
 So γῆν πρὸ γῆς Aesch. Pr. 683. Arist.  
 Ach. 235. Plut. Mor. p. 132, ἡμέραν  
 παρ' ἡμέραν (i. e. 'alternate days').  
 Ἰππειος, as ταύρειος, βόειος, ἄργειος, αἵ-  
 γειος, ὄνειος &c. Eur. Hipp. 1355,  
 ὄχημ' ἵππειον. Eur. Iph. A. 706, Κεν-  
 ταύρειον γένος. ἵππείῳ γένει. The  
 Schol. understands this of mules, ταῖς  
 ἡμιόνοις, quoting Il. κ'. 352, αἱ γὰρ τε  
 βοῶν προφερέστεραι εἰσιν | ἐλκόμεναι  
 νειοῖο βαθείης πηκτὸν ἄροτρον. Though  
 some, he adds, used also horses in plough-  
 ing. So Don., who observes that the  
 training of the horse for the yoke is not  
 mentioned till 350. The mules of Leo-  
 phron, he adds, are styled ἀελλοπόδων  
 θύγατραι ἵπων Pind. Fr. 13. Schneid.  
 understands it of horse and mule equally.

342. πολεύων vulg. Dind. &c. πολεῖον  
 L. M. N. V. Dresd. a. Steph. Ed. Lond.  
 Herm. Bened. πολεῖον R. πορεύον v. l.

κουφονόων τέ' φῦλον ὀρνίθων ἀμφιβαλὼν ἔχει  
ἀντ. α'.

καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν 345  
σπείραισι δικτυοκλώστοις',  
περιφραδῆς ἀνήρ

ap. Turn. Gl: πολεῦον· στρέφον, βωλοκοποῦν. πολεῦων is according to the sense, as we have ἀμφιβαλὼν immediately after. "To carry the neuter throughout," observes Schneid. on 335, "would be stiff; hence in περῶν and πολεῦων the natural gender is resumed, as in Homer, ψυχὴ Τειρεσίαο, σκῆπτρον ἔχων, in Demosth. ἡ μιὰρὰ κεφαλῇ, ἐλθὼν, and the like." Neue appositely quotes Porson's words on Hec. 293: "Quum personam circumlocutione significant Graeci, quam citissime ad ipsam personam revertuntur." Wunder adds that πολεῦων was far more likely to be changed by the copyists into πολεῦον (to agree with τοῦτο 334), than the opposite.

343. *κουφονέων* vulg. L. corr. and most mss. *κουφονέον* L. pr. *κουφονέον* R. *κουφονόων* Br. Dind. Wund. Schn. &c. *κουφοδεῶν* ('timidorum') conj. Musgr. Gl: *κούφως* καὶ *ταχέως* φερομένων. *Κουφονέων*, 'swiftly flying,' is open to suspicion. Brunck's *κουφονόων*, though adopted by most editors, is rejected by Wernsdorf, as being an epithet most unsuitable to birds. (Below 617, *κουφονόων* ἐρώτων, the epithet is suitable enough.) He himself proposes *κουφογενῶν* ('naturally swift,' and yet for all that caught by man), which is not much more satisfactory. Qu. *κουφοπόρων*. Aesch. Pr. 281, αἰθέρα θ' ἄγνυν πόρον οἰανῶν. Or *κουφότερον*. Or *κουφοπετῶν*. (Hesiod. Op. 210, ὠκυπέτης ἱρῆξ. Trach. 1043, ὠκυπέτα μόρφ. Pind. P. iii. 105, ὑψιπετῶν ἀνέμων.) Or *κουφοπτέρων* (but qu. metre). Or rather *κουφονέων* εἵματα φῦλον. But Schneid. seems satisfactorily to have established the genuineness of *κουφονόων* from Theognis 582, σμικρὰς ὀρνιθὸς *κουφονέον* ἔχουσα νόον, where he explains *κουφονέον*, 'cunning and shy.' The Greeks appear to have considered a bird as a proper emblem to denote whatever is light and volatile. Translate, 'silly,' or 'timid.' φῦλον. Alcmān 43, 7, οἰανῶν φῦλα τανυπετέρων.

344. *ἀμφιβαλὼν*. *ἀμφιβαλὼν* (supr. ο) L. *ἀμφιβαλὼν* ἄγει. 'He leads captive (as a prey).' Schol: *περιβαλὼν* τοῖς δικτύοις ἄγρει. Cf. 202, *δουλώσας*

*ἄγειν*. Eur. Hipp. 1268, σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν | ἄγεις, Κύπρι· σὺν δ' | ὁ ποικιλόπτερος ἀμφιβαλὼν | ὠκυτάτῳ πτερῷ. 'Ἀμφιβάλλειν means 'to enclose by throwing around a net.' Hence *ἀμφίβληστρον* (Tr. 1052). Oppian Hal. ii. 375, ἐνθα μιν ἀμφιβαλὼν — ἴσχει. In the same sense *περιβάλλειν*. Herod. i. 141, λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πολλὸν πλῆθος τῶν ἰχθύων &c. Arist. Eccl. 881, ὅπως ἂν περιβάλωμι' (*περιλάβοιμι* vulg.) αὐτῶν τινὰ | παρίοντα. Menand. ap. Poll. x. 132, ἀμφιβλήστροφ περιβάλλεται. Cf. Virg. G. i. 139, 'Tum laqueis captare feras, et fallere visco | Inventum' &c. — 'pelagoque alius trahit humida lina.' ἄγει. ἔχει, it seems, L. pr. Which is perhaps preferable: for ἄγει applies but ill to φῦλον ὀρνίθων, not to mention that ἄγει appears to follow presently after 351.

345. καὶ θηρῶν A. Ald. Erf. Dind. καὶ θηρίων E. V. Aug. θηρίων τ' T. ἔθνη. γέννη Liv. b. Cf. Phil. 1146, *χαροπῶν τ' ἔθνη θηρῶν*.

346. πόντου τ' εἰναλίαν φύσιν. 'And the watery tribes of the deep,' i. e. fishes. Oed. R. 869, θνατὰ φύσις ἀνέρων. Fr. 517, 2, τὴν γυναικείαν φύσιν. Virg. G. iii. 243, 'aequoreum genus.' Lucret. i. 16, 'natura animantium.' i. 57, 'Omnis divinum natura.' εἰναλίαν. εἰναλίαν Ald. Aug. Br. Benedict fancies the first in εἰναλίαν may be lengthened by reason of the following liquid (cf. on Aj. 210).

347. σπείραισι δικτ. 'With net-woven coils,' or 'with twisted cord made into nets.' Schol: τοῖς σχοινίοις, τοῖς εἰς δίκτυον κεκλωσμένοις, οἷς συγκλείουσι τὰ δίκτυα (τοὺς ἰχθύας?). Supply again here ἀμφιβαλὼν ἄγει, with Schol. Eur. Tro. 537, κλωστοῦ δ' ἀμφιβόλοισι λίνοις &c. Hart: *δικτυοκλήστοις* (from Schol.).

348. *περιφραδῆς*. ἀριφραδῆς Eust. p. 135, 25. Erf. Herm. A slip of memory, no doubt. Neither Sophocles nor Euripides, as Neue remarks, uses words compounded with ἀρι or ἐρι. Compare *περιδέξιος* Il. φ'. 163. We have a similar compound *δολοφραδῆς* Pind. N. viii. 33. Schol: πάντα εἰδῶς. Who quotes Theocr. xv. 83, σοφόν τοι χρῆμ' ἀνθρωπος.



κρατεῖ δὲ μηχαναῖς ἀγραύλου

θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'

350

ἵππον ὀχμάζει ὑπ' ἑ' ἀμφίλοφον ζυγὸν οὐρειὸν τ'  
ἀκμηῆτα' ταῦρον.

349. μηχαναῖς vulg. μαχαναῖς Erf. prob. Bergk.

350. θηρὸς ὀρεσσιβάτα (a letter at the end erased) L. Phil. 955, θήρ' ὀρειβάτην. Ph. 1125, ἔθνη θηρῶν, οὓς ὅδ' ἔχει χῶρος οὐρεσιβάτας (οὐρεσιφοῖτας?). Oed. R. 1100, ὀρεσσιβάτα — Πανί.

351. ἵππον ἄζεται (ἔζεται L. ἄξεν' V. Aug.) ἀμφίλοφον ζυγὸν the mss. Triclinius thus: ἵππον ἐλὼν ἄγεται ἀμφίλοφον ζυγόν. Vauv: ἵππον ἄγει 'π' ἀμφίλοφον ζυγόν. Brunck: ἵππον ὑπάζεται ("metri gratia") —. Musgrave conj: ἵππον ἄγεται ἀμφί λόφον —. Herm: ἵππιον ἐξέτε' ('six-year old') ἀμφί λόφον ζυγοῖ (!). Arndt: ἵππον ἐλαῖ (i. q. ἐλαύνει) λόφον ἀμφιβαλὼν ζυγόν, or ἵππον ἔρεξ' (?) ὑπαί ἀμφίλοφον ζυγόν (objecting to ἄγει here, because the poet had already written ἀμφιβαλὼν ἄγει, of the capture of birds. Cf. on 343). Wernsdorf: ἵππον ἀγίνεται (or ἀγίνεθ' ὑπ') ἀμφίλοφον ζυγόν. Sommer ap. eund.: ἵππον ἐτάξαθ' ὑπ' —. Both corrections improbable. Dind: ἵππον ἀέζεται — (Doederlein's conj. ad Oed. C. p. 581), taking ἀμφίλοφον ζυγόν for nominatives, and ἀέζεται in a middle sense. A poor correction indeed! Don: ὀχμάζεται ἀμφί λόφον ζυγῶν (Emper's conj.). Schneid: ἵππον ὀχμάζεται (G. Schoene's conjecture) ἀμφιλοφῶν ζυγόν ('putting the yoke round his neck'). Hart: ἵππον ἄγει, λόφον ἀμφιβαλὼν ζυγόν (Wex's conjecture). The general sense of the passage Wunder justly takes to be this: 'jubatumque equum domat jugum cervici imponens.' Schol: ἀμφίλοφον ζυγόν. ἀντὶ τοῦ, περιβαλὼν αὐτῷ ζυγὸν περὶ τὸν λόφον ὑπάγει. ἢ ἀμφίλοφον, τὸν ἀμφιτράχηλον, τὸν ἀμφοτέρωθεν συνέχοντα τοὺς λόφους τῶν ὑποζυγίων· καὶ λείπει ἢ ὑπό· ὑπὸ ζυγὸν ἄγει. Tricl: ἀμφίλοφον. τὸν περιεκείμενον τοῖς λόφοις καὶ τραχήλοις τῶν ζώων. Qu. ἵππον ὑπήγαγεν ἀμφίλοφον ζυγόν, i. e. 'duxit sub jugum cervici impositum.' (Cf. Hom. Il. ω'. 279, ἵππους δὲ Πριάμω ὑπαγον ζυγὸν &c. The aorist as ἐδιδάξατο 356. Aesch. Pr. 462, κάζευσά πρώτος ἐν ζυγοῖσι κνώδαλα | ζεύγλαισι δουλεύοντα. — ὑφ' ἄρματ' ἤγαγον φιληνίους | ἵππους.) Or ἵππον ἄγει λόφῳ (or λόφον) ἀμφι βαλὼν (or ἀμφιβαλὼν) ζυγόν. Or ἵππον ἄγων (or ἐλὼν) ἔθεται (or βάλεν, or τιθεῖ;) ἀμφί

λ. ζ. Or ἵππον ἔχοντ' ἄγει ἀμφίλοφον (or ἀμφί λόφον) ζυγόν. Or ἵππον ὑπειργάθει ('cogit, cohibet') ἀμφίλοφον ζυγόν (or dat.). (Cf. Aj. 753, εἶρξαι Αἴανθ' ὑπὸ στέγαισι. Virg. Aen. vii. 639, 'ad juga cogit equos.') Or ἵππον ὑφ' ἄρμασιν ἀμφί λόφον ζυγοῖ. (Phot: Ζυγώσω. καθέξω, δαμάσω. El. 702, ζυγωτῶν ἀρμάτων.) Or ἵππον ἐλαύνει ὑπ' ἀμφίλοφον ζυγόν. Or ἵππον ἄγων ἐλαῖ (or ἐλὼν ἄγει), ἀμφί λόφον ζυγόν ('the yoke about its neck,' with its neck yoked). Or ἵππον ἄγει, τεθὲν ἀμφί λόφον ζυγόν. For the 'accusativus absolutus' thus placed cf. Arist. An. 1149, ἄνω δὲ τὸν ὑπαγωγέα | ἐπέτουντ' ἔχουσαι κατόπιν, ὥσπερ παιδία, | τὸν πηλὸν ἐν τοῖς στόμασιν, αἱ χελιδόνες (for so I would read). This construction not being understood, ἀμφί λόφον passed into ἀμφίλοφον; and then, to make any sense, ὑπὸ was supposed to be understood (v. Schol: καὶ λείπει ἢ ὑπό· ὑπὸ ζυγὸν ἄγει). The correction ὀχμάζεται seems not improbable: the first syllable of which appears to have been left out from its resemblance to the preceding final syllable in ἵππον. Should we not then read ἵππον ὀχμάζει ὑπ' ἀμφίλοφον ζυγόν, or ἵππον ὀχμάζεται ἀμφιλόφῳ ζυγῷ, or — ἀμφιβαλὼν ζυγόν (Aesch. Pers. 50, στεύνεται — ζυγὸν ἀμφιβαλεῖν δούλιον 'Ελλάδι) ? Eur. El. 818, ἵππον τ' ὀχμάζει. Schol. ad Apoll. Rh. i. 743, κυρίως ἐστὶν ὀχμάσαι τὸ ἵππον ὑπὸ χαλινὸν ἀγαγεῖν ἢ ὑπὸ ὄχημα. Blomf. ad Prom. 5. The middle would here have its proper force, implying that man does this for his own use and convenience. Compare above 291, οὐδ' ὑπὸ ζυγῷ | λόφον δικαίως εἶχον. Pind. P. ii. 93, φέρειν δ' ἐλαφρῶς ἐπανχένιον λαβόντα ζυγὸν ἀρήγει. Hesiod. Op. 813, ἐπὶ ζυγὸν αὐχένα θεῖναι | βουσί καὶ ἡμιόνοις καὶ ἵπποις ὠκυπόδεσσι. Eur. Aeol. Fr. xxv. Dindorf cites Plutarch ap. Stob. Flor. 53, 14, καὶ ἵππους ἐχαλίνωσε (ὁ ἄνθρωπος) καὶ βόας ἀρότροις ὑπέζευξε. Galen. T. iv. p. 285. ἀμφίλοφον ζυγόν (so L. lemm.). Perhaps ἀμφί λόφον (or λόφῳ) —. Cf. on Oed. R. 184, ἀκτὰν παρὰ βώμιον (al. παραβώμιον). But see prec. note.

352. οὐρειὸν τ' —. Schol: ἀπὸ κοινού τὸ ὑπὸ ζυγὸν ἄζεται (ἔζεται, supr. α, L.).

καὶ φθέγμα καὶ ἀμερόφρον\* φρόνημα καὶ ἀστν-  
νόμους στρ. β'. 354

353. ἀκμήτα L. R. (with gl: ἀδάμαστον.) Dind. Wund. Schn. Hart. &c. ἀδμήτα vulg. ἀκμήτα ταῦρον. 'The unwearied ox,' i. e. with field-work. Pind. Ol. i. 87, ἀκάμαντας ἵππους. Compare also the epithets of Earth, ἀφθιτον ἀκαμάταν 339. Mr. Long prefers ἀδμήτα.

354 f. "After the description of man's victorious contest against inanimate and animate nature, the poet, mounting higher, comes to the social and moral nature of man himself." SCHN. The four things noticed by our poet, as evincing the ingenuity of man, are the invention of language, intellectual pursuits, the institutions of civilized life, and the art of self-protection from the inclemency of the weather. How would his Muse have soared on high, if he had witnessed the discoveries of the present generation!

354—5, and also 365—6 are united in one verse by Boeckh and Dind.

354. φθέγμα. Schol: τὴν ἀνθρωπίνην διάλεξιν. 'The faculty of speech or conversation, language.' Gl: τὴν ῥητορικὴν. "Soph. holds agreeably with the popular notion, also maintained by the Eleatics and Pythagoras (Cic. Tusc. i. 25, 62), that language is not developed by nature, but established by convention (θέσει)." SCHN.

ἀνεμόεν Ald. Aug. Pors. Erf. Dind. ἡνεμόεν the rest and Br. ἀμερόφρον (i. e. civilized, humanized) Schneid. Perhaps ἰμερόεν. See next note.

ἡνεμόεν φρόνημα vulg. ἀνεμόεν — Dind. Wund. &c. Schol: τὴν περὶ τῶν μετεώρων φιλοσοφίαν. Gl: τὴν φιλοσοφίαν, τὴν ἀερόδίκην τοῖς πολλοῖς ἀκατάληπτον. Hesych: ἡνεμόεν, ὑψηλὸν, μετέωρον. Tr. 953, ἀνεμόεσσα — αὔρα. Camer: 'sublimem scientiam, vel agilissimum ingenium.' Erfurdtd, with Hermann, understands this 'de celeritate consilii,' comparing the expression 'ventosi equi' in Ovid Fast. iv. 392. This epithet, remarks Hermann, is used of the 'feet of horses' Oppian. Cyn. i. 284, of 'tigers' ibid. v. 431. iii. 98, of 'arrows' Nonn. Dion. xxix. 52. xxxiii. 314. Wunder explains φρόνημα 'facultas cogitandi, sapientia.' Dindorf also understands it of 'the intellectual faculty of thinking.' Schneid. substitutes ἀμερόφρον νόημα, observing that the 'facultas sublimia cogitandi' would be premature. "Rather," he says, "between φθέγμα and ἀστ. ὄργαι we look for CIVILIZATION—the putting off the wildness of the un-

tamed mind. Such is the regular gradation in Isocr. Nicocl. 3: (by speech) οὐ μόνον τοῦ θηριωδῶς ζῆν ἀπηλλάγημεν, ἀλλὰ καὶ συνελθόντες πόλεις ᾤκισαμεν καὶ νόμους ἐθέμεθα. Cic. N. D. ii. 59, 'Eloquentia nos juris, legum, urbium societate devinxit; haec a vita immani et fera segregavit.' Hor. Serm. i. 3. 102, 'pugnabant — donec verba, quibus voces sensusque notarent, | nominaque invenire: dehinc absistere bello, | oppida coeperunt munire et ponere leges.'" Some attainment of civil or social life seems evidently required. Donaldson, who translates: 'lofty (cf. luft, lift, luff, &c.) thought,' thinks there may be a covert allusion to the poet's friend Pericles; and hence the connexion between the ἡνεμόεν φρόνημα and the ἀστννόμοι ὄργαι becomes the more emphatic, as that statesman combined with his ἀστννομία the μετεωρολογία he got from Anaxagoras (Plat. Phaedr. p. 270 A, where ὑψηλόνουν is the prose version of ἦν. φρόν.). So Cic. Orat. 34, 'quem etiam, quo grandior sit et excelsior (ut de Pericle supra dixi), ne physicorum quidem ignarum esse volo. Omnia profecto, quum se a coelestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet.' Cf. Eur. Alc. 983, ἐγὼ καὶ διὰ μούσας καὶ μετάρσιος ἦξα (Schol: περὶ μετεώρων ἐφρόντισα).

355. φρόνημα. φώνημα Scal. prob. Valck. ad Ammon. p. 70. Bergk. Φρόνημα and φώνημα are often confounded (v. Blomf. Gl. Pers. 403).

ἀστννόμους ὄργας. 'Civilized habits, or life.' Heath: 'mores civiles, indolem civilem.' So Erf. understands it, 'de moribus et institutis civilibus.' 'Αστννόμος is the opposite of ἀγρονόμος (786, Oed. R. 1103). 'Αστννόμοι ὄργαι therefore are 'habits' or 'dispositions suited for a community (or town life), social habits,' as opposed to the rude and uncultivated manners of a solitary country life. Cf. Pind. Nem. ix. 31, ἀγλαΐαισιν ἀστννόμοις (i. e. with public festivals) ἐπιμίξαι λαόν. Aesch. Ag. 88, θεῶν τῶν ἀστννόμων. Pers. 853, πολισσονόμος βιοτά. Cho. 851, ἀρχαῖς τε πολισσονόμοις. Wunder explains it rather differently: 'studium civitatis regendae, i. e. facultas civitatis administrandae.' I. e. 'the art or science of governing.' And Schneid: 'the tempers apt for civil go-



ὀργὰς ἐδιδάξατο, καὶ δυσαύλων  
πάγων αἶθρια\* καὶ  
δύσομβρα φεύγειν βέλη\*,  
παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται"

360

vernment.' So also Schol: τὴν τῶν νόμων ἐμπειρίαν, δι' ὧν τὰ ἄστυα νέμονται, ὃ ἐστὶ διοικούνται. Gl: τὰς ἐν τῇ πόλει τῶν νόμων δίκας. Valck. l. c. proposes to correct, ἀστυνόμους ἀρχὰς, coll. 177, ἀρχαῖς τε καὶ νόμοισιν ἐντριβής. 744. 798. Which conjecture derives some support from Aesch. Cho. 864, ἐπ' ἐλευθερίᾳ — ἀρχαῖς τε πολισσονόμοις.

356. ὀργὰς. Ὀργαί, like *μανίαι*, is frequently used in the plural. Cf. 957. Aj. 640, οὐκ ἔτι συντρόφοις ὀργαῖς ἐμπεδος. Thuc. iii. 82. Blomf. Gl. Prom. 386. Musgr. conj: ὀρχμας (i. e. φραγμοῦς). ἐδιδάξατο. 'Has taught himself, has learnt.'

357. καὶ δυσαύλων — βέλη. 'And to avoid the keen arrows of comfortless (pinching, severe, rigorous) frosts, as well as those of heavy rains.' 'The gen. πάγων coupled by καὶ with the adj. δύσομβρα, as in Oed. R. 267.' SCHN. Architectural contrivances seem chiefly meant. δυσάυλων. 'Uncomfortable, rigorous, severe.' Schol: δυσχερῇ τὸν ἐπαυλισμὸν ποιοῦντων. Gl: εἰς οὓς δυσκόλως αὐλίζεται τις. Fr. 84, δύσαυλος (δυσάυλιστος Hesych.). The soldier's bivouac is called his *δυσανλία* Aesch. Ag. 541. Don. quotes Prop. iii. 13. 26, 'sparso triste cubile gelu.' πάγων. 'Of frosts.' From πήγνυμι. Phil. 293, πάγων χυθέντος. Fr. 162. Aesch. Ag. 335.

358. πάγων αἶθρια (ψυχρὰ Aug. from a gloss, om. πάγων) καὶ the mss. Which does not agree with the corresponding v. 368, νόμους γὰρ αἶρων χθονός. Wherefore Boeckh, Dind. and Don. read πάγων ὑπαίθρεια καὶ, coll. Aesch. Ag. 355, τῶν ὑπαίθρων πάγων. Musgrave had already proposed αἶθρεια. For which form they compare ἐπινύμφειος, ἐπινύκτειος, Ἐφέσειος, εὐτύχεια. Schneid. gives: πάγων ἐναίθρεια (Helmke's conj.). Hart: πάγων ὑπαίθριά τε καὶ. Erfurdt: ἴδρις πάγων αἰθρίων (who fancied that ἴδρις had slept out, adding in support the Schol: εὐαίσθητός ἐστι καὶ οἰκοδομημάτων. And in Aj. 910, κῶφος and αἰδρις are explained by ἀναίσθητος in Schol.). I believe the true reading to be πάγων ὑπαίθρια (or perhaps *δυσαίθρια*)

καὶ —, the penultimate being long as in αἰθρία (Arist. Nub. 371). Cf. Eur. Her. 857, ὄρφνης ἐκ δυσαιθρίου. Andr. 226, βανίδ' ὑπαίθρίας δρόσου. Aesch. Ag. 335, τῶν ὑπαίθρων πάγων | δρόσων τ' ἀπαλλαγέντες. Prom. 113, ὑπαίθροις (i in thesis) δεσμοῖσι πασσαλευτὸς ὢν. Thuc. i. 134, ἵνα μὴ ὑπαίθριος ταλαιπωροῖη. Plat. Symp. 23, ἐπὶ θύραις καὶ ἐν ὁδοῖς ὑπαίθριος κοιμώμενος. "Veteres plerumque ὑπαίθριος de persona dicebant; ὑπαίθριος de re," observes Blomfield in Gl. Cho. 113. The form ὑπαίθρειος appears to me open to suspicion. Perhaps ὑπαίθρεια. Or πάγων ἔτι (or ἅμα) ψυχρὰ καὶ. Or thus: δυσαύλων (or δύσαυλα) | πικρῶν ('piercing') πάγων αἰθρίων. Or *δυσανλιστ-ότατα* πάγων αἰθρίων. Or πάγων κρυόντα καὶ (Glycon.), and in v. 368, νόμους — (γε σέβων?) χθονός. Schol: αἶθρια. ψυχρὰ. Gl: τὸ δὲ αἶθρια ἀντὶ τοῦ ἐκτὸς οἴκου. Cf. Fr. 162, ὅταν πάγου φανέντος αἰθρίου &c. I now prefer the reading of the mss. Cratinus Del. Fr. v. Ἵπερβορέους αἶθρια τιμῶντας στέφη. In dactylic or anapaestic verse, the middle syllable in αἶθριος is short, except where it coincides with the arsis. Hom. H. Ap. 433, ἦλθ' ἄνεμος Ζέφυρος μέγας αἶθριος. Theocr. iv. 43, ὥς Ζεὺς ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ὕει. δύσομβρα — βέλη. Eust. p. 571, 26, explains this to mean τοὺς βαγδαίους ὑετοὺς καὶ μάλιστα τοὺς χειμερίους. The infinitive φεύγειν added as another object. So Oed. C. 1357, ἔθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν. βέλη. Cf. Psalm 147, 17.

359. παντοπόρος, ἄπορος (δ' add. Dresd.) ἐπ' οὐδὲν ἔρχεται τὸ μέλλον vulg. Such is the common reading of this passage, which is evidently corrupt. Schol: παντοπόρος: εἰς πάντα μηχανὰς ἐξευρίσκων, καὶ ἐπ' οὐδὲν ἄπορος τῶν μελλόντων, θανάτου μόνον οὐχ εὗρεν ἴαμα. Donaldson justly doubts the propriety of such a construction as ἐπ' οὐδὲν τὸ μέλλον. He therefore takes τὸ μέλλον as a sort of adverb, analogous to τὸ πρὶν, τὸ νῦν &c. In his New Crat. p. 585 he explains τὸ μέλλον "in regard to the future," added in apposition to the preceding line. The passage quoted by Wunder, 728, μηδὲν τὸ

τὸ μέλλον". Αἶδα μόνον  
φεῦξιν οὐκ ἐπάξεται".

νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.

σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων  
ἀντ. β'. 365

μὴ δίκαιον, is not apposite. Schneid. explains: 'ad eorum, quae futura sunt, nihil:' but adds that another construction is perhaps preferable, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον ('he advances to the future,' to that which awaits him). I am inclined myself to think that this latter mode is right, only for ἔρχεται, which certainly seems corrupt, I would substitute some such verb as ἀμμένει, 'he awaits,' εἰσορᾷ, or δέρεται or προσδοκᾷ. Or thus: παντοπόρος, ἄπορος ἐπ' οὐδὲν, ἔρχεται ('he comes to be, becomes, ingenious, helpless in nothing') &c. Or: — ἐπ' οὐδέν' οὐδ' ὀκνεῖ τὸ μέλλον. We should probably write παντοπόρος — τὸ μέλλον in one verse, and in ant. 370 f. ὑψίπολις — ξύνεστι. παντοπόρος. 'All-providing, ingenious, fertile in resources.' Gl: παμμήχανος. παντοπόρος: ἄπορος. Observe the studied resemblance in the form of word and even punctuation, between this verse and its corresponding one in the strophe 370, ὑψίπολις: ἄπολις —. In both passages the juxtaposition of the two epithets, by more strongly marking the contrast, serves to heighten the effect. Dind. has injudiciously, I think, removed the comma (I prefer a colon with Herm.) usually placed after παντοπόρος. ἄπορος ἐπ' οὐδέν. 'Unprovided against nothing.' So Oed. R. 691, ἄπορον ἐπὶ φρόνιμα.

361. αἶδαι μόνωι (supr. on) L. Schol: θανάτου μόνον οὐχ εἶδεν ἴαμα.

362. On the double form φεύξις and φύξις see Lob. ad Phryn. p. 726. I believe φεύξις, ἀπόφευξις (Arist. Nub. 874. Vesp. 558. 562), φεύξιμος (as βρώσιμος, ὀνήσιμος &c.) to be the correct forms; but ἄφυκτος (as στιπτὸς, ἄστιπτος, ἐρικτὸς), not ἄφευκτος. οὐκ ἐπάξεται the mss. vulg. Don. renders: 'he will not call in aid' (and so get rid of?), coll. Plat. Menex. p. 238 B, ἄρχοντας καὶ διδασκάλους αὐτῶν ἐπηγάγετο (ἡ γῆ). Thuc. i. 81, ὧν δέονται ἐπάξονται. Heindorf. ad Plat. Soph. p. 235 C. conjectures: οὐκ ἐπεύχεται. Schneid. οὐκ ἐπάσεται ('he will by no spell effect'), coll. Aj. 579. Oed. C. 1196, φίλων ἐπφθαῖς ἐξεπῶδονται (?) φύσιν. "Similarly," he adds, "Aesch. Eum.

618, ἅπαξ θανόντος οὐτις ἔστ' ἀνάστασις | τούτων ἐπφθὰς οὐκ ἐποίησε Ζεὺς. Ag. 992, ἀνδρὸς μέλαν αἶμα τίς ἀν' πάλιν ἀγκαλέσαιτ' ἐπαείδων; Arrian. Epict. i. 27. 9, ποῦ φεύγω τὸν θάνατον; μηνύσατε ἐπαοιδὴν." Bergk proposes the same correction. Qu. οὐ διδάξεται (355), or οὐ πορίζεται, or οὐκ ἐφεύρέ πω, or οὐκ ἐφεύρετο, or οὐκ ἐφράσσατο (v. 364), or οὐκ ἀποισεται (carry off, obtain, Eur. Iph. A. 298. Tr. 497, ἐκφέρεται), or οὐχὶ μήσεται, or rather οὐκ ἐμήσατο.

363 — 4. νόσων — ξυμπέφρασται in one verse Dind. νόσων — | φυγὰς — vulg. ἀμαχάνων (and μαχανόεν 365) Erf.

364. ξυμπέφρασται. 'He has devised, contrived.' Lat. 'excogitavit.' Schol: ἐπινενόηκεν. Gl: κατένόησε καὶ ἐφεύρε. Cf. on Oed. C. 1016. C. Matthiae (Obs. p. 15) proposes to put only a comma after ξυμπέφρασται, and a full stop after ἔχων, observing that skill in art seems to refer rather to the preceding mention of the cure of diseases, than to what follows respecting the bad and good pursuits of men.

365 f. 'Endued with a certain incredibly wise skillfulness of contrivance (he does not proceed in one path, the better one, but) at one time he inclines to good, at another to evil.' So the Schol. explains. Cf. Hor. Od. i. 3. 25, 'Audax omnia perpeti | Gens humana ruit per vetitum nefas.' The reflections of the Chorus as to the two opposite directions in which man turns his ingenuity, for bad and for good; and as to the glory on the one hand of upholding divine and human laws, and the disgrace on the other of acting a contrary part, evidently point to the daring conduct of the as yet unknown individual, who, in the face of the sovereign's decree, has ventured to sprinkle earth upon the corpse of Polynices.

σοφόν Ald. Schol. Br. &c. δεινόν τι Turn. Cf. v. str. 354. τὸ μηχανόεν τέχνας. 'His skill in art.' Lat. 'artis solertiam.' For the article cf. 190.

366. ὑπὲρ ἐλπίδ'. 'Beyond expectation.' Schol: παρὰ προσδοκίαν, — ὥς οὐκ ἂν τις προσδοκῆσειεν. Musgrave needlessly proposes ὑπέρελπι δ' (rather τ'). ἔχων. ἔχον Liv. b.



ποτέ" μὲν κακὸς†, ἄλλοτε δ'† ἐσθλὸς† ἔρπει",  
νόμους† αἴρων\* χθονὸς  
θεῶν τ' ἔνορκον δίκαν  
ὑψίπολις\*. ἄπολις, ὅτω τὸ μὴ καλὸν  
ξύνεστι\*. τόλμας χάριν\*

370

367. ποτέ (ποτέ Liv. b.) μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει vulg. I. e. ποτέ μὲν ἐπὶ κακὸν, ἄλλοτε ἐπὶ ἐσθλὸν ἔρπει. Cf. 212, and on Oed. R. 734. But ποτέ μὲν cannot well be followed by ἄλλοτε without δέ: wherefore for ἄλλοτ' I would read either ποτέ (or rather νῦν, coll. v. str. 356) μὲν κακὸν, ἄλλοτε δ' ἐσθλὸν ἔρπει (sub. ἐπὶ), or — ἄλλοτε δ' ἐσθλὸν ἔρδει, or ποτέ (νῦν) μὲν κακὸς, ἄλλοτε δ' ἐσθλὸς ἔρπει (Oed. R. 883, ὑπέροπτα — πορεύεται), or — ἤκει (Oed. R. 1519).

368. παρείρων (ὁ παρ. Liv. b.) the mss. This is without doubt corrupt. γεραιρων Reisk. Vauv. Musgr. Ell. Don. γὰρ ὠρῶν (!) Heath. περαιῶν Pflugk. Wund., coll. Schol. and referring to Eur. Ph. 592, περαίνει δ' οὐδὲν ἢ προθυμία (Schol: περαίνει δὲ ἥτοι πληροὶ οὐδαμῶς ἢ σὴ προθυμία). γὰρ αἴρων Schaeff. Hart. τ' αἰείρων (i. e. ὑψῶν, ἀνέχων, αἰξων, cf. 360. 287) Schneid. παραιρῶν Dind. (who considers this an illustration of the preceding ποτέ μὲν ἐπὶ κακὸν ἔρπει, and approves of Camerarius' explanation: "Nam et patriae leges convellit et divina jura violat"). Boeckh explains in a similar manner. παρελθῶν (!) Bern. Thiersch. (coll. 921, ποίαν παρεξεληθούσα δαιμόνων δίκην.) Schol: ὁ πληρῶν τοὺς νόμους καὶ τὴν δικαιοσύνην ὑψίπολις γίνεται, ὃ ἐστὶν ἐν τῇ πόλει ὑψηλός. ἄπολις δὲ ἐκείνος καὶ ταπεινὸς τῇ πολιτείᾳ, ὥτι μὴ τὸ καλὸν σύνεστιν, καὶ ὅστις οὐ μετὰ τόλμης τὸ καλὸν ἐκπληροῖ. Gl. A: στέργων, πληρῶν. Gl. Par. 2711: ὁ φυλάττων. Ottema thinks παρείρων may mean the contrary of λύων, in the sense of 'observing' (so Schol. φυλάσσω). The ordinary meaning of the word is 'connectens, conserens,' which appears to me quite unsuitable here. We must therefore resort to conjecture, and of the proposed readings just mentioned I prefer that of Schaefer, γὰρ αἴρων, i. e. 'for when he supports and exalts the laws' &c. Cf. Arist. Ran. 377, χῶπως ἀρεῖς τὴν Σώτειραν (where αἰρεῖν is explained in glosses by ὑποῦν, μεγαλύνειν). Vesp. 1023, ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς &c. Eur. Her. 322, πολλῶ σ' ἐπαίνω — ὑψηλὸν ἀρῶ. Suppl. 564. Aesch. Cho. 778, νιν μέγαν ἄρας. Which ingenious con-

jecture is approved of by the annotator in Class. Journ. xvii. 57, and adopted by Hart. The same had long since occurred to myself. I submit also the following, αἰείρων, αἰξων, φυλάσσων, σεβίζων. I now prefer αἴρων (νόμους αἴρων χθονός). Cf. on 358.

369. χθονὸς del. Both. C. Matth. The words θεῶν τ' ἔνορκον δίκαν were ejected by Tricl., as he himself confesses.

370 f. Cf. Oed. R. 883 f. With ὑψίπολις ἄπολις compare the similarly placed words in v. str. 360, παντοπόρος ἄπορος. Boeckh and Dind. wrongly write ὑψίπολις ἄπολις. ὑψίπολις. 'Is high or eminent in the state, an excellent citizen.' Lat: 'civis eximius.' Schol: ὑψίπολις γίνεται, ὃ ἐστὶν ἐν τῇ πόλει ὑψηλός. Compare ἡδύπολις ('beloved by the state') Oed. R. 510, ἔμπολις, 'of the same state,' Oed. C. 1156, and the fictitious name of the Athenian citizen Δικαιοπόλις (as if δικ.) in the Acharnians of Aristophanes. I once thought of δίκαν ὑψίπολιν (Oed. R. 866, νόμοι — ὑψίποδες): but it is clear that ὑψίπολις and ἄπολις are here placed in contrast, and the corresponding words in the strophe παντοπόρος ἄπορος are against such an arrangement. ἄπολις. ἄπολις δ' E. T. V. Aug. Dresd. Schol. in interpr. Br. Translate: 'he is no citizen,' unworthy of the name, or a worthless citizen. Heath: 'civitate indignus.' Schol: ἄπολις δὲ ἐκείνος καὶ ταπεινὸς τῇ πολιτείᾳ, ὃ τινι μὴ τὸ καλὸν σύνεστι. As ἄπολις is evidently contrasted with ὑψίπολις, it must signify the exact opposite, 'no citizen, a bad citizen.' The word occurs in a different, and its more usual, sense Eur. Tro. 1291, ἃ δὲ μεγαλόπολις ἄπολις ὕλωλεν — Τροία. Aesch. Eum. 435, ἄπολιν Ἰλίου πόλιν. To ἄπολις answers ἄπορος in the corresp. v. 360.

372. ξύνεστι. So Oed. C. 7, χῶ χρόνος ξυνὼν μακρός. El. 611, εἰ δὲ σὺν δίκῃ ξύνεστιν &c. Aj. 338. 639. Tricl: ὅστις δι' οἰκείαν κακίαν ἀμέτοχος ἐστὶ τῶν καλλίστων. Said with special reference to the act of the unknown guilty person. τόλμας χάριν. 'Because of his daring.' So Oed. R. 886, κακά νιν ἐλοιτο μοῖρα δυσπότμου χάριν χλιδᾶς. Said in

μήτ' ἐμοὶ παρέστιος"  
 γένοιτο μήτ' ἴσον' φρονῶν ὃς τάδ' ἔρδει". 375  
 ἐς δαιμόνιον τέρας ἀμφινοῶ  
 τόδε, πῶς εἰδὼς ἀντιλογήσω  
 τήνδ' εἶναι μὴτ' παῖδ' Ἀντιγόνην.  
 ὦ δύστηνος  
 καὶ δυστήνου πατρὸς Οἰδιπόδα, 380  
 τί ποτ' ; οὐ δὴ πον σέ γ' ἀπιστοῦσαν  
 τοῖς βασιλείοισιν ἄγουσιν νόμοις

allusion to the unknown author of Polynices' interment. Schneid.: 'to gratify his audacity.' After ξύνεστι Donaldson rightly places a colon (compare the one after τὸ μέλλον 361), the position of the words τόλμας χάριν being awkward, if referred to what precedes. Cf. Trach. 582, κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγώ, | μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.

373 f. "I. e." says Schneid., "neither in private nor in public life may I have fellowship with him." Who compares Eurip. ap. Orion. 56, 4, ὅστις δὲ τῷ φύσαντε μὴ τιμᾶν θέλῃ (θέλοι?), | μὴ μοι γένοιτο μήτε συνθύτης θεοῖς, | μήτ' ἐν θαλάσῃ κοινόπλουν στέλλοι σκάφος. Callim. in Cer. 117, Δάματερ, μὴ κείνος ἐμὴν φίλος ὃς σοὶ ἀπεχθὴς, | εἴη, μὴδ' ὁμότοιχος. Hor. Od. iii. 2. 26. Cf. El. 239 f. This strong language of the Chorus is the more striking and impressive, uttered as it is just before the introduction of Antigone as the author of the deed in question. παρέστιος. I. q. συν-έστιος, ὁμέστιος. So σύνεδρος (Oed. C. 1379) and πάρεδρος (Pind. Ol. viii. 28). 'Under the same roof,' ἐστία meaning 'a house or home.' Gl: σύνοικος. Qu. μήτ' ἐμοιγ' ὁμέστιος.

374. ἴσον φρονῶν. Qu. ἴσα φρονῶν. 'Of the same way of thinking,' a partizan of the same cause. Gl: ὁμοδίαιτος. So Il. ε'. 326, οἱ φρεσὶν ἄρτια ἦδη, 'he was of like sentiments.' Il. δ'. 361, τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ. Il. χ'. 263, οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσι. Paul Ep. Philipp. ii. 2, ἵνα τὸ αὐτὸ φρονῇτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες. "The Attic expression for congeniality in political sentiments. Dem. Phil. iii. 18, Πελοποννήσιοι τὰ κείνου φρονοῦσιν." SCHN.

375. Schol: ὃς τοιοῦτον ἐπιτετήδευκε βίον. Gl. τάδε: τὰ περὶ τῆς ταφῆς. I. e.

'these and such like things.' Cf. 668, τοῦτον. 302. ἔρδει. ἔρδει Aug. I should prefer ἔρδοι, because of the preceding opt. γένοιτο. Cf. Od. α'. 47, ὥς ἀπόλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε βέζοι ('quicunque talia patret'). Phil. 960, ὅλοιο μὴ πῶ πρὶν μάθοιμ'. Aj. 1074, οὐ γὰρ — νόμοι καλῶς | φέροντ' ἂν, ἔνθα μὴ καθεστήκοι (al. —κη, —κε, —κει) δέος. Tr. 1235, τίς ταῦτ' ἂν, ὅστις μὴ ἔξ ἀλαστόρων νοσοῖ, | ἔλοιτο; Cf. on Oed. C. 778. Ἐρδειν is often used in a bad sense, as in Homer Il. σ'. 455, πολλὰ κακὰ βέξαντα. σ'. 586, θηρὶ κακὸν βέξαντι ἐοικώς. Od. χ'. 314, εἰπεῖν οὐδέ τι βέξαι ἀτάσθαλον.

376. 'I am perplexed at this strange sight (portent), as to how I can deny that this maiden is Antigone, knowing as I do that it is she.' The Chorus, upon seeing Antigone dragged in, are filled with astonishment at the spectacle, little thinking that it was a woman, and moreover a member of the reigning house, who had executed the daring deed in question. ἐς. 'At.' Cf. Oed. R. 980. Oed. C. 1119, μὴ θαύμαζε πρὸς τὸ λιπαρές. Matth. § 578 c. τέρας. Cf. El. 1318. δαιμόνιον. 'Strange, wonderful.'

377. τόδε, πῶς vulg. τόδε. πῶς —; Br. τὸδ', ὅπως Erf. Hart. εἰδώς. 'Knowing' as I do that it is she. Supply εἶναι from οὐκ εἶναι (εἶναι μὴ).

378. τήνδ' οὐκ εἶναι παῖδ' — vulg. Instead of οὐκ we here require μὴ. Read therefore τήνδ' εἶναι μὴ (or μὴ τήνδ' εἶναι) παῖδ' Ἀντιγόνην. Schneid. tries to get rid of this difficulty by supposing the emphasis to fall on οὐκ and Ἀντιγόνην.

381. οὐ δὴ πον σέ γ' —. 'Surely you at least it cannot be that' &c. Cf. Oed. R. 1472. Phil. 1233. El. 1180. ἀπιστοῦσαν. 'Disobeying.' Schol: μὴ πειθοαρχοῦσαν. Cf. on 219.

382. βασιλείοισιν the Tricl. mss. Heath. Br. (tacitly), Herm. &c. βασιλείοις Ald.



καὶ ἐν ἀφροσύνῃ καθελόντες ;

ΦΥ. ἥδ' ἔστ' ἐκείνῃ τοῦργον ἡξειργασμένη  
τὴνδ' εἵλομεν θάπτουσιν. ἀλλὰ ποῦ Κρέων ; 385

ΧΟ. ὃδ' ἐκ δόμων ἄψορρος ἐς δέον περᾶ.

ΚΡ. τί δ' ἔστι ; ποία ξύμμετρος προῦβην τύχῃ ;

ΦΥ. ἄναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.  
ψεύδει γὰρ ἡπίνοια τὴν γνώμην· ἐπεὶ  
σχολῇ 'πανήξιν' δεῦρ' ἂν ἐξηύχουν ἐγώ" 390

L. and the rest. Boeckh. Don. Schn. Bergk. ἄγουσι. ἀπάγουσι Boeckh. Don. Schn. Bergk. For the caesura after the first dipodia of a dimeter anapaest cf. on El. 94. Schneid. thinks that Soph. would seem to have purposely chosen the expression usual in Athens (ἀπάγειν, ἀπαγωγή) to denote the carrying before the authorities a guilty person.

383. καθελόντες. 'Having detected, or caught.' Cf. on 395.

384. ἥδ' ἔστ' ἐκείνῃ. El. 665, ἥδε σοὶ κείνῃ πάρα. Oed. C. 138. ἡξειργ. ἡ' ξειργ. Br. Dind. &c. ἡξειργασμένη the mss. Cf. 428, τοῖσι τοῦργον ἡξειργασμένοις. 262, οὐξειργασμένος. Cf. 324 and on Oed. R. 139, ἐκείνον ὁ κτανών.

386. ἐς δέον (μέσον L. R.). 'Opportunately.' Cf. Oed. R. 531, αὐτὸς δ' ὅδ' ἥδη δωμάτων ἕξω περᾶ.

387. ποία ξύμμετρος —. 'With what event does my coming forth concur or coincide?' i. e., what is this affair that meets me on my coming forth? Eur. Alc. 26, συμμέτρως δ' ἀφίκετο | φρουρῶν τόδ' ἡμαρ, φ' θανεῖν αὐτὴν χρεών. Oed. R. 84, ξύμμετρος γὰρ ὥς κλύειν. 1103. Tr. 882, εἰπὲ τῷ μόρῳ — ξυντρέχει. ποία — τύχῃ L. Reisig. Elmsl. ad Her. 461, &c. ποία — τύχῃ vulg. προῦβην. προῦβη L. supr. Schol. vulg. ἐξέβην L. pr. R. Bergk conj. ξύμμετρ' ἐξέβην. τύχῃ. 'Occurrence, event.' Oed. R. 680.

388. ἀπώμοτον. 'To be abjured,' as a thing they will not do or undertake. Schol. ἀπροσδόκητον —. ἀντὶ τοῦ, οὐκ ἀφείλει τις ἀπομόσασθαι περὶ τίνος, ὅτι οὐκ ἂν αὐτὸ πράξειεν. Archil. Fr. 69, χρημάτων ἁελπτοῦ οὐδέν ἐστιν οὐδ' ἀπώμοτον. Plato Legg. vii. 814 A, ὦν οὐδέν ἀπώμοτον. Eur. Ion. 1510, μηδεὶς δοκέτω μηδὲν ἀνθρώπων ποτὲ | ἁελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν. He says this, because in consequence of Creon's threats he had vowed not to present himself before him ; but now having detected the

culprit he has changed his mind.

389. 'For the subsequent opinion renders false (gives the lie to) the (previous) resolution.' Schol. ἡ ἐπιούσα γνώμη τὴν ἀπελπίσασαν γνώμην ψευδῇ ποιεῖ. — ἡ γὰρ πρώτη δόκησις ἐκκρούεται ὑπὸ τῆς ἐπιγινομένης δόξης δευτέρας. Schol. rec. : ψευδοποιεῖ ἡ ἐπελθούσα διάνοια τὴν πρόσθεν γνώμην. As says Euripides Hipp. 436, νῦν δ' ἐννοοῦμαι φαῦλος οὐσα' κἂν βροτοῖς | αἱ δευτεραί πως φροντίδες σοφώτεραι. ψεύδει. I. e. ψευδῇ ποιεῖ, 'falsifies.' Lat. 'mendacii convincit (vel arguit), irritum reddit.' Cf. Oed. C. 1512. Musgrave proposes ψέγει 'culpat, reprehendit.' ἡπίνοια. ἡ 'πίνοια vulg. 'Subsequent reflection, second thoughts.' Schol. ἡ ἐπιούσα γνώμη. ἐπεὶ σχολῇ —. 'For hardly did I think I should come hither (again) by reason of thy threats.'

390. σχολῇ. Gl. οὐδαμῶς. Oed. R. 434. σχολῇ γ' ἂν ἥξειν Dresd. marg. Turn. Erf. Wex. Herm. Dind. σχολῇ ποθ' the older mss. Ald. Br. Wund. Schn. Don. Hart. Cf. on Oed. R. 434, ἐπεὶ | σχολῇ σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην. Schneid. with much probability conjectures : σχολῇ 'πανήξιν : for this was the second journey of the watchman. Perhaps σχολῇ 'πανελεῖν, or rather σχολῇ γ' ἀνελεῖν; would be preferable; for grammarians are wont to interpret ἡκείν by ἐλεῖν. Qu. ἐπεὶ | σχολῇ γ' ἂν ἐλεῖν δεῦρ' ἂν (or ὡδ' ἐλεῖν ποτ') ἐξηύχουν ἐγώ (or πάλιν, or ποτε). Or ἐπεὶ | σχολῇ ποθ' ἥξειν δεῦρ' γ' ἐξηύχουν ἐγώ (as, I presume, Don. meant to write in his note). Cf. Phil. 869, οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχῃς ἐγώ, | τληνᾶ σ' —. Oed. C. 748, οὐκ' ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν | ἔδοξ'. Aj. 430, αἰαῖ τίς ἂν ποθ' φέθ' ὡδ' ἐπώνυμον | τοῦμδν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ; Eur. Hel. 1619, οὐκ ἂν ποτ' ἡύχουν — λαβεῖν Μεγέλαον. Herc. 1355, οὐδ' ἂν φόμην ποτὲ | ἐς τοῦθ' ἰκέσθαι. Aesch. Pr. 689, οὐποτ' ἡύχουν

ταῖς σαῖς ἀπειλαῖς, αῖς ἐχειμάσθην τότε.  
 ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ  
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,  
 ἥκω, δι' ὅρκων καίπερ ὦν ἀπώματος,  
 κόρην ἄγων τήνδ', ἡ καθηρέθητ' τάφον  
 κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,  
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.  
 καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν  
 καὶ κρῖνε καξέλεγχ'. ἐγὼ δ' ἐλεύθερος  
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.

395

400

ξένους μολεῖσθαι λόγους &c. Eum. 558, τὸν οὐποτ' αὐχοῦντ' ἰδεῖν —. Eur. Her. 931, οὐ γάρ ποτ' ἡὔχει χεῖρας ἕζεσθαι σέθεν. Plat. Theaet. p. 144, ἐγὼ μὲν οὐτ' ἂν φόβῳ γενέσθαι &c. In the above and similar passages the reader will observe that sometimes the perfect, sometimes the aorist is used; sometimes the future infinitive, sometimes the aorist; sometimes ἂν is added, at other times not. Cf. on Phil. 869. Blomf. Gl. Prom. 710, where all the passages quoted have οὐ ποτε with the imperfect of αὐχῶ or ἐξ-αυχῶ. The imperfect in such passages seems to convey the notion of continued or habitual thought or expectation.

391. ταῖς σαῖς ἀπειλαῖς. 'By reason of thy threats.' The dative of cause. Matth. § 398 b. So 691, λόγοις τοιούτοις, 'by reason of such words.' 956, ζεύχθη — κερτομίσις ὀργαῖς ('because of his abusive temper'). El. 42, οὐ γάρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ | γνῶσ'. Ph. 1012. Eur. Suppl. 1046, τοῖς παρεστώσιν κακοῖς. ἐχειμάσθην. 'I was troubled.' Oed. R. 101, ὡς τόδ' αἶμα χειμάζον πόλιν. Phil. 1460, χειμαζομένῳ ('afflicted' with a malady). 1194, ἀλύοντα χειμερίῳ λύπῃ. Eur. Hipp. 315, ἄλλῃ δ' ἐν τύχῃ χειμάζομαι. Sup. 271. Ion. 985. Arist. Ran. 361. Plato Theaet. p. 170 A, νόσοις χειμάζεσθαι. Pind. P. ix. 56, φόβῳ δ' οὐ κεχειμάνται φρένες. τότε. Then, when I gave information about the interment. Cf. on 480. 1273.

392. ἡ γὰρ ἐκτὸς —. 'For that joy, which arises beyond and contrary to one's expectation, is by no means like in magnitude to (i. e. far surpasses) other pleasure.' I. e. unexpected pleasure surpasses all other. Schol: ἡ ἀπροσδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος ἄλλῃ ἡδονῇ. So Hor. Ep. i. 4. 14, 'Grata superveniet quae

non sperabitur hora.' After ἐκτὸς supply ἐλπίδων. Cf. 330, ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς | σωθείς. Perhaps however in the place of ἐκτὸς some epithet should be restored, signifying 'sudden' or the like.

393. μῆκος. I. q. μέγεθος, 'in magnitude.' Schol: εἰς τὸ μέγεθος. So μακρὸς, 'great,' Aj. 130, μακροῦ πλούτου βάθει. Cf. on Oed. C. 1609. Musgrave quotes μήκεος ἔλβον in Plut. T. ii. p. 607 E. οὐδέν. 'In no wise,' i. q. οὐδαμῶς. Cf. 935. So μηδὲν Oed. R. 1516.

394. δι' ὅρκων — ἀπώματος. Pleonastic, as ὅρκων ὁμόσσαι in Homer. 'Although I had bound myself by an oath not to come.' Schol: καίπερ ὁμωμοκῶς μὴ ἐλθεῖν. Here ἀπώματος is active. Just above (388) it was passive. For verbals used in an active or neuter sense cf. on Oed. R. 969. ὅρκων (supr. o) L.

395. καθερέθη vulg. καθηρέθη is proposed by the annotator in Class. Journ. xvii. 58. And with good reason. Cf. 383, καὶ ἐν ἀφροσύνῃ καθελόντες. 406, καπὶληπτος ἡρέθη (ἡύρέθη Ald.).

396. 'No lot was shaken up here,' this time, in this case, as was done before, 274 f. κλῆρος δ' Liv. b.

397. θοῦρμαιον — τόδε. 'This prize.' The crasis in θοῦρμαιον, as in θαῖμα, θοῦκάτειον, θοῦδωρ, θοῖμάτιον, θαῖμάτια, θήμερα, θῶπλα &c.

399. κρῖνε καξέλεγχε. Aj. 586, μὴ κρῖνε, μὴ ἔξεταζε. κρῖνε. I. q. ἀνάκρινε, 'inquire.' Cf. Aj. 586. El. 1445. Tr. 195. 314. 388. For καὶ κρῖνε perhaps ἀνάκρινε. ἐγὼ δ' —. 'But I have a right to be let off free from these troubles, or the responsibility of these ill deeds.' ἐλεύθερος. Cf. 445. Oed. R. 706.

400. δίκαιός εἰμι. 'I have a right.' I. q. δικαίῳ, ἀξιώ. Arist. Nub. 1434,



ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ, πόθεν, λαβών'' ;

ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε πάντ' ἐπίστασαι.

ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς ;

ΦΥ. ταύτην γ' ἰδὼν'' θάπτουσαν ὃν σὺ τὸν νεκρὸν''  
ἀπείπας. ἄρ' ἔνδηλα καὶ σαφῇ λέγω ;

405

ΚΡ. καὶ πῶς ὀράται καπίληπτος ἥρέθη ;

ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν &c. Dem. p. 227, 3, τούτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν. τῶνδε — κακῶν. 'From the consequences of these misdeeds.' Cf. on Oed. R. 313.

401. τῷ τρόπῳ, πόθεν λαβών ; 'Having caught her in what manner, and whence?' Two interrogatives combined in one sentence, as in Trach. 421, τίς πόθεν μολών —. Phil. 243, τίνι | στόλῳ προσέσχες τήνδε γῆν [qu. δεῦρο καὶ] πόθεν πλέων ; Aj. 1185, τίς ἄρα νέατος ἐς πότε λήξει — ἐτέων ἀριθμὸς — ; Eur. Hel. 879, τί τὰμὰ πῶς ἔχει θεσπίσματα ; 1559, πῶς ἐκ τίνος νεὸς . . . ἤκετε ; So in Homer, τίς, πόθεν εἰς ἀνδρῶν ; Matth. § 488. 12. Certainly τῷ τρόπῳ must be construed, no less than πόθεν, with λαβών ; but I think it better to place a comma after τῷ τρόπῳ, and perhaps another after πόθεν ; Qu. τῷ τρόπῳ λαβών ποτε ;

402. ἐπίστασαι L. Erf. Dind. &c. ἐπίστασο vulg. Messengers often wind up with such remarks. Cf. Tr. 484, πάντ' ἐπίστασαι λόγον. 878, πάντ' ἀκήκουας. Phil. 620, ἤκουσας, ὦ παῖ, πάντα. 241, οἶσθα δὴ τὸ πᾶν. Aj. 480, πάντ' ἀκήκουας λόγον. Phil. 1240. Anacreon, Ἐχεις ἅπαντ', ἀπελθε.

403. ξυνίης V. Liv. b. Reisk. &c. ξυνίεις L. M. R. Ald. Schn. Cf. on Oed. R. 628. Porson ad Or. 141.

404. ἰδὼν Br. Vauv. &c. εἶδον R. Aug. ἴδον the rest and Ald. ἰδεῖν Dawes M. C. p. 268. Valck. ad Ph. 394. prob. Musgr. Cf. Oed. R. 1011, ταρβῶν (ταρβῶ the mss.) γε μὴ —. ὃν σὺ τὸν νεκρὸν ἀπείπας. Supply θάπτειν. We here find the accusative, that ought properly to follow θάπτουσαν, placed according to a common idiom in the relative clause (as in Eur. Hec. 759, πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστῳρ χθονός. Hipp. 100, τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις) ; but the addition of the article after the relative is very problematical. Instances of this usage are certainly of rare occurrence. Oed. C. 907, νῦν δ' οὔσπερ αὐτὸς τοὺς νόμους

εἰσῆλθ' ἔχων — (where see note). Aesch. Sept. 553, ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα, | ἀνὴρ ἄκομπος —. Cratinus ap. Schol. ὕπερ Φιλοκλέης τὸν λόγον διέφθορεν. Arist. Pac. 676, οὐκ ἦν ἄρ' οὐπὲρ φησιν εἶναι τοῦ πατρός. Theocr. Id. vii. 51, τοῦθ' ὃ τι πρᾶν ἐν ὕρει τὸ μελῦδριον ἐξεπόνασα. Plat. Pol. p. 29. Rep. i. p. 61. Lucian. Vit. Auct. 18, οὐχ ὀρῶ ταῦτα ἄπερ λέγεις τὰ παραδείγματα. De merc. cond. 25, ὧν μὲν γὰρ ἔνεκα τῶν μαθημάτων ἐπιθυμεῖν φήσας παρείληφέ σε. Hermot. 20, ἀφ' ὧν ἔφησθα ἐκείνων τῶν γνωρισμάτων διορᾶν τὸν ὀρθῶς φιλοσοφοῦντα. Catapl. 24, ἀναζήτει ταῦτα ἄπερ σὺ φῆς τὰ (τὰ om. al.) στίγματα. V. Heind. ad Plat. Gorg. p. 121. Matth. § 474. a. I am disposed therefore to think there is here an hyperbaton, and to construe, θάπτουσαν τὸν νεκρὸν, ὃν σὺ ἀπείπας, as the Schol. directs. Or we may consider τὸν νεκρὸν as added epexegetically after ὢν. Qu. ὃν σὺ τοῖν νεκροῖν —. Or ὃν θάπτειν νεκρὸν —. Or ὃν νεκρὸν πόλει —. Or ὃν ἀπειπῶν ἔχεις (or ὃν ἀπόρρητον ἦν, cf. 44) | τὸν νεκρόν. Or thus: ταύτην γ' ἐγὼ θάπτουσαν εἶδον ὃν νεκρόν —.

405. ἄρ'. ἄρ' (supr. ὥς) L. ὥς R. Tricl. ὥς (with gl. ἴνα) Liv. b. Cf. Aj. 1158, μῶν ἡνιεάμην ; Aesch. Ag. 268, ἦ τορῶς λέγω ; (Schneid.)

406. ὀράται — ἥρέθη ; For the change of tense cf. on Aj. 31, φράζει τε καὶ ἠλώσε. Arist. Nub. 1376, εἴθ' οὔτος ἐπαναπηδᾷ (f. ἐπανεπήδα), κἄπειτ' ἔφλα με κἄσπόδει &c. Pors. ad Hec. 21.

ἐπίληπτος. 'Caught or seized' in the act. Cf. 732, τοιᾷδ' ἐπείληπται νόσφ. Perhaps καὶτόφωρος. Arist. Pl. 454, ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω.

ἥρέθη. 'Was taken, caught.' ἡύρέθη Ald. εὔρέθη Turn. Br. Corrected from L., which has εὔρέθη (supr. η), and Schol: ποίῳ τρόπῳ αὐτὴν συνελάβεσθε καὶ κατειλήφατε. The same correction was proposed by Schaefer ad Greg. C. p. 532. Cf. on 395.

ΦΥ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,  
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,  
 πᾶσαν κόνιν σήραντες ἢ κατεῖχε' τὸν  
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ,  
 καθήμεθ' ἄκρων ἐκ' πάγων ὑπήμεμοί',  
 ὁσμὴν ἀπ' αὐτοῦ, μὴ βάλη\*, πεφευγότες,  
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις

410

407. ὅπως γὰρ —. Oed. R. 1241.

409. σήραντες. 'Having swept off.'

ἢ κατεῖχε. I would read, ἢ κάλυπτε.

ἢ κατεῖχε τὸν | νέκυν. ἢ κατεῖχετο  
 | νέκυν Herm. Erf. Weis. Hart. Hermann remarks that in Sophocles we often find the article in one line, and its noun in the next, but never without some adjective or particle intervening. V. Ant. 453. Oed. R. 553. 995. 1056. Oed. C. 290. 577. Tr. 383. Ph. 423. Aj. 1015. El. 619. Herm. El. D. M. p. 119. The only other instances in Soph. of the article placed at the very end of a trimeter (though these are slightly different from the present one, from the intervening word occurring at the commencement of the second trimeter), are Oed. C. 351, τὰ τῆς | οἴκοι διαίτης. Cf. also Phil. 263, ὅν οἱ | δισσοὶ στρατηγοὶ &c. Cf. also on Oed. C. 1157.

410. μυδῶν. 'Moist, clammy.' I. q. μαδῶν. Compare the Latin 'madere.' Schol: τὸν ἀπὸ σήψεως ἰχώρα ἀποστάζον. — διαλελυμένον καὶ δίνυρον. Joseph. B. J. iv. 6. 3, ὑφ' ἡλίου τοὺς νεκροὺς μυδῶντας ἀπέλειπον.

411—4. Wunder thinks these verses have got misplaced, and would arrange them thus, ἐγερτὶ — | κακοῖσιν — | καθήμεθ' — | ὁσμὴν —.

411. καθήμεθ' ἄκρων ἐκ πάγων. 'We sat upon (looking from, as it were hanging from) the top of the hills.' The expression is a pregnant one. Compare with this Od. φ'. 420, αὐτόθεν ἐκ δίφροιο καθήμενος. Il. ξ'. 154, Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσιν | στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου. Eur. Ph. 1238, ἀπ' ὀρθίου σταθεὶς πύργου. Tro. 527, Τρωάδος ἀπὸ πέτρας σταθείς. (Where see Musgr.) Hel. 1591, ἐκ δὲ ταυρείου φόνου | Ἀτρέως σταθεὶς παῖς. Qu. ἄκρων ἐπὶ πάγων. Oed. R. 1106, ναίων ἐπ' ἄκρων ὀρέων. ὑπήμεμοι. Schol: ὑπὸ τὸν ἄνεμον, οὐκ ἐναντίον τοῦ ἀνέμου. Eur. Cycl. 44, οὐ τᾷδ' ὑπήμεμος αἶρα —; Theocr. xxiii. 32. Xen. Oecon. xviii. 7,

ἐκ τοῦ ὑπηνέμου. Arist. H. A. vi. 1. 6, ὑπηνέμους ποιεῖν τὰς νεοττεύσεις. The usual meaning of ὑπήμεμοι would be, 'to leeward,' or 'sheltered from the wind,' ὅθι σκέπας ἦν ἀνέμοιο; whereas the sense seems to require the opposite προσήμεμοι, 'to windward, on the wind side' (Xen. Oecon. viii. 6). Hence no doubt Musgrave proposed ἐπήμεμοι, which however is a word of no authority. Perhaps we should correct προσήμεμοι: for grammarians are wont to explain πρὸς by ὑπό.

412. Construe πεφευγότες ὁσμὴν ἀπ' αὐτοῦ (sc. πνέουσιν) μὴ &c. So Musgr. Erf. Wund. &c. Cf. Oed. R. 659, ἐμοὶ | ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς. 1387, πηγῆς δι' ὥτων. For the sake of perspicuity therefore I have stopped after αὐτοῦ and βάλη. ἀπ' αὐτοῦ. ἀφ' αὐτοῦ Dorv. ad Char. p. 328. Br. Gl. Aug: ἀπ' αὐτοῦ. τοῦ σώματος.

βάλη the mss. Wund. Schn. βάλοι Steph. Br. Dind. Cf. on Oed. R. 948, τοῦτον — ἐφευγε μὴ κτάνη (al. κτάνοι). The subjunctive in both passages seems preferable, because a continued act is meant. Gl. Aug: βάλη. ὁ ἄήρ. Cf. 1187, καμὲ φθόγγος οἰκείου κακοῦ | βάλλει δι' ὥτων. Arist. Pac. 180, πόθεν βροτοῦ με προσέβαλ'.

413. He means that the watchmen who had placed themselves so as to avoid the smell from the corpse, kept rousing in strong terms that one of their number whose turn it was to watch the body, in order to keep him up to his unpleasant work: so overpowering was the stench.

ἐγερτὶ. 'Keenly, in a stirring manner.' Rhes. 524, φρουρεῖν ἐγερτὶ ('wakefully'). A similar form ἐγρηγορτὶ occurs in Il. κ'. 182. κινῶν. By attraction to ἀνὴρ, instead of κινούντες to agree with καθήμεθα. The same construction as in 259. ἐπιρρόθοις κακοῖσιν. 'With abusive taunts or reproaches.' Schol: λοιδοροῖς, ὑβριστικοῖς. Trach. 264, ὅς αὐτὸν — πολλὰ μὲν λόγοις | ἐπερρόθησε &c. Compare the compound κακορροθεῖν (τινα).



κακοῖσιν, εἴ τις" τοῦδ' ἀφειδήσοι" πόνου.  
χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι  
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος  
καὶ καὶ μ' ἔθαλπε· καὶ τότε ἑξαίφνης χθονὸς  
τυφῶς αἰέρας σκηπτὸν", οὐράνιον ἄχος",

115

414. κακοῖσιν. Lat. 'conviciis.' Cf. on Phil. 374, ἤρασσον κακοῖς. εἴ τις τοῦδ' ἀφειδήσοι πόνου. Lit. 'if any should not spare this task.' So Phil. 376, οὐδὲν ἐνδεὲς ποιούμενος, | εἰ τὰμὰ κείνος ὕπλ' ἀφαιρήσοιτό με. Erf. 'si quem negligentem videret.' More correctly Herm. 'si quis neglecturus esset laborem.' Who with characteristic subtlety endeavours to make out that φείδεσθαι πόνου and ἀφειδεῖν πόνου mean the same thing ('eodem redire')! Τουτὶ μὰ Δι' ἔγωγ' οὐκ ἐπετύσμην! But it is clear that either μὴ has fallen out, or else ἀφειδήσοι is corrupt. The sense we require is this: 'if any would not unsparingly take to the task.' Cf. El. 980, ψυχῆς ἀφειδήσαντε. Eur. Iph. T. 1354, ἡμεῖς τ' ἀφειδήσαντες — εἰχόμεσθα τῆς ξένης. Hence Hartung corrects: εἴ τις τοῦδε φείσεται πόνου. Qu. εἰ μὴ τοῦδ' ἀφειδήσοι (or —σει) πόνου, 'if he should not engage vigorously in (lit. not spare) this work.' Or εἰ μὴ τοῦδ' ἀφειδήσαι (or ἀφειδοῖ τις) πόνου. Or εἰ φείσοιτο τοῦδέ τις πόνου. Or εἴ τις τόνδ' ὀκνήσειεν πόνον. Or εἴ τις τοῦδ' ἀποσταίη ('desist from') πόνου.

415. ἔς τε occurs again El. 104. 753. Aj. 1031. 1188. ἐν αἰθέρι μέσῳ —. From Homer Il. θ'. 68, ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει. So also Virg. G. iv. 425, 'Jam rapidus torrens sitientes Sirius Indos | ardebat coelo, et medium sol igneus orbem | hauserat; arebant herbae.' "The poet," observes Schneid., "quickly transports us from the early dawn to the afternoon."

416. λαμπρὸς ἡλίου κύκλος. 'The bright orb of the sun.' Phil. 815, τί τὸν ἄνω λεύσσεις κύκλον; Fr. 771, κύκλον ἡλίου. Aj. 672, νυκτὸς αἰανῆς (αἰανῆς?) κύκλος. Aesch. Pr. 92, τὸν πανόπτην κύκλον ἡλίου καλῶ. Eur. Hec. 411, ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι. Alc. 209, κύκλον θ' ἡλίου προσόψεται.

417. καὶ μ' ἔθαλπε. 'The burning heat began to scorch.' Tr. 145, θάλπος θεοῦ ('the heat of the sun'). 697. 1082. El. 888. Arist. Av. 1092, οὐδ' αὖ θερμὴ πνίγους ἡμᾶς | ἀκτὶς τηλαυγῆς θάλπει. Compare with this the account of the miraculous circumstances attending the resur-

rection of our Lord, and the astonishment in consequence of those who were keeping guard over the body, as recorded by Matth. Evang. xxviii. 2, καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτῆς.—ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. χθονός. 'From the ground.' To be connected with αἰέρας. Cf. on Oed. R. 142. καὶ τότε. Perhaps καὶ τῆς. Cf. Oed. C. 1733.

418. τυφῶς. 'A hurricane.' Schol: ὁ καταιγιδώδης ἄνεμος. Who cites Hesiod Theog. 868, ἐκ δὲ τυφωέος ἔστ' ἀνέμων μένος ὕγρὸν ἀέντων. σκηπτὸν. 'A whirlwind.' The Schol. explains it by στρόβιλον. The usual meaning of σκηπτὸς is 'a thunderbolt.' Eur. Andr. 1048. Rhés. 674. Hesych: Σκηπτὸς· κεραυνὸς ἄνωθεν διὰ πυρὸς (l. διάπυρος). Qu. τυφῶ — σκηπτὸς, 'a thunderbolt having raised, or stirred up, a hurricane.' οὐράνιον ἄχος. 'A heaven-sent plague or pest.' So presently θεῖαν νόσον 421. Rightly explained by Blomf. (Gl. Pers. 579) 'calamitas divinitus immissa.' So Aj. 195, ἄταν οὐρανίαν (where Schol: τὴν ἐξ οὐρανοῦ πεμφθεῖσαν). Others explain it 'ingens malum' (lit. reaching to heaven). Schneid: 'a huge distress, high as heaven.' Photius explains οὐράνιον by μέγα. In the same sense δαιμόνιος is used (El. 1269). So Aesch. Pers. 579, ἀμβάσον οὐράνια ἄχη. Suppl. 805, οὐράνια μέλη. Eur. El. 866, οὐράνιον πῆδημα. Others again explain οὐράνιον of the air or heavens. Schol: τὸ λυποῦν τὸν αἰθέρα, καθὼς ταράσσει αὐτόν. Tricl: λύπην ἀερώδη. Hesych. and Phot. p. 361, 12: οὐράνιον ἄχος: τὸν κοινορτόν· Σοφ. This sense of ἄχος is certainly unusual. Hence Purgold corrects: οὐράνιον ἄνω (αἰέρας) from the Schol: σκηπτὸς λέγεται πᾶν πνεῦμα θυελλώδες, ὅταν συνερείδῃ (ἐπερ.) τῇ γῇ καὶ πάλιν ἄνω αἴρῃ. The confusion, he thinks, arose from the resemblance of the characters ANOO and AXOC. Qu. οὐράνιον ἄχος. Aesch. Cho. 578, πολλὰ μὲν γὰρ τρέφει

πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην"  
 ὕλης πεδιάδος, ἐν" δ' ἐμεστώθη μέγας  
 αἰθήρ· μύσαντες δ' εἴχομεν" θείαν νόσον.  
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ",  
 ἥ παῖς ὁράται κἀνακωκύνει πικρᾶς"  
 ὄρνιθος ὁξὺν φθόγγον, ὥς ὅταν κενῆς"

420

καὶ δεινὰ δειμάτων ἄχῃ (ἄγῃ Herm. Blomf. &c.). The same confusion exists in Cho. 625. Ag. 1222. 1569. In like manner Neptune's trident is called γῆς τινάκτειρα νόσος Aesch. Pr. 960.

419. πᾶσαν —. 'Damaging all the foliage of the wood upon the plain (as being more exposed).' Qu. πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην, | ὕλης πεδιάδος. So construes Triclinius, who explains ὕλης πεδιάδος by τοῦ ἐν γῇ συρφετοῦ.

420. ἐν δ'. ἐνθ' L. prob. Bergk. 'And withal, or simultaneously.' Tricl: σὺν τῷ πεδίῳ. Cf. on Oed. R. 27. Cf. El. 713, ἐν δὲ πᾶς ἐμεστώθη δρόμος | κτύπου —. In both which passages Dind. considers ἐν δ' ἐμεστώθη equivalent to ἐνεμεστώθη δέ. But this is not necessary. Prepositions are often thus used separately in an adverbial sense, without positively belonging to the subsequent verb. We constantly find examples of this kind in Homer, e. g. Il. α'. 309, ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην | βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον | εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς. So that strictly speaking there is no tmesis. Compare on 150 above. Perhaps σὺν δ' —, or ἀνὰ (or ἂν) δ' —.

421. μύσαντες. 'Having closed our eyes, with our eyes shut.' Fr. 754, μύω τε καὶ δέδορκα. Tr. 1008. εἴχομεν —. Schol: ἀντὶ τοῦ ἀντείχομεν πρὸς τὴν κόνιν. Wunder: 'tolerabamus.' Schneid: 'We held out against the god-sent nuisance by shutting our eyes' (which is the excuse for their not at once observing Antigone's approach, and preventing her touching the body). But how can ἔχειν τι mean 'to hold out against a thing?' Perhaps εἴχομεν may mean 'we endured.' Qu. εἴργομεν, 'we endeavoured to ward off.' Or μύσαντες εἶδομεν, 'we saw with eyes half shut,' a pleasant oxymoron. θείαν νόσον. 'The plague inflicted by the gods.' I. q. θεήλατον, θέορτον, θεόσδοτον. Aj. 186, ἥκοι γὰρ ἂν θεία νόσος. 611, θεία μανία. Phil. 192, θεία — παθήματα. 1039, κέντρον θεῖον. 1326, ἐκ θείας τύχης. Oed.

C. 1585, θεία — τύχῃ.

422. τοῦδ' ἀπαλλαγέντος. 'When this had passed off.' Gl: τοῦ σκηπτοῦ πεπαισμένου. ἀπαλλάσσειν τι, 'to remove any thing,' Eur. Hipp. 774, ἀπαλλάσσουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. Schaefer, Dion. Hal. vi. 51, ἀπαλλακτέον ἡμῖν καὶ ταῦτα τὰ σώματα ἐκποδῶν. Diod. Sic. xix. 53. For ἀπαλλαγέντος Schaefer (Melet. p. 85) proposed ἀπαλλαγέτες (nom. absol.). Which reading is found only in V. But he afterwards changed his mind. The rough and more ancient form of the aorist ἀπηλλάχθην in the tragedians is preferred to the other ἀπηλλάγην by Valck. and Porson ad Phoen. 986. And in many places the metre will allow of this form being adopted; but not so in Aesch. Pr. 749, ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαρ θανεῖν. Eur. Ph. 601, ἀπαλλαγείσα. 1424, ἀπαλλαγείς, &c. ἐν χρόνῳ μακρῷ. 'After a long time.' Oed. C. 88. Perhaps ἐν μικρῷ χρόνῳ | ἥ παῖς —.

423. πικρᾶς. 'Plaintive, mournful' (filled with bitter grief). I. q. οἰκτρᾶς. Aj. 628, οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς. Cf. Phil. 189, πικρᾶς οἰμωγᾶς. Oed. C. 1610, φθόγγον — πικρόν. But this use of the word occurs, I believe, no where else. Hence Bothe gives πικρῶς, which is approved of by Erf. Dobr. Hart. Contrariwise ἡδὺς 'merry, cheerful,' Oed. R. 82. τερπνὸς Aesch. Ag. 147.

424. Qu. ὄρνιθος ὁξὺν φθόγγον ἰεῖσ', ὥς ὅταν | εὐνῆς (del. κενῆς) —. I doubt if ἀνακωκύνειν φθόγγον is a correct phrase. κενῆς. Put proleptically (cf. on Oed. C. 1200). Schneid. compares Virg. Aen. iv. 588, 'vacuos sensit sine remige portus.' Below 445. Phil. 31. Oed. R. 17. Purgold notices the redundancy of expression in the words κενῆς εὐνῆς ὀρφανὸν λέχος, and needlessly suspects an error. The similitude in the mouth of a rustic cannot fail to strike one as highly suitable. Cf. Mosch. Id. iv. 21, ὥς δέ τ' ὀδύρεται ὄρνις ἐπὶ σφετέροισι νεοσσοῖς | ὀλλυμένοις, οὓς τ' αἰνὸς ὕφης ἔτι νηπιόχοντας | ἁμνοῖς ἐν πυκνοῖσι κατεσθλεί. Virg. G. iv. 511, 'Qualis populea moe-



εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425  
 οὕτω δὲ χαῦτη, ψιλὸν ὡς ὀρᾷ νέκυν,  
 γόοισιν ἐξώμωξεν, ἐκ δ' ἄρ' ἀρὰς κακὰς"  
 ἡρᾶτο τοῖσι τοῦργον ἐξεργασμένοις.  
 καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,  
 ἐκ τ' εὐκροτήτου χαλκείας ἄρδην πρόχου 430  
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.  
 χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν  
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην.  
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν  
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435  
 ἄμ' ἡδέως ἔμοιγε κάλγειν ὡς ἅμα·

rens Philomela sub umbra | Amissos que-  
 ritur foetus, quos durus arator | Obser-  
 vans nido implumes detraxit; at illa |  
 Flet noctem, ramoque sedens miserabile  
 carmen | Integrat, et moestis late loca  
 questibus implet.'

425. εὐνῆς — λέχος, 'the bed of her  
 nest.' So Eur. Med. 436, κοίτας λέκτρον.  
 Alc. 946, λέκτρον κοίτας. V. Pors. ad  
 Hec. 302. Blomf. ad Pers. 425. λέχος  
 in the plural is used of a bird's nest also  
 Aesch. Ag. 51. ὀρφανόν. ὀρφανή  
 conj. Bergk. Fr. 680, κατ' ὀρφανὸν οἶκον.  
 Aesch. Cho. 245, γένναν εὐνὴν αἰτοῦ.

426. οὕτω δὲ —. Cf. El. 28. Tr. 112 f.  
 χαῦτη. καὶ τῇ Ven. ψιλόν.  
 'Bare, uncovered.' Schol: γυμνὴν τῆς  
 κόνεως.

427. ἐκ δ'. Perh. εἴτ'. ἐκ δ' ἀρὰς  
 κακὰς | ἡρᾶτο τοῖσι. Qu. ἐκ δ' ἡράσατο |  
 ἀρὰς κακὰς τοῖς — (the aorist, to agree  
 with ἐξώμωξεν). Unless indeed we read  
 ἐξώμωξεν. Eur. Phoen. 876, ἐκ δ' ἔπνευσ'  
 αὐτοῖς ἀρὰς | δεινὰς. 67, ἀρὰς ἀρᾶται  
 παισὶν ἀνοσιωτάτας. Med. 607, ἀρὰς  
 τυράννοις ἀνοσίους ἀρωμένη. But ἡρᾶτο,  
 'kept denouncing,' may be right.  
 κακὰς. Qu. πικράς. Cf. Oed. C. 951, εἰ  
 μή μοι πικράς | αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ  
 τῶμψ γένοι.

429. καὶ χερσίν. Perh. καὶ χερσίν.

430. εὐκροτήτου. 'Well beaten' (with  
 the hammer). Gl: σφυρηλάτου. Eur.  
 El. 819, ὁ δ' εὐκρότητον δορίδ' ἀναρπάσας  
 χεροῖν (for so I would read). χαλκείας  
 Aug. T. Br. Pierson ad Moer. p. 296,  
 &c. χαλκεύ Heath. χαλκέως vulg.  
 ἄρδην. I. e. αἵρουσα, 'lifting or  
 raising it up.' πρόχου. Genitive of  
 πρόχους. Πρόχοος (πρόχους in Attic) is

feminine. Hom. Od. σ'. 396, πρόχοος δὲ  
 χαμαὶ βόμβησε πεσοῦσα. Eur. Ion. 434,  
 χρυσέαις | πρόχουςιν ἐλθὼν εἰς ἀπορραν-  
 τήρια | δρόσον καθήσω. Arist. Nub. 272,  
 εἴτ' ἄρα, Νείλου προχόαις, ὑδάτων χρυσέ-  
 αῖς ἀρύτεσθε πρόχουςιν. Etym. M. p.  
 689. 18, ἀπὸ τῆς πρόχου, ἣν ἐχουσα  
 συνήντησε τοῖς Μιλησίοις. Moeris: Πρό-  
 χους, Ἀττικῶς. κατάχους, Ἑλληνικῶς.

431. χοαῖσι τρισπόνδοισι. 'With three  
 libations,' consisting of milk (or water),  
 wine and honey (or mulse). Gl: μέλιτι,  
 γάλακτι, οἶνῳ. Eur. Or. 115. Iph. T.  
 163. Hom. Od. λ'. 26, ἄμφ' αὐτῷ δὲ χοὰς  
 χέομεν πᾶσιν νεκύεσσιν, | πρῶτα μελι-  
 κρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ, | τὸ τρίτον  
 αἶθ' ὕδατι (f. αἶθ' γάλατι). Cf. on Oed.  
 C. 479. On the libations usually offered to  
 the gods see Blomf. Gl. Pers. 616.

στέφει. 'Decks, sprinkles.' Schol:  
 κοσμεῖ, περιρραίνει. El. 53, πατρὸς τύμ-  
 βον λοιβαῖσι — στέψαντες. 458, ὅπως  
 — αὐτὸν ἀφνεωτέρας | χερσὶ στέψωμεν.  
 Aj. 93, καὶ σε παγχρύσοις ἐγὼ | στέψω  
 λαφύροις. Eur. Hec. 128.

432. χῆμεῖς. χ' ἡμεῖς L. R. V. Br.  
 (tacitly). χ' ἡμεῖς δ' Ald. ἰέμεσθα  
 L. ἰέμεσθα vulg. A constant error. Cf.  
 on Oed. R. 1242. 'We set off, start off.'  
 Schol: ἐπορευόμεθα, ὠρῶμεν. It is more  
 probably the present, as θηρώμεθα. Arist.  
 Eq. 625, εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ'  
 ἰέμην. σὺν — θηρώμεθ'. 'We to-  
 gether lay hold of her.' Phil. 1005, ὧ  
 χεῖρες — ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.

434. πρόσθεν. πρόσθε L. (which has  
 πρόσθε against the metre in 462).

436. ἄλλ' the mss. ἄμ' Dind. Wund.  
 Schn. Don. AMA and AΔΔΑ, as might  
 be expected, are often interchanged. Din-

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι  
ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν  
ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν  
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

440

KP. σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κára,  
φῆς, ἥ καταρνεί μὴ δεδρακέναι τάδε ;

AN. καὶ' φημὶ δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζοις ἂν σεαυτὸν οἶ' θέλεις  
ἔξω βαρείας αἰτίας ἐλεύθερον

445

σὺ δ' εἶπέ μοι μὴ μῆκος'', ἀλλὰ σύντομα'',  
ἥδης τὰ'' κηρυχθέντα'' μὴ πράσσειν τάδε ;

AN. ἥδη· τί δ' οὐκ ἔμελλον ; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;

dorf compares Plat. Gorg. p. 496 C, ἐὰν εὐρωμεν ἄρα ἅττα ὧν ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει. p. 497 A, οὐχ ἅμα διψῶν τε ἕκαστος ἡμῶν πέπνυται καὶ ἅμα ἡδύμενος διὰ τοῦ πίνειν; Add Polyb. iii. 53. 9, βουλόμενος ἅμα μὲν ἀναπαῦσαι τοὺς διασωζομένους, ἅμα δὲ προσδέξασθαι τοὺς ὑπολειπομένους. Perhaps μάλ' would be a preferable correction. Somewhat similarly Eur. Hec. 564, ὁ δ' οὐ θέλων τε καὶ θέλων —.

438. τοὺς φίλους. The watchmen having been formerly of the household of Oedipus.

439. πάντα ταῦθ'. ταῦτα πάνθ' E. Qu. πάντα τᾶλλ', 'all besides.' Schol: οὐδὲν γὰρ προκρίνω τῆς ἐμῆς σωτηρίας. 'All such matters are of less moment to obtain' &c. Cf. El. 1016, προνοίας οὐδὲν ἀνθρώποις ἔφν | κέρδος λαβεῖν ἔμεινον, οὐδὲ νοῦ σοφοῦ. Aj. 1360. Ant. 638.

441. σὲ δῆ. Sub. καλῶ, λέγω, or some similar word. V. Musgr. ad Eur. Hel. 555. Matth. § 427. Cf. Aj. 1226, σὲ δῆ — σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω. Where see note. Eur. Med. 273, σὲ τὴν σκύθρωπον καὶ πόσει θυμουμένην. Hel. 546, σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην &c. Suppl. 110, σὲ τὸν κατήρη χλανιδίους ἀνιστορῶ, | λέγ' —. Bacch. 870. Qu. σέ τοι —. Cf. on Aj. 1228. κára. Qu. κára. Cf. on 271.

442. φῆς, ἥ καταρνεί μὴ —; Arist. Eq. 572, ἡρνούντο μὴ πεπωκέναι. Pl. 241, ἔξαρκός ἐστι μὴδ' ἰδεῖν με πάποτε. Matth. § 533.

443. καὶ φημὶ δρᾶσαι. Qu. ναί· φημὶ δρᾶσαι —. κ' οὐ καταρνοῦμαι (sic) L.

Whence there is no need to conjecture κοῦ καταρνοῦμαι. κοῦκ ἀπαρνοῦμαι τὸ μῆ. Cf. on 263. Aj. 96, κόμπος πάρεστι, κοῦκ ἀπαρνοῦμαι τὸ μῆ.

444. σὺ μὲν κομίζοις ἂν σεαυτὸν. 'You may take yourself off, begone.' Cf. El. 637. Addressed to the watchman.

ἦ. οἶ V. Which I prefer. Schol: ἦ· ὅποι. These particles are constantly confused.

445. ἔξω — ἐλεύθερον. So Aj. 464, γυμνὸν φανέντα τῶν ἀριστείων ἄτερ. Cf. Oed. R. 57. Ant. 150. 399. 424. But it will be better, I think, to place a comma after ἔξω, and connect it with κομίζοις.

446. μῆκος. 'At length.' Put adverbially, Wunder thinks, as δίκη, τάχος, τέλος &c. Matth. § 425. Qu. σὺ δ' εἰπέ μὴ πρὸς (or μὴ τι) μῆκος. Oed. C. 1139, μῆκος τῶν λόγων. σύντομα.

συντόμως L. Schn. συντόμως (supr. on) R. σύντομον Aug. With σύντομα we may understand ἔπη or ῥήματα. Equivalent to συντόμως. Cf. Oed. C. 1579. So Aesch. Pers. 684, μήτε μακιστήρα μῦθον, ἀλλὰ σύντομον λέγων, | εἰπέ καὶ πέραινε πάντα. Schneid. compares the Homeric δῆθά τε καὶ δολιχόν, the Attic φανερόν ἢ λάθρα λέγειν &c.

447. ἥδης and ἥδη Br. ἥδεις and ἥδεις the mss. ἥδης τὰ κηρυχθέντα μὴ πράσσειν τάδε; Such is the common reading. I would correct: ἥδησθα κηρυχθέν τὸ μὴ πράσσειν τάδε; The Attic form ἥδησθα occurs Eur. El. 921. Cycl. 108. Arist. Eccl. 551, &c.

448. τί δ' οὐκ ἔμελλον; 'For how should I not?' Cf. 460, θανουμένη γὰρ ἐξῆδη· τί δ' οὐ; So πῶς γὰρ οὐ; &c.



AN. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450  
οὐδ' ἡ ξύνοικος" τῶν κάτω" θεῶν Δίκη,  
οἳ τοῦσδ'" ἐν ἀνθρώποισιν ὤρισαν νόμους·  
οὐδὲ σθένειν τοσοῦτον φόβῳ τὰ σὰ  
κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῇ θεῶν  
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455  
οὐ γάρ τι νῦν γε κἀχθές", ἀλλ' αἰεί ποτε

450. 'Yes, for it was not Jove that made this decree, nor Justice that dwells with the gods below: for they it was that established these laws among men.' Antigone's argument is this, that had this prohibition respecting her brother's decent interment issued from Jove and Justice, she would have willingly yielded obedience; but inasmuch as the duty of burial is one prescribed by nature, and therefore of divine obligation, she cannot and will not violate for any man her sense of what is right. οὐ γάρ τι. Cf.

456. 517. Aj. 1111. 1343. Eur. Alc. 417. Ph. 110. Plat. Soph. 223 B, οὐ γάρ τι φαύλης μέτοχόν ἐστι τέχνης. Eur. Suppl. 535, οὔτι γὰρ —.

451. οὐδ' ἡ. οὐδ' ἦν Wakef. S. C. cxvii. An unnecessary correction. ἡ ξύνοικος — Δίκη. Perhaps ἡ ξύνεδρος —. Cf. Oed. C. 1382, Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις (θρόνοις?). Pind. Ol. viii. 28, Διὸς ξένου πάρεδρος Θέμις. For ξύνοικος with a gen. v. Matth. § 379. τῶν κάτω θεῶν. Qu. τῶν ἄνω θεῶν. Justice is elsewhere described as the assessor (πάρεδρος) of Jove and the gods above.

452. αἱ. I. e. 'for they.' Equivalent to οὔτοι γάρ. Cf. on 450. Doederlein Minut. Soph. p. 7, proposes ἡ —. Wakef: ἡ — ὤρισεν. Schol: ἡ Δίκη, φησὶ, καὶ ὁ Ζεὺς ὤρισαν ὥστε θάπτεσθαι τοὺς νεκρούς. The line is cancelled as an interpolation from 449 by Dind. Wund. Bergk. Emper. I think, without reason. τοῦσδ' — νόμους. That the dead should be buried, as the Schol. explains. Cf. 449. τοῦσδ'. τοὺς Erf. Hart. τοὺς γ' Vauv. Qu. οὐδ' ἡ — Δίκη | τοιούσδ' — ὤρισεν νόμους.

454. ὥστ' ἄγραπτα. ὥς τᾶγραπτα (!) Schn. ἄγραπτα (ἔγγραπτα Liv. b.) —. 'The unwritten and immutable laws of the gods.' Unwritten indeed on tables of stones, but inscribed nevertheless on the fleshy tablets of the heart in all alike. For these ἄγραφοι νόμοι cf. Oed. R. 863 f. Dem. p. 317, ἀγράφοις νομίμοις. p. 643.

(coll. 639. 648.) 1117. Plat. Legg. vii. 793 A, B. Xen. Mem. iv. 4. 19. Paul Ep. Rom. ii. 14, ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὔτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν &c. 2 Ep. Cor. iii. 3, ἐπιστολὴ — ἐγγεγραμμένη — οὐκ ἐν πλαξὶν λιθίναις, ἀλλ' ἐν πλαξὶν καρδίας σαρκίναίς. Cicero pro Mil. § 4, 'Est igitur haec, judices, non scripta sed nata lex; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripuimus, hausimus, expressimus: ad quam non docti, sed facti; non instituti, sed imbuti sumus.' ἀσφαλῇ. 'Firm, fixed.'

455. θνητὸν ὄνθ'. 'One who is mortal,' as thou art. Or we may supply σέ from τὰ σὰ κηρ. It is clear that Creon is intended, as Tricl. Br. Schaef. Dobr. Schn. &c. explain. Erfurdt wrongly applies it to Antigone (sub. ἐμέ). ὑπερδραμεῖν. 'To outstrip, be superior to.' Or 'to overstep, transgress.' Schol: τουτέστι κρείττονα τῶν θεῶν φανῆναι. I. q. ὑπερβῆναι (cf. 449. 481. 663). Cf. Eur. Ion. 973, καὶ πῶς τὰ κρείσσω θνητὸς ὦν ὑπερδράμω; Phoen. 581, ἦν δ' αὖ κρατηθῆς καὶ τὰ τοῦδ' ὑπερδράμῃ. 873, θεοὺς ὑπεκδραμούμενοι. Pind. Fr. iv. 6, οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες. In the same sense we meet with παραβῆναι, παρελθεῖν and the like. Eur. Suppl. 230, παρελθὼν θεούς. Lys. c. Andoc. p. 129, παρελθὼν τὸν νόμον.

456. γε all the mss. τε some copies of Arist. Rhet. i. 13. But γε ibid. i. 15, and also Plut. Mor. ii. p. 731 C. Br. Dind. Wund. Schn. τε is preferred, improperly, I think, by Erf. Herm. Hart. Dobr. Cf. on 513. We find equally χθές καὶ πρῶην or π. κ. χ. (Plat. Gorg. 470 D. Legg. iii. 677 D. Strab. i. p. 3. Dem. p. 1093), and χθές τε καὶ πρῶην (Arist. Ran. 726. Hom. Il. β'. 303, χθιζά τε καὶ πρωϊζά. Herod. ii. 53, πρῶην τε καὶ χθές). κἀχθές. Qu. καὶ χθές. But v. Arist. Nub. 175. αἰεί ποτε. Aj. 321. El.

ζῇ ταῦτα, κοῦδεὶς οἶδεν ἐξ ὅτου ᾿φάνη.  
τούτων ἐγὼ οὐκ ἔμελλον ἀνδρὸς οὐδενὸς  
φρόνημα δείσας· ἐν θεοῖσι τὴν δίκην  
δώσειν. θανουμένη γὰρ ἐξήδη· τί δ' οὐ ; 460  
κεὶ μὴ σὺ προῦκῆρυξας· εἰ δὲ τοῦ χρόνου  
πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.  
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς  
ζῇ, πῶς ὁδ' οὐχὶ κατθανὼν κέρδος φέρει ;  
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465  
παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς

296. Arist. Av. 1545, αἰ ποτ' ἀνθρώποις γὰρ εὖνους εἶμ' ἐγώ.

457. ζῇ. 'Are alive, in force and vigour.' Cf. Oed. R. 482, τὰ δ' αἰεὶ ζῶντα περιποτᾶται (μαντεῖα). 45. ἐξ ὅτου ᾿φάνη. Sub. χρόνου, 'from what period of time, when.' As ἐξ οὗ, &c. Schol: καὶ ἀρχὴν αὐτῶν οὐδεὶς οἶδεν. ᾿φάνη Bentl. Heath, &c. φάνη, I suppose, the mss.

458. τούτων. 'For these' laws, i. e. for the transgression of them. Schol: ἀντὶ τοῦ, ὑπὲρ τούτων. Cf. 931. Arist. Nub. 1242, ἡ μὴν σὺν τούτων πῶ χρόνῳ δώσεις δίκην. Cic. pro Rosc. Amer. 24. 67, 'Furiae — parentum (sc. interfectorum) poenas a filiis repetunt.' ἐγὼ οὐκ. ἔγ' οὐκ L. Cf. Oed. C. 939. οὐκ ἔμελλον — δώσειν. 'Was not going to pay.' Lat: 'non dataura eram.' Cf. El. 538, οὐκ ἔμελλε τῶνδ' ἐμοὶ δοῦναι δίκην. Aj. 926, ἔμελλες — ἀρ' ὦδ' ἐξανύσειν κακὰν μοῖραν. Phil. 1083, ὥς σ' οὐκ ἔμελλον ἀρ' ὦ τάλας, λείπειν οὐδέ ποτ'. Eur. Cycl. 693, δώσειν δ' ἔμελλες ἀνοσίῳ δαιτὸς δίκην. Med. 1354, σὺ δ' οὐκ ἔμελλες, τᾶμ' ἀτιμάσας λέχην, | τερπνὸν διάξειν βίον, ἐγγελῶν ἐμοί.

459. ἐν θεοῖσι. 'Among, before (by the judgment of, at the hands of) the gods below.' Cf. 925, εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ. Aj. 1136, ἐν τοῖς δικασταῖς. Oed. R. 677, ἐν δὲ τοῖσδ' ἵσος, and on Oed. C. 1214. τὴν δίκην. 'The punishment due.'

460. ἐξήδη Br. ἐξήδειν the mss. Cf. on 447. τί δ' οὐ ; 'For how should I not ?' Cf. 448.

461. προῦκῆρυξας. Sc. τὸν θάνατον. τοῦ χρόνου πρόσθεν. 'Before my time.' Schol: τοῦ εἰμαρμένου δηλονότι. Fr. 603, οὐ γὰρ πρὸ μοίρας ἡ τύχη βιά-

ζεται. Shaksp. Caes. iii. 1, 'Why, he that cuts off twenty years of life, | Cuts off so many years of fearing death. | — Grant that, and then is death a benefit.'

462. αὐτ'. αὐτ' A. L. Schn. (who explains, 'on the contrary'). But αὐτε never occurs in Soph. (cf. on Tr. 1010), though it often does in Aeschylus. Cf. Eur. Her. 959, καὶ κερδανεῖς ἅπαντα· χρῆν γὰρ οὐχ ἅπαξ | θνήσκειν σε. Med. 454, πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ. Blomf. Gl. Pers. 1013.

463 f. The same sentiment in Aj. 473 f. El. 820 f. Aesch. Pr. 750, κρείσσον γὰρ εἰσάπαξ θανεῖν | ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς. Eur. Tro. 641, τοῦ ζῆν δὲ λυπρῶς κρείσσον ἐστὶ κατθανεῖν. Salust Catil. i. 1. 20, 'In luctu atque miseriis mortem aerumnarum requiem, non cruciatum esse.' Cic. in Catil. iv. 4.

464. ὅστις — ὅδ'. So Tr. 23, ἀλλ' ὅστις ἦν | θακῶν ἀταρβῆς τῆς θέας, ὅδ' ἂν λέγοι. Cf. on Phil. 87. Qu. πῶς ἂν οὐχὶ κατθανὼν κέρδος φέροι ; φέρει for the more usual φέρεται. Cf. on Oed. C. 6.

465. οὕτως. 'Wherefore, such being the case.' Cf. 677.

466. παρ' οὐδὲν ἄλγος. 'Counts for no grief, is no matter of grief to me.' Schol: οὐδεμία λύπη. Cf. on 35. Blomf. Gl. Agam. 221. Wex doubts whether the construction is ἄλγος (ἐστὶ) παρ' οὐδὲν (as Oed. R. 982, ἀλλὰ ταῦθ' ὅτφ | παρ' οὐδὲν ἐστὶ ῥᾶστα τὸν βίον φέρει), or παρ' οὐδὲν ἄλγος (ἐστὶ). The latter, I believe, is the true one. Cf. Oed. R. 638, τὸ μῆδὲν ἄλγος. ἀλλ' ἂν —. Qu. ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς | μητρὸς θανόντ' (or γεγῶτ', or νέκυν γ') ἄθαρτον ὄντ' ἡνεσχόμην. The disturbance seems to have arisen from the omission of ὄντ'. Per-



μητρὸς θανόντ' ἄθαρτον ὄντ' ἠνεσχόμηντ',  
 κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.  
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,  
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

470

ΧΟ. δηλοῖ τὸ γέννημ' ὦμὸν ἐξ ὠμοῦ πατρὸς  
 τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται'· κακοῖς.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα  
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον

haps νέκυν was a gloss, or was inserted to fill up the metre.

467. θανόντ' — νέκυν. Cf. 26, τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν. ἔσχόμην vulg. Eust. p. 529, 20 (who mentions another reading, ἡσχόμην, as ἔμελλον, ἡμελλον: which form of the aorist is gravely given by a grammarian in Bachmann. Anecd. ii. 360, 17). Schaeff. Ottem. Schn. Pors. (Praef. Hec.) Dobr. ἡισχόμην L. and Schol. ἡνεσχόμην A. Ald. Dind. Wund. Hart. ἡνεσχόμην Liv. b. ἰσχόμην E. R. T. Aug. Dresd. Tricl. Schol: ἡσχόμην. ἡνεσχόμην, ὑπερεῖδον. Schneid. considers ἰσχόμην a gloss on ἔσχόμην, and he construes: ἔσχόμην ἄθαρτον, νέκυν (γενόμενον). For the construction ἄθαρτον ἠνεσχόμην Wunder refers to Matth. § 553, n. 1. For ἔσχόμην cf. Oed. R. 1387. Qu. ἡσθόμην (ἡισθόμην, ΗΙΣΘ.), or ὄντ' εἶδον, or ὑπερεῖδον (of which ἡνεσχόμην may have been a gloss), or εἰδόμην. Or ἄθαρτον ὄντ' ἠνεσχόμην (del. νέκυν). Or ἄταφον ὄρῳσ' ἠνεσχόμην. Phil. 411, εἰ παρὼν Αἴας — ταυθ' ὄρων ἡνέλεχτο.

468. κείνοις. 'With that.' Perhaps κείνως 'in that case' (Herod. i. 120. Thuc. iii. 46 &c.). But cf. Oed. C. 744, ἀλγῶ τοῖσι σοῖς κακοῖς. El. 1201.

469 f. Cf. Oed. C. 1665.

470. σχεδόν τι. 'Perhaps, it may be,' lit. somewhat nearly. Used sneeringly, as elsewhere ἴσως. Cf. El. 609, εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις, | σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν. Oed. R. 736. Plato Symp. 201 E, σχεδὸν γάρ τι — ἕτερα τοιαῦτα ἔλεγον. Phaed. 59 C, σχεδόν τι οἶμαι τούτους ἀναγκάζεσθαι &c. 60 B. 63 E. Prot. 348 C. Gorg. 472 C. In like manner ὑπό τι. For the iteration μῶρα — μῶρῳ μωρίαν, savouring rather of irony, cf. Oed. R. 371, and on Oed. C. 658. μῶρῳ μωρίαν ὀφλισκάνω. 'I incur the imputation of folly in the eyes of a fool.' I.e.

I am blamed by one who is himself blameworthy. Schol: οὐκ ἔστι περὶ ἐμὲ ἡ εὐθεία, ἀλλὰ περὶ σέ. ὥστε δεῖ μὴ τὴν ἰδίαν πλάνην τοῖς πλησίον ἐπιφέρειν. Eur. Alcmaeon Fr. xv. πολλὴν παρ' ἡμῖν μωρίαν ὀφλισκάνει. Her. 985, δειλίαν ὀφλεῖν. Herc. 1348.

471. δηλοῖ τὸ γέννημ' ὦμὸν — vulg. Schol: τὸ σκληρὸν αὐτῆς τοῦ φρονήματος ὁμολογεῖ ('betrays, bespeaks') πατέρα τὸν Οἰδίποδα. Gl. A: γέννημ'. φώνην' (supr. γέννυμ'). Wunder explains τὸ γέννημα τῆς παιδὸς as equivalent to ἡ γεννηθεῖσα παῖς, and considers this to be the meaning of the passage: δηλοῖ ἡ Ἀντιγόνη ὦμῳ γεγονυῖα ἐξ ὠμοῦ πατρός. For the omission of ὄν he refers to his note on Oed. C. 780. So Aesch. Suppl. 714, εὐσημον γὰρ οὐ με λανθάνει. Schneid. construes: τὸ γέννημα (ἡ φύσις, 'the natural character') τῆς παιδὸς δηλοῖ ὦμὸν (ὤν). Cf. Phil. 1311, τὴν φύσιν ἐδειξας, ἐξ ἧς ἔβλαστες. But does γέννημα ever mean this? Qu. δηλοῖ γέ τοι λῆμ' ὦμὸν —. Or δηλοῖ (or δῆλον) τὸ γοῦν λῆμ' ὦμὸν —. Or δηλοῖ γε λῆμ' ὄν ὦμὸν —. δηλοῖ. I. e. δηλοῦται, 'shows itself,' as in Aj. 878, ἀνὴρ οὐδαμοῦ δηλοῖ φανείς. Cf. 20. 242.

472. τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς vulg. The passage seems corrupt. Hart: ἡ παῖς· ὑπέκειν δ' —. Qu. εἴκειν γ' οὐκ ἐπίσταται κακοῖς, or δηλοῖ — εἴκειν δ' (or εἴκειν) οὐκ ἐπίστασθαι κακοῖς. Or τῆς παιδὸς εἴκειν οὐκ ἐπίστασθαι (or μὴ ἔξπ.) κακοῖς. εἴκειν — κακοῖς. Virg. Aen. vi. 95, 'Tu ne cede malis, sed contra audentior ito.' Phil. 1046, κοῦχ ὑπέικουσιν κακοῖς. Aesch. Pr. 320, σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς.

473 f. In these reflections how well does Creon, though unconsciously, describe his own case!

474. πίπτειν L. R. and perhaps others. Br. πίπτει Ald. A., prob. Lenting ad Med. 289, and Doed. Spec. ed. Soph. p. 38. We should then have to place a

- σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ 475  
 θραυσθέντα καὶ ῥαγέντα πλείστ' ἂν εἰσίδοις.  
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους  
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει''  
 φρονεῖν μέγ', ὅστις δοῦλός ἐστι τῶν πέλας.  
 αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480  
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·  
 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,  
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.  
 ἡ νῦν' ἐγὼ μὲν οὐκ ἀνὴρ'', αὕτη δ' ἀνὴρ,  
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485

comma after ἀλλ' ἴσθι τοι. 'Fall, are humbled.' τὸν ἐγκρατέστατον —. 'The strongest, firmest, hardest iron.'

475. ὀπτὸν ἐκ πυρὸς περισκελῇ. 'Heated by (forged in) the fire till brittle,' highly tempered. Schol: περιεσκληκότα. Tricl: ἄγαν βαφέντα καὶ ἔντονον γενόμενον. Aj. 649, περισκελεῖς φρένες (Schol: αἱ ἄγαν σκληραὶ ψυχαί). On this word see Lob. ad Aj. 648.

476. πλείστ'. 'Most often,' superl. of πολλά (i. q. πολλάκις) 'often.'

477. Cf. Aj. 1253, μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὄμωσ | μᾶστιγος ὀρθὸς εἰς ὁδὸν πορεύεται. οἶδα — καταρτυθέντας. 'I have known to be, I have seen tamed.'

478. καταρτυθέντας. καταρτυσθέντας R. 'Trained, broken in.' The usual word to denote this. Brunck quotes a saying of Themistocles mentioned by Plutarch (c. 2), τοὺς τραχυτάτους πῶλους ἀρίστους ἵππους γίγνεσθαι, ὅταν ἥς προσήκει τύχῳσι παιδείας καὶ καταρτίσεως. Add Plut. T. i. p. 31 D, ἵππους — προκαταρτύνοντες ἐπὶ τοὺς ἀγῶνας ἄγουσιν. 38 D, καταρτίη τὴν φύσιν. ἐκπέλει. I. e. ἔξεστι, as Hesychius explains. Musgr. conj: οὐ γὰρ εἰς πέλει ('non enim expedit'). Qu. οὐ γὰρ οὖν πρέπει (or πέλει).

479. τῶν πέλας. 'Of others.' V. Elmsl. ad Med. 85.

480. ὑβρίζειν — ἐξηπ. 'Knew full well how to be insolent.'

481. νόμους — τοὺς προκειμένους. 'The existing or established laws.' Oed. R. 865, ὡν νόμοι πρόκεινται. Eur. Iph. A. 1189, τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν. ὑπερβαίνουσα. The imperfect, 'when she was transgressing.'

483. Omitted in L.

484. ἡ νῦν vulg. Schol: ὄντως δῆ. This is clearly wrong. I would read either ἡ μὴν, 'verily,' Lat. 'profecto,' or rather ἡ τὰρ, 'verily then.' Elmsley also ad Her. 651 proposes here ἡ τὰρ. These particles are often found corrupted in the copies, owing to the incorrect mode of writing them thus, ἡ τ' ἄρα, which led the copyists to substitute some other word that would suit the metre. Ἡ τὰρα occurs Eur. Alc. 658, ἡ τὰρα πάντων διαπρέπεις ἀψυχία. 748, ἡ τὰρ Ἀκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν, | εἰ μὴ σ' ἀδελφῆς αἷμα τιμωρήσεται. Hipp. 480. 1028. Iph. A. 1189. Her. 651 &c. V. Valck. ad Hipp. 480. Elmsl. ad Her. 651. Qu. ἡ μὴν (or τὰρ) ἐγὼ γυνὴ πέφυχ', αὕτη δ' ἀνὴρ. Certainly the repetition of ἀνὴρ is not very elegant. αὕτη L. Erf. Dind. Wund. &c. αὐτὴ vulg. Cf. on Oed. R. 1078.

485. εἰ ταῦτα — κράτη. Schol: εἰ ταῦτα τὰ τολμήματα καὶ ἡ νίκη αὕτη χωρὶς βλάβης καὶ τιμωρίας. I. e. 'if this victory (or these acts of violence) shall remain to her unpunished.' Schneid: 'if this assumed superiority (this victory over my authority) shall remain [pass] with her unpunished.' But it is not very clear what κράτη means here. Emper explains it of the edict of Creon. Triclinius doubts whether to refer ταῦτα τὰ κράτη to Ant. (ἡ τοιαύτη ταύτης ὑπεροψία), or to Creon (ἡ ἐμὴ βασιλεία). Mr. Long's explanation pleases me, 'if my authority shall be without harm to her,' i. e. if she shall escape my power with impunity. Qu. εἰ τοῦτ' — θράσος (or ταῦτ' — θράση?). Or εἰ ταῦτ' ἀνατὶ τῇδε τὰργα κείσεται. Or εἰ ταῦτά μου γυναικὶ (or εἰ ταῦτα τὰμὰ τῇδε) πείσεται κράτη. ἀνατὶ L. M. Herm. Dind. Wund. Schn. &c.



ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα  
τοῦ παντὸς ἡμῖν'' Ζηνὸς ἐρκείου κυρεῖ,  
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξεται  
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον''  
ἐπαιτιῶμαι'' τοῦδε βουλευσαί τάφου''.  
καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως  
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν

490

ἀνατεῖ R. Ald. Schol. Eur. Med. 1357, ἀνατεῖ. ἀνευ ἄτης καὶ βλάβης. γράφεται δὲ καὶ ἀνατί παρὰ Σοφοκλεῖ ἐν Ἀντ. Hesych. Ἀνατί. ἀνευ ἄτης καὶ βλάβης. This adverb occurs Aesch. Eum. 59. 76. Eur. Med. 1324 (where ἀνατεῖ Rom. C.). Arist. Eccl. 1012. Plat. Legg. ix. 659. Elmsley ad Med. 1324 prefers ἀνατί. I was in favour myself of ἀνατεῖ. The change of εἰ into ι by the copyists is so common, that no inference can be drawn from the readings of the mss. The occasional appearance of ἀνατεῖ in them is therefore no small argument in favour of this form. So ἀσπουδεῖ (or ἀσπουδῖ, the ῖ long) Il. θ'. 512. But see Blomf. Gl. Prom. 216, whose arguments in favour of ἀνατί (from ἀνατος) and the like are rather convincing.

486. 'But whether she be sprung from a sister, or be nearer akin to us than the whole of our family.' Brunck: 'sed sive ex sorore, sive ex alia prognata est, quae mihi sit tota familia conjunctior.' Schol: εἴτε ἐξ ἀδελφῆς ἐμῆς, εἴτε οἰκειότερα καὶ συγγενικώτερα πάντων τῶν οἰκείων. "Creon in the heat of his passion expresses himself hyperbolically, as in 306 f. 1040 f. — and puts the impossible case of Antigone being the daughter of a woman more akin to him than all kindred whatsoever. Similar hyperboles, mostly used jocosely, are χρυσοῦ χρυσότερος, &c." SCHN. ὁμαιμονεστέρας vulg. Wund. Schn. Bened. ὁμαιμονεστέρα L. (eras. s) marg. Turn. Herm. Dind. Hart. And so read the Schol., who explains συγγενικώτερα. The error no doubt arose from the adjoining ἀδελφῆς.

487. τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου (so M. ἐρκίου L. R. Ald.). I. e., as Brunck well explains, than the whole of my family, who live under the same roof with me, and worship the same family Zeus. Consult the authorities referred to on Hesych. v. ἐρκείου Διός. Schol. rec: καὶ πάσης ἡμῖν συγγενείας, ἧς συνοχεύς ἐστι Ζεὺς. Eust. p. 1930, 30 explains Ἐρκείου Δία by τοὺς ἐν οἴκῳ πάντας. So Ἥφαιστος

denotes 'fire,' Δημήτηρ, 'corn,' &c. Cf. Eur. Tro. 17, Ζηνὸς ἐρκείου (ἐρκίου the mss.). 483, Ἐρκείου (ἐρκίου the mss.) Διὸς πυρᾶ. Cratin. Jun. ap. Athen. p. 460 F, Ζεὺς ἐστὶ μοι | ἐρκείος, ἐστὶ φρατόριος (φράτριος). Aj. 108, ἐρκείου (ἐρκίου the mss.) στέγης. Aesch. Cho. 553, ἐρκείους (al. ἐρκίους) πύλας. Where see Blomf. Cf. on 918 below. Ovid. Ib. 242, 'Cui nihil Hercei profuit ara Jovis.' It is at the altar of Ζεὺς Ἐρκείος that Priam is slain by Neoptolemus, Eur. Tro. 17. So in Eur. Hec. 343, τὸν ἱκέσιον Δία (of the prayers of suppliants). ἡμῖν. Qu. ἡμῶν. With κυρεῖ supply οὔσα or something similar. Phil. 741, &c. Matth. § 374.

488. οὐκ ἀλύξεται μόρου κακίστου. Cf. El. 626, θράσους | τοῦδ' οὐκ ἀλύξεις. Oppian. Hal. iii. 104, ἐξήλυξε μόροιο. Il. ζ'. 443, ἀλυσκάσω πολέμοιο. Similarly Phil. 1044, δοκοῖμ' ἂν τῆς νόσου πεφηνγέται. Matth. § 353. 2. The peculiarity of this construction is noticed by Eust. p. 710. The usual construction of ἀλύσκειν is with the accus. (Aesch. Pers. 97, and in Homer often). Gl. ἐκφενύξεται. Ἀλύσκειν is an Homeric word, and occurs again El. 627. Aesch. Pr. 607. Pers. 101.

489. ἴσον. 'Equally.' Oed. R. 1018. 1347. Qu. κείνην ἐγὼ | ἴσ' αἰτιῶμαι &c.

490. ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου. Both the gen. τάφου, and the infin. βουλευσαί, added in explanation, depend upon ἐπαιτιῶμαι, the construction being ἐπαιτιῶμαι κείνην τοῦδε τάφου βουλευσαί (αὐτὸν), as Wunder explains, who refers to Phil. 62. Oed. C. 1482 f. Add Oed. C. 1211 f. Matth. § 536 and 632. Schol: λείπει ἡ περὶ. Qu. τόνδε βουλευσαί τάφον. Or τοῦδε προστῆναι ('to have directed') τάφου.

491. ἔσω is sometimes used, where we should expect ἔνδον, as in Aj. 105. 235. El. 1103. Oed. R. 57. Oed. C. 18. Tr. 202. 867. Ph. 533. Lob. ad Phryn. p. 127. Wund. So εἰς is occasionally used for ἐν.

492. ἐπήβολον φρενῶν. 'In her right

φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς  
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

μισῶ γε μέντοι χῶταν ἐν κακοῖσιν τις

495

ἀλούς, ἔπειτα τοῦτο" καλλύνειν θέλῃ.

AN. θέλεις τι μεῖζον ἢ κατακτεῖναι μ' ἐλών ;

KP. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

AN. τί δῆτα μέλλεις ; ὥς ἐμοῖ τῶν σῶν λόγων

ἄρεστον οὐδέν, οὐδὲ μὴ ἀρέσῃ ποτέ,

500

mind.' Lat. 'mentis compotem.' Schol: κυρίαν τῶν φρενῶν. V. Ruhn. ad Tim. p. 116. Fr. 5, εἶθ' εἷδ' φρονήσαντ' εἰσ-  
ἰδοίμιν πῶς φρενῶν | ἐπήβολον καλῶν σε. Aesch. Pr. 453, ἔνους ἔθηκα καὶ φρενῶν ἐπηβόλους. Where see Blomf. in Gloss. Ag. 542. Herod. ix. 94, τουτέων — ἐπήβολος γενόμενος. Hom. Od. β'. 319, οὐ γὰρ νηὶς ἐπήβολος, οὐκ ἐρετάν | γίνομαι. Max. Tyr. xxiv. 3, ἀρετῆς ἐπήβολον. 'Επήβολος properly means 'one who hits a mark,' and so becomes master of the object (ἐγκρατής). Compare the compound ἐπιτυχής. Schneid. compares Herod. iii. 25, ἐμμανὲς τε ἐὼν καὶ οὐ φρενήρης. v. 42, οὐ φρενήρης ἀκρομανὲς τε. ix. 54, μαινόμενος καὶ οὐ φρενήρης. For the redundancy of the expression he compares 443. Oed. R. 58. Fr. 720, τυφλὸς οὐδ' ὄρων Ἀρης. Ismene was troubled because of her sister's delinquency and impending fate.

493. 'The mind of those, who are devising any mischief in secret, is wont to be detected (to betray itself) beforehand as designing evil.' I. e. 'the evil conscience easily betrays the evil-doer,' as Schneid. explains. Schol: εἴωθεν ἡ ψυχὴ τῶν λάθρα τι κακὸν τεχνωμένων προαλίσκεσθαι, καὶ αὐτὴν καταφανῆ ποιεῖν πρὶν φωραθῆναι. Menander, Fr. Inc. li. ὁ συνιστορῶν αὐτῷ τι, κἂν ᾗ θρασύτατος, | ἡ σύνεσις αὐτὸν δειλότατον εἶναι ποιεῖ. Ovid, Met. ii. 447, 'Heu, quam difficile est crimen non prodere vultu!' The remark still points to Ismene. ὁ θυμός. 'The mind or feelings (when excited).'

πρόσθεν. 'Beforehand,' before accusation or conviction of the deed. κλοπεύς.

κλοπαῖς C. D. R. Aug. b. Dresd. a. Mon. marg. Turn. κλοπεύς, formed from κλέπτειν, 'to do a thing stealthily or wrongly' (so κλέπτειν κακὰ, 'to contrive secretly,' Aj. 1137), means 'mischievous, designing.' Lat. 'malefica.' It occurs again Phil. 77. Similarly formed nouns are ταφεύς, σκαφεύς, ῥαφεύς, τροφεύς &c. Perhaps κλοπῆς,

'to be convicted of evil designing.'

494. μηδὲν ὀρθῶς. I. q. τι μὴ ὀρθῶς.

495. μισῶ γε μέντοι —. 'I hate however (not but that I hate) also whoever &c.' So 233, τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν. Phil. 93, πεμφθείς γε μέντοι —. Eur. Or. 106. Hel. 999. Cf. Fr. 770, μισῶ μὲν ὅστις τὰφανῆ περισκοπεῖ. Fr. 323, ἡδιστον δ' ὅτῳ | πάρεστι λῆψις (i. e. εἴ τις λῆψιν ἔχει) ὧν ἐρᾷ. Eur. Erech. Fr. viii. μισῶ δ' ὅταν τις — μὴ πᾶσι πάντων προσφέρῃ μειλίγματα. Similarly Plaut. Aul. iv. 10. 23, 'Non mihi homines placent, qui quando malefecerunt, purgant.' This remark is pointed at the daring Antigone, as the preceding one alludes to Ismene's involuntary betrayal of her guilt by her demeanour.

496. τοῦτο. Sc. τὸ ἀλῶναι &c. Qu. ταῦτα. καλλύνειν. 'To embellish.' Schol: ἐπικοσμοῦντα τὴν ἀμαρτίαν αὐτοῦ. Thuc. iii. 67, ἀμαρτανόμενων δὲ λόγοι ἐπεσι κοσμηθέντες προκαλύμματα γίνονται. Eur. Ion. 833, οἱ συντιθέντες τᾷδικ' εἶτα μηχαναῖς | νοσμοῦσι. Tro. 982, τὸ σὸν κακὸν κοσμοῦσα. Andr. 957. Arist. Pl. 159, ὀνόματι περιπέττουσι τὴν μοχθηρίαν. Plut. Gracch. p. 328, ὁ γὰρ Τιβέριος — λόγῳ καὶ φανυλότερα κοσμήσαι δυναμένῳ πράγματα δεινὸς ἦν. θέλῃ. θέλοι Liv. b.

497. κατακτεῖναι μ' ἐλών. So Oed. R. 641, κτεῖναι λαβών.

498. ἐγὼ μὲν οὐδέν. 'I indeed wish for nothing,' whatever others may.

ἅπαντ' ἔχω. 'I have all' I want. So in Arist. Lys. 929, ἡδη πάντ' ἔχω. | — "Ἀπαντα δῆτα; Pind. Isthm. iv. 14, πάντ' ἔχεις, εἰ &c.

499. τῶν σῶν λόγων — οὐδέν. 'Nothing (no part) of thy observations,' or commands. Qu. — οὐδεῖς.

500. Cf. 680, οὗτ' ἂν δυνάμην μὴτ' ἐπισταίμην λέγειν. Dem. de. Chers. p. 106, ἐγὼ δὲ θρασὺς οὗτ' εἰμὶ μὴτὲ γενοίμην. Aesch. adv. Ctes. p. 519, ἥς ἐγὼ οὗτ' ἂν τοῦνομα εἶποιμι, μὴθ' αἰ συμφοραὶ



οὕτω δὲ καὶ σοὶ τὰμ' ἀφανδάνοντ' ἔφν.  
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον  
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ  
τιθεῖσα ; τούτοις τοῦτο πᾶσιν ἀνδάνειν'  
λέγοιτ' ἂν'', εἰ μὴ γλῶσσαν ἐγκλήσαι\* φόβος. 505  
ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ  
κᾷξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

ΚΡ. σὺν τοῦτο μούνη τῶνδε Καδμείων ὄρας.

ΑΝ. ὁρῶσι χοῦτοι σοὶ δ' ὑπὶλλουσι στόμα.

παραπλήσιοι γένοιντο —. μῆδ' ἀρεσθείη ποτὲ vulg. Dind. Wund. Schn. μῆδ' ἀρεσθείην ποτὲ Herm. μῆδ' ἀρέστ' εἴη Elmsl. ad Oed. R. 322 (coll. Oed. R. 1096, σοὶ δὲ ταῦτ' ἀρέστ' εἴη). Schneid. understands μῆδεν, coll. 686. El. 403. Tr. 143. But can ἀρέσκεσθαι mean 'to be pleasing?' I think not. Nor is the plural ἀρεστὰ suitable here. Hermann's correction is certainly far preferable, μῆδ' ἀρεσθείην (sc. αὐτῷ), 'nor may I ever be pleased with it.' But I have little doubt the true reading is ἀρεστὸν οὐδέν, οὐδὲ μὴ ἀρέσῃ ποτὲ 'no nor will it ever be pleasing to me.' The disturbance must have arisen from the slipping out of οὐδὲ after οὐδέν. Or perhaps the ignorance of the crasis may have been the cause. El. 409, τῷ τοῦτ' ἤρεσεν ;

501. οὕτω δὲ —. On οὕτω δὲ in apodosis v. Schaeff. Melet. p. 59. Herm. ad El. 27. ἀφανδάνοντ' ἔφν. Oed. R. 9, πρέπων ἔφν. 587, ἱμεῖρων ἔφν. Ph. 1052, χρήζων ἔφν. WUND. 'Are naturally displeasing to you, are of a nature to displease you.'

502. κλέος — εὐκλεέστερον. 'A more glorious name.' Wunder compares 588, δυσπρόοις πνοαῖς. 1261, φρενῶν δυσφρόνων. 1276, πόννοι δὺσπονοι &c.

503. κατέσχον. Perhaps κτώμην ἂν, or ἐγὼ ὄσχον. Κατέχειν does not usually mean 'to acquire or get,' but 'to hold.' Schol: κατέσχον. ἀντὶ τοῦ, ἔσχον. But cf. Phil. 690.

504. τούτοις τοῦτο. τοῖσδε τοῦτο Br., for the sake of euphony. Without cause. V. Schaeff. Melet. p. 133. Cf. on Oed. C. 658. Lenting ad Med. p. 212 corrects τούτοις ταῦτῃ, which is proposed also in Class. Journ. xvii. 60. The common reading I hardly think can be correct. Qu. χυμῖν τοῦτο πᾶσιν ἂν δοκοῖ | δίκαιον (or δοκοῖ, εὐ οἶδ' ἂν) —. Or πάντες τοῦτο θεοῖσιν ἀνδάνειν | λέγοιτ' ἂν. Or τιθεῖσ' ; ἐπεὶ οὐχὶ τοῦτο πᾶσιν ἀνδάνει ; | λέγοιτ'

ἂν. Or ἐπεὶ οὐ τοῦθ' ὕμιν, ὧνδρες, ἀνδάνει ; —. ἀνδάνειν vulg. ἀνδάνει C. D. K. L. M. N. Aug. Brunck says nothing as to his mss. "ἀνδάνει" (i. e. ἀρέσκει, 'placet,' Angl. 'agreed') Schneid., who compares other instances of direct insertions of sayings, Aesch. Cho. 312, "δράσαντι παθεῖν" τριγέρων μῦθος τάδε φωνεῖ. Ag. 177, τὸν "πάθει μάθος" θέντα κυρίως ἔχειν. Hor. Sat. i. 2. 46.

505. λέγοιτ' (λέγοιυντ' K.) ἂν. Perhaps εὐ οἶδ' ἂν. ἐγκλείσοι most mss. and Eust. p. 1391, 64. ἐγκλείσῃ K. ἐγκλείοι ('clauderet') Schaeff. and critic in Class. Journ. l. c. ἐγκλήσοι Dind. Wund. Schn. Don. Hart. ἐγκλείσαι ('clausisset') Erf. prob. Bgk. Cf. 180, ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει. Eur. Hipp. 498, οὐχὶ συγκλείσεις στόμα ;

506. Said with a certain degree of sarcastic irony.

508. 'You alone see this,' the justice and propriety of acting as you have in interring Polynices. Cf. 502 f. Creon takes no notice of Antigone's general reflection 506 — 7.

509. χοῦδε Ald. most mss. Br. χοῦτοι E. L. R. Aug. Dind. Wund. Schn. ὑπὶλλουσι K. ὑπὶλλουσι L. ὑπείλουσι R. Hart. Cf. on 340. Gl. συγκλείουσι. Schol: διὰ δὲ σὲ τὸ στόμα συστέλλουσι (i. e. close, shut) καὶ σιωπῶσιν, ἢ στρέφουσι τοὺς διὰ τοῦ στόματος λόγους. Erotian explains ὑπείλλει by ὑποστρέφει. Eust. p. 1834, 53 explains ὑπὶλλουσι στόμα by ὑποβάλλουσι κλείοντες. On this verb consult Hemst. ap. Ruhnke. ad Tim. p. 72, who explains this passage thus: 'tibi autem subijciunt, subvolvunt quasi, atque adeo obnoxium habent, os dicendique libertatem.' Also Buttm. Lexil. § 44. Translate: 'but to thee they keep the tongue in subjection, they shut their mouth.' The figure is evidently taken from dogs, which from fear drop their tails between their legs, οὐρὰν ὑπὶλλουσι, Lat. 'caudam

- KP. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς ; 510  
 AN. οὐδὲν γὰρ αἰσχροὺς τοὺς ὁμοσπλάγχχους σέβειν.  
 KP. οὐκ οὐν ὁμαιμος χῶ καταντίον θανῶν ;  
 AN. ὁμαιμος ἐκ μιᾶς τέ'' καὶ'' ταῦτοῦ πατρός.  
 KP. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν ;  
 AN. οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς. 515  
 KP. εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.  
 AN. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.

subjiciunt, subvolvunt, remulcent.' Eur. Oed. Fr. i. οὐρὰν δ' ὑπὲρ λουστ' (al. ὑπὲρ λουστ' and ὑπὲρ λασ') ὑπὸ λεοντόπουν βάσιν | ἐκαθέζετ'. Said of the Sphinx. Virg. Aen. xi. 813, 'caudamque remulcens | Subjecit pavitantem utero,' of the wolf. Compare the similar original signification of the verb ὀρρωδεῖν (as if ὀρρον δέειν, if indeed this etym. be not an imaginary one) 'to bind or drop the tail,' and so 'to fear.' Here instead of οὐρὰν we have στόμα. Musgrave would prefer ἐπὶ λουσι.

510. σὺ δ' οὐκ ἐπαιδεῖ. Qu. σὺ δ' οὐδὲν αἰδεῖ. τῶνδε χωρὶς. 'Differently from these.' Cf. 375. Schol. παρὰ τούτους. Oed. C. 808. Plat. Prot. p. 336 B.

512. χῶ καταντίον θανῶν. 'He also fell on the opposite side,' Eteocles. καταντίον. κατὰ χθονὸς E. T. V. Liv. b. (supr. ὑπέρ). Aug. Turn. Herod. vi. 118, Χαλκίδος καταντίον. vii. 33.

513. ἐκ μιᾶς. Sc. μητρός. Cf. 145. The same ellipse Plat. Legg. T. 627 C, πολλοὶ ἀδελφοὶ που γέγονιντ' ἂν ἐνδὸς ἀνδρός τε καὶ μιᾶς νιῆς. SCHN. Cf. Arist. Ach. 790, ὁμοματρία γὰρ ἐστὶ κῆκ τῶντῶ πατρός. Perhaps thus: ὁμαιμος, ἐκ μιᾶς γε &c. Cf. on 456. Or μητρός γε φὺς μιᾶς τε &c. (ὁμαιμος being perhaps a gloss.) καί. Perhaps καὶ (as in Arist. l. c.), as Bergk also conjectures.

514. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν; vulg. I. e., says Wunder, πῶς δῆτα δυσσεβῆς εἰ εἰς ἐκείνον; The dative ἐκείνῳ he connects with τιμᾶς, referring to Aj. 668 f. and Pind. P. iv. 480, Παιάν σοι τιμᾶ φάος. For the expression δυσσεβῇ χάριν τιμᾶν he refers to Matth. § 408. The passage appears to me corrupt. For τιμᾶς χάριν Musgrave refers to Eur. Or. 829. But he would prefer to read, πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶν χάρις ('gratum erit'); And this I suspect is the true reading. Qu. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς ἴσον (or ἴσα); 'How then dost thou honour one who is impious

(Polynices) equally with him?' Or — τίσεις (or νέμεις) χάριν; 'To pay' is a very unusual, if not doubtful, sense of τιμᾶν. Or πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν; so as for τιμᾶν to govern a double accusative, of the person and thing. Creon asserts that the honours paid to Polynices are an act of impiety towards Eteocles.

δῆτ'. οὐν R. ἐκείνῳ. I. e. to Eteocles, as Brunck, Hermann, and others rightly explain. Reiske and Erfurdt understand it of Polynices. Triclinius bids us connect δυσσεβῇ with ἐκείνῳ.

δυσσεβῇ E. R. T. V. Aug. three of Brunck's. Heath. Br. Vauv. Dind. δυσσεβεῖ A. Ald. δυσσεβῶι (supr. ηἱ) L. Cf. 715, ἐγκρατῇ (ἐγκρατεῖ L. pr.). τιμᾶς. τιμαῖς L. τιμαῖ R.

515. οὐ μαρτυρήσει ταῦθ'. 'Will not testify this,' that by burying Polynices I am dishonouring him. Cf. 733, οὐ φησι Θήβης τῇσδ' ὁμόπολις λεῶς. ὁ κατθανὼν νέκυς A. Aug. Ald. vulg. ὁ κατὰ χθονὸς νέκυς E. T. Dresd. marg. Turn. Br. Brunck justly remarks that ὁ κατθανὼν νέκυς may refer to either brother. If it be the true reading, we are left to infer from the context which of the two is meant. Don. gives: ταῦτα χῶ κατὰ χθονός. Qu. οὐ μαρτυρήσει τάδ' ὁ κατὰ χθονὸς νέκυς. Or — ταῦθ' ὁ κατὰ γαίης νέκυς (Oed. C. 1775, τῷ κατὰ γῆς). Or οὐ μαρτυρήσει' ἂν ὁ κατὰ χθονὸς νέκυς. Cf. 24, κατὰ χθονός. With ὁ κατθανὼν νέκυς cf. 26, τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν. Eur. Tro. 91, θανόντων — νεκρῶν. Hel. 178, νέκυσιν ὀλομένοις. Suppl. 44, φθιμένων νεκρῶν. 558, τοὺς ὀλωλότας νεκρούς. Alc. 1015, νεκρῶν — φθιμένων. Hom. Od. λ'. 37, νεκρῶν κατατεθνηϊώτων. 490, νεκύεσσι καταφθιμένοισι.

516. ἐξ ἴσου τῷ δυσσεβεῖ. 'Equally with him who is impious.' Cf. 644, ἐξ ἴσου πατρί.

517. He will not feel himself aggrieved, since it was not a slave, but his own brother that fell, and therefore entitled to



- KP. πορθῶν γε\* τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.  
 AN. ὁμως ὁ γ' Ἄιδης τοὺς νόμους ἴσους ποθεῖ.  
 KP. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσον\*'. 520  
 AN. τίς οἶδεν εἰ κάτω ἔστιν\* εὐαγῆ' τάδε;  
 KP. οὗτοι ποθ' οὐχ θρόος, οὐδ' ὅταν θάνῃ, φίλος.  
 AN. οὗτοι συνέχθην, ἀλλὰ συμφιλεῖν ἔφυν.  
 KP. κάτω νυν ἔλθουσ', εἰ φιλητέον, φίλει  
 κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525  
 XO. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνῃ,  
 φιλάδελφα κάτω δάκρυ' εἰβομένη'  
 νεφέλῃ δ' ὀφρύων ὕπερ αἱματόεν

equal privileges. The subject is now Polynices, taken up from τῷ δυσσεβεῖ.

518. πορθῶν γε vulg. Herm. Hart. Don. Hart. τοὺτους Ald. vulg. Herm. Wrongly. Cf. on Oed. R. 1030. Translate: 'Yes, but in the act of devastating this land.' τήνδε. τήν γε R. pr.

519. ἴσους v. l. in L. and Schol. Grot. Heath. Musgr. Br. Dind. Wund. Schn. Don. Hart. τοὺτους Ald. vulg. Herm. Schol: τὸ θάπτειν. Qu. τοὺς ἴσους νόμους, 'the laws that are equal, equal laws.' Cf. Lucian. Dial. Mort. xxv. 2, ἰσοτιμία γὰρ ἐν Ἄιδου καὶ ὅμοιοι πάντες.

520. λαχεῖν λαβεῖν E. ἴσος A. L. Ald. vulg. Dind. Wund. Don. Ben. ἴσον E. R. T. V. ἴσον (with gl: λείπει δὲ τὸ, ἀξιὸς ἐστι) Liv. b. Heath. Br. Erf. Hart. Valek. ad Phoen. 394 (who cites similar instances). ἴσον or ἴσα conj. Bergk. ἴσους v. l. in L. and Schol. Schn. Bgk. Wunder: 'At non est par bonus malo ad consequendum.' I. e. it is not just that the bad should fare as the good. For the infinitive λαχεῖν he refers to 439. Either ἴσον (sc. μέρος) or ἴσα appears to be right. Supply ποθεῖ from prec. v. Cf. 516.

521. τίς the mss. τίς δ' Ald. Schol: τίς οἶδεν εἰ καθ' Ἄιδου ἀλλήλοις διαλλαχθέντες ἡγοῦνται εὐσεβῆ τάδε; Cf. Arist. Ran. 1477, τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν —; From Euripides. κάτω ἔστιν vulg. κάτωθεν v. l. ap. Schol. (who compares Il. η'. 219, Αἴας ἐγγύθεν ἦλθεν, put for ἐγγύς). Erf. Dind. Herm. Don. Schn. Hart. Bgk. Cf. on Oed. R. 968. For κάτωθεν Wunder quotes 1070, τῶν κάτωθεν θεῶν. Phil. 28, ἄνωθεν ἢ κάτωθεν; El. 1058, 1449, and other instances, in all of which, excepting Phil. 28. El. 1449, the article is joined with it. It seems to me however far more

likely that κάτω ἔστιν should have passed into κάτωθεν, than the opposite.

εὐαγῆ. 'Right, pious.' Schol: εὐσεβῆ. Which perhaps is the genuine reading. Cf. Oed. R. 921. Hom. H. Cer. 273, εὐαγέως ἔρδοντες.

522. οὐδ' Br. οὐθ' vulg. οὐδ' L.

523. I. e. I am not of a disposition to join (a person) in hating (another), but in loving. Schol: τὰς φιλίας, φησὶ, κοινὰς ποιούμεαι, ἀλλ' οὐ τὰς ἐχθρας. Eur. Iph. A. 397, συσσωφρονεῖν γὰρ, οὐχὶ συννοσεῖν ἔφυν. Hel. 948, ἐγὼ πέφυκά τ' εὐσεβεῖν καὶ βούλομαι. Soph. Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς. Plut. Pericl. 1, ἕκαστος τρέπειν ἑαυτὸν πρὸς τὸ δοκοῦν πέφυκεν. For ἔφυν with an infinitive v. Matth. § 531.

524. νυν Bendl. &c. νῦν probably the mss.

526. Cf. 1257, καὶ μὴν ὅδ' ἀναξ αὐτὸς ἐφήκει. The verb is omitted, as in a similar passage, Eur. Hipp. 170, ἀλλ' ἦδε τροφὸς γεραῖα πρὸ θυρῶν | τήνδε κομίζουσ' ἔξω μελάρων. Ismene, according to Creon's command (491), is led in by the attendants.

527. φιλάδελφα — δάκρυ'. 'Tears of affection for her brother.' The Schol. takes φιλάδελφα adverbially for φιλαδέλφως. δάκρυ' εἰβομένη Turn. Dind. δάκρυα λειβομένα A. L. R. Ald. and (λειβομένη) Aug. δάκρυ λειβομένη Hart. Wex. Bergk. Cf. Od. δ'. 154, πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν. θ'. 86, ὑπ' ὀφρύσι δάκρυα λείβων.

528. νεφέλῃ. 'A cloud' of sorrow. For Ismene is bewailing the impending calamity of her sister. Schol: ὡς γὰρ ἡ νεφέλῃ στυγνὴν καὶ ὀμίχλωδὴν τὴν ἡμέραν ποιεῖ, οὕτω —. Aesch. Sept. 214, πολ- λάκι δ' ἐν κακοῖσι τὸν ἀμάχανον ἐκ χαλε-

ρέθος αἰσχύνηι,  
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡ. σὺ δ', ἥ κατ' οἴκους ὡς ἔχιδν' ὑφειμένην  
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον  
τρέφων δύ' ἄτας† καπαναστάσεις" θρόνων,  
φέρ', εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου  
φήσεις μετασχεῖν, ἥ 'ξομεῖ" τὸ μὴ εἰδέναι;

535

ΙΣ. δέδρακα τοῦργον, εἶπερ ἦδ' ὁμορροθεῖ,

πᾶς δῦας, ὕπερθ' ὁμμάτων κρημναμένην νεφελᾶν, ὀρθοῖ. Eur. Hipp. 173, στυγνὸν δ' ὀφρύων νέφος αὐξάνεται. Herc. 740, αἰ αἰ, στεναγμῶν γάρ με περιβάλλει νέφος. Hor. Ep. i. 18. 94, 'deme supercilio nubem.' Stat. Silv. iii. 5. 11, 'nubila vultu.' Trach. 869, συναφρυωμένη. "As a dark cloud enveloping the mountain-tops pours down the rain, so from the black cloud on Ismene's brow there trickles down a stream of tears." SCHN. αἱματόεν. 'Flushed' with excitement and grief, rather than 'ruddy, rosy.' Schol: τὸ ἐπὶ τῷ προσώπῳ ἐρύθημα. The blush arises from a mixed feeling of excitement and grief. Eur. Hec. 1066, ὁμμάτων αἱματόεν βλέφαρον. Leonidas Tarent. 30, φύλλα αἱματόεντα ῥόδων.

529. ρέθος. 'Face, visage.' Eur. Herc. 1204, ρέθος ἀελίῳ δειξον. Mosch. Id. iv. 2, τὸ πρὶν δέ τοι οὐκ ἔτ' ἔρευθος | σῶζετ' ἐπὶ ρεθέεσσι. Theocr. xxix. 16. Apoll. Rh. ii. 68. The word denoted in general any member of the body, but was confined by the Aeolians to denote the face (Eust. p. 1090. Schol. ad Apoll. l. 1.). αἰσχύνηι. 'Disfigures.'

530. τέγγουσ'. 'Bedewing.' Appropriately said, as Wunder observes, of νεφέλη. Wakefield S. C. lxiii. proposes ἐλκοῦσ' (i. q. ἀμύσσουσα), 'lanians, lacerans.' Triclinius connects τέγγουσα with εἰβομένη, taking as parenthetic the words νεφέλη — αἰσχύνηι.

531. σὺ δ'. 'And you now, as for you,' in opp. to Antigone. Cf. 1181. Ph. 319. Tr. 1147. ἥ κατ' οἴκους L. R. ὡς ἔχιδν'. Eur. Alc. 321, ἐχίδνης οὐδὲν ἡπιωτέρα. Phil. 632. ὑφειμένη. ὕφημένη Bruckn. Cf. Schol: ὡς ἔχιδν'. ἥ γὰρ ἔχιδνα λάθρα καθεζομένη τῶν ἀνθρώπων ἐκπίνει τὸ αἷμα. Who would seem to have read ὕφημένη. Musgr: 'furtim subrepens.' Herm: 'clam immissa' (coll. Oed. R. 386, ὑφεις μάγον τοῖονδε μηχανορράφον). Bruckn refers to Eur. Herc. 71, οἳ θ' Ἡράκλειοι παῖδες, οὓς

ὑπὸ πτεροῖς | σῶζω νεοσσούς ὄρνις ὥς ὑφειμένη (qu. ὑφειμένους, or ἐφημένη). Hesych: ὑφειμένος: καθεμένος, ταπεινός. Add Eur. Ph. 31, μαστοῖς ὑφείτο. I am inclined to think ὕφημένη must be the true reading, i. e. 'skulking, lying concealed.' Cf. El. 784, ἦδε γὰρ μείζων βλάβη | ξύνοικος ἦν μοι, τοῦμδν ἐκπίνουσ' αἰ | ψυχῆς ἄκρατον αἷμα.

532. οὐδ' ἐμάνθανον —. 'Without my being aware that' &c. Loosely added to the relative clause ἥ — ἐξέπινες. Cf. on Oed. R. 1246. Matth. § 472. 3. So Il. α'. 162, γέρας — ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν. λήθουσά μ' ἐξέπινες. I. q. ἔληθές με ἐκπίνουσα. El. 1359, ξυνών μ' ἔληθες. Fr. 508, ἥ δ' ἔρ' ἐν σκότῳ λαθοῦσά (λήθουσά?) με | ἔσαιν' Ἐρινὺς ἠδοναῖς ἐψευσιμένον.

533. ἄτα E. T. V. Br. Dind. Wund. Schn. ἄτας A. L. Ald. The same discrepancy Oed. C. 531. I prefer ἄτας, to accord with ἐπαναστάσεις. ἄτας. 'Pests.' I. q. βλάβας (El. 784).

καπαναστάσεις θρόνων. 'And subverters of my throne (sovereignty).' Cf. 485. 525. The abstract for the concrete. Perhaps καπαναστάτας (or —τα), as ἐνστάτης, an opponent, 104.

534. καὶ σὺ — φήσεις. 'Wilt thou also acknowledge?' as Antigone has done (443).

535. μετασχεῖν. Aesch. Ag. 507, μεθεῖξιν φιλτάτου τάφου μέρος.

ἥ 'ξομεῖ —. 'Or wilt thou deny with an oath that thou art aware of it?' Schol: ἥ ἀπαρῇ εἶναι (εἰδέναι) ἐνώματος; Perhaps ἥ ἀπομεῖ —. Cf. 263.

μὴ εἰδέναι. μ' εἰδέναι L. R. τὸ μὴ εἰδέναι forms the end of a senarius, also Aesch. Ag. 1196. Eur. Or. 472. For the crasis cf. on 33.

536. ὁμορροθεῖ. 'Agrees.' Schol: ὁμοφωνεῖ. "Ismene, in her fear, and not knowing whether Antigone has confessed, does not venture to avow it outright." SCHN.



καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

AN. ἀλλ' οὐκ ἑάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ  
οὐτ' ἠθέλησας οὐτ' ἐγὼ 'κοινωσάμην.

IS. ἀλλ' ἐν κακοῖς τοῖς" σοῖσιν οὐκ αἰσχύνομαι 540  
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.

AN. ὦν τοῦργον Ἄιδης χοὶ κάτω ξυνίστορες·  
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

IS. μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ  
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545

AN. μή μοι θάνης σὺ κοινὰ, μηδ' ἂ μὴ ἔθιγες  
ποιοῦ σεαυτῆς· ἀρκέσω θνήσκουσ' ἐγώ.

537. The genitive *aítias* depends upon the more remote verb *ξυμμετίσχω*. Similarly Oed. C. 1330, *ὅς μ' ἐξέωσε κάπεσύνλησεν πάτρας*. Aj. 274, *νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου*. Aesch. Pr. 331, *πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί*. Eur. Or. 395, *Πυλάδης, ὁ συνδρῶν αἶμα καὶ μητρὸς φόνον*. Cf. also on 21 above. El. 1005. Matth. § 428. 2. Lob. ad Aj. p. 294.

538. τοῦτο. That you should share the blame. Cf. 69 f.

539. οὐτ' ἐγὼ 'κοιν. 'Nor did I take counsel with you,' or take you as a partner in the matter. Aesch. Ag. 1347, *ἀλλὰ κοινωσαίμεθ' ἄν πως ἀσφαλῆ βουλευόμενα*. Eur. Med. 486, *ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι* —. 'κοινωσάμην Bentr. Heath. Vauv. &c. κοιν. the mss., I suppose.

540. κακοῖς. κακοῖσι Aug. Dresd. Qu. ἀλλ' ἐν κακοῖσι σοῖσιν (or κακοῖς τοι σοῖσιν) —. Cf. 833. 1064.

541. ξύμπλουν. 'Companion,' lit. in navigation, in the same boat. "Because there is a *πέλαγος κακῶν* (cf. on Oed. C. 1740) to be encountered." SCHN. Schol: *κοινωνόν*. Eur. Iph. T. 603, *ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς συμφορὰς, | οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν*. Aj. 872, *κοινόπλουν ὀμίλιαν*. So *ξυνηρετμεῖν* Aj. 1331.

542. ὦν τοῦργον. 'Whose the deed is.' *ξυνίστορες*. 'Are cognizant of.' Formed as *ἵκτωρ*, *προσίκτωρ*, *πράκτωρ* &c.

543. λόγοις. 'In word' alone. Eur. Hipp. 359.

544. μήτοι — μ' ἀτιμάσης. Oed. C. 1407, *μήτοι με πρὸς θεῶν — μή μ' ἀτιμάσητε*. Aesch. Pr. 646, *μήτοι με κρύψης* &c.

For the position of *με* v. Herm. ad Vig. p. 893. Matth. ad Hec. 62. τὸ μὴ οὐ. τὸ μ' οὐ (supr. η) L. Tr. 622, *οὐ τι μὴ σφαλῶ γ' ἐν σοὶ ποτε* | τὸ μὴ οὐ — *δεῖξαι* &c. Oed. R. 1232, *λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ | βαρύστον' εἶναι*. 283, *μὴ παρῆς τὸ μὴ οὐ φράσαι*. Aj. 728, *ὡς οὐκ ἀρκέσοι* | τὸ μὴ οὐ — *θανεῖν*. Soph. might have written, I suppose, equally correctly, *μή μ' ἀτιμάσης θανεῖν* &c. So Fr. 229, *ὦ Θάνατε παιᾶν, μή μ' ἀτιμάσης μολεῖν* (i. q. τὸ μὴ οὐ μολεῖν).

545. ἀγνίσαι. Schol: *τιμῆσαι*. Gl: *καθοσιῶσαι καὶ τιμῆσαι*. Cf. 1081. Eur. Or. 40.

546. μή μοι —. 'Do not die in common with me,' or, 'do not, I pray you (μοι), die together (in common).' κοινά. 'Together.' Put adverbially. Cf. Aj. 577, *τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάφεται*. μὴδ' Elmsl. Praef. ad Oed. R. p. xxxvi. Dind. &c. μὴ δ' K. L. μήθ' vulg. μὴδ' ἂ μὴ ἔθιγες ποιοῦ σεαυτῆς.

I. e. *μηδὲ ποιοῦ σεαυτῆς ἐκεῖνα ὧν μὴ ἔθιγες*, the relative being made to agree in case by attraction with the preceding noun. See Matth. § 330, n. So Oed. C. 839, *μὴ πίτασθ' ἂ (for ὧν) μὴ κρατεῖς*. 1106, *αἰτεῖς ἂ τεύξει*. 1274, *οὐδ' ἂ μὴ νίεις φράσας*. Aesch. Ag. 1506, *ξίφοδὴ λήτῳ θανάτῳ τίσας ἅπερ ἤρξεν*. Perhaps *μηδ' ὧν μὴ ἔθιγες*, or *μηδ' ἂ μὴ ἔλαχες*. ἔθιγες Bentr. Heath. Vauv. &c. *θίγες*, I suppose, the mss.

547. ποιοῦ σεαυτῆς. 'Consider as thine own, appropriate to thyself.' ἀρκέσω *θνήσκουσ' ἐγώ*. Cf. Aj. 76, *ἐνδὸν ἀρκεῖτω μένων*. Oed. R. 1061, *ὡς ἄλλος νοσοῦσ' ἐγώ*. Eur. Alc. 393, *ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν*. Thuc. ii. 47, *οὔτε — ἤρουν — θεραπεύοντες*.

- ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος' ;  
 ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.  
 ΙΣ. τί ταῦτ' ἀνιᾶς μ' οὐδὲν ὠφελουμένη ; 550  
 ΑΝ. ἀλγοῦσα μὲν δῆτ'', εἰ γελῶ γ' ἐν σοὶ, γελῶ†.  
 ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ ;  
 ΑΝ. σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.  
 ΙΣ. οἶμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου ;  
 ΑΝ. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555  
 ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γέ τοις ἐμοῖς'' λόγοις.  
 ΑΝ. καλῶς σὺ μὲν τοῖς'', τοῖς'' δ' ἐγὼ 'δόκουν φρονεῖν.

548. καὶ τίς — ; Perhaps καὶ πῶς — ; But cf. 566. σοῦ λελειμμένη. 'Deprived of thee.' Gl: στερηθείση. Eur. Alc. 417, λείπομαι φίλας — ματρός. Med. 52, πῶς σοῦ μόνῃ Μῆδεια λείπεσθαι θέλει; El. 1310, σοῦ λειπούμενος. Soph. El. 474, γνώμας λειπομένα σοφᾶς. Aj. 543, λελειμμένη λόγου. Tr. 266, ὡς — τῶν ὧν τέκνων λείποιο ('was inferior to') πρὸς τόξου κρίσιν.

549. τοῦδε — κηδεμών. 'For about him art thou thoughtful' (and anxious to please), so that he will in return show thought for thee. Schol: ἡ τοῦ βίου, ἐπεὶ φιλοζωοῦσα οὐ συνέπραξας· ἡ τοῦ Κρέοντος, ἐπεὶ μὴ παρέβης αὐτοῦ τὰ θεσπίσματα. Gl: φροντιστής.

550. τί ταῦτ' ἀνιᾶς μ' ; 'Why dost thou thus pain me?' οὐδὲν ὠφελ. 'Gaining as thou dost nothing thereby.' Phil. 1355. Schol: ὠφελοῦσα. Wrongly.

551. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἐν σοὶ γελῶ vulg. Herm. Schn. ἀλγοῦσα μὲν δῆ, κεῖ γέλωτ' ἐν σοὶ γελῶ Dind. Wund. Hart. Gl: εἰ, ὥσπερ οἶει, σὺν γέλωτι ταῦτα προφέρω σοι, λυπουμένη προφέρω. Heath conjectures ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ' ἐν σοὶ, γελῶ. Cf. 323, ἡ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν. Schol: εἰ γελῶ, φησὶν, ἐπὶ σοὶ, ἀλγοῦσα γελῶ. Antigone alludes to her sarcastic and cutting remark, Κρέοντ' ἐρώτα &c.

εἰ γέλωτ' ἐν σοὶ γελῶ vulg. 'If I vent my laughter upon you.' Aj. 367. 955. Aesch. Cho. 222, ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλει; Qu. ἀλγοῦσα μὲν δῆ γ', εἰ γελῶ γ' ἐν σοὶ, γελῶ. Or ἀλγοῦσά γ' ἐνδον —, 'I do so at least with inward grief,' &c. (Arist. Lys. 512, εἴτ' ἀλγοῦσαι τάνδοθεν ὑμᾶς ἐπανηρόμεθ' ἂν γελᾶσθαι). Or ἀλγοῦσά γ', εὖ ἴσθ', εἰ γελῶ γ' ἐν σοὶ, γελῶ.

552. ἀλλὰ νῦν. 'Even now, at least

now,' if I have not yet done any thing. Cf. 775, ἀλλὰ τηνικαῦθ'. El. 411, ἀλλὰ νῦν. 1013, νῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ. 415, λέγ' ἀλλὰ τοῦτο. Oed. C. 241, ἀλλ' ἐμέ. 1276. 1405, ἀλλ' ὑμεῖς. Arist. Av. 1598, ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν. Elmsl. ad Her. 565. The annotator in Class. Journ. xvii. 60, proposes ἄλλο for ἀλλὰ, coll. 218, τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἔτι; σ' ἔτ' ὠφελοῖμ'. σε τ' ὠφελοῖμ' L. and others. σ' ἐπαφελοῖμ' E. Br. Ottem.

553. οὐ φθονῶ —. Aesch. Sept. 486, κόμπας' ἐπ' ἄλλω, μηδέ μοι φθόνει λέγων (λέγειν Elmsl.).

554. κάμπλάκω τοῦ σοῦ μόρου. I. e. καὶ ἀποτύχω — ; 'And am I to be deprived of sharing thy fate?' Cf. 910. 1234. Gl: ἀμαρτήσω τοῦ σὺν σοὶ θανεῖν. Herm: 'etiam mortis tuae societate priver?' Qu. οἶμοι τάλαινα, ἡ κάμπλάκω — ;

556. 'Not however without warning on my part (of the danger).' So Wund. Schol: οἶον προεῖπόν σοι τὰς ἐσομένας τιμωρίας ἐν τῇ παραβάσει. Others translate the passage very differently and wrongly. Dind. strangely explains: 'I. e. specie quidem, sed non ex animi sententia.' Schneid: 'If I did choose life, at least I did it not upon my unspoken convictions (i. e. in my heart I was of the same mind with thee).' Cf. Eur. Ion. 237, ἐπὶ δ' ἀσφάκτοις μῆλοισι δόμων μὴ πάριτ' ἐς μυχόν. For the position of the article Don. compares Thuc. i. 36, πρὸς ἰσχύοντας τοὺς ἐχθρούς. Qu. ἀλλ' οὐκ ἐπ' ἀρρήτοις γ' ἐξ ἐμοῦ λόγοις.

557. μὲν τοῖς. μὲν τοι L. corr. and Schol. in lemm. marg. Turn. Br. μέντ' οἴου R. μὲν θαυ E. T. V. μέν θ' οὐ (supr. ἡ οὐ) Aug. Schol: σεαυτῇ καλῶς ἐδόκει φρονεῖν. Who perhaps read μὲν



- ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡξαρτία.  
 ΑΝ. θάρσει· σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι  
 τέθνηκεν, ὥστε' τοῖς θανούσιν ὠφελεῖν'. 560  
 ΚΡ. τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως  
 αἶνον πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.  
 ΙΣ. οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάβστη μένει  
 νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

σολ. Supply ἐδόκει, and translate: 'You indeed appeared to be acting wisely in that way (in your way), and I in this way (in my way).' Or τοῖς μὲν may mean 'to these,' τοῖς δὲ 'to those, to others.' Wunder properly remarks that σὺ μὲν τοῖς is not put for σὺ τοῖς μὲν, but that τοῖς here is emphatic, approaching closely in signification to τοῦτοις. In which case the other τοῖς must be supposed equivalent to ἐκείνοις. Cf. Xen. de Rep. Ath. ii. 8, τοῦτο μὲν ἐκ τῆς, τοῦτο δ' ἐκ τῆς. II. α'. 318, ὡς οἱ μὲν τὰ πέποντο κατὰ στρατόν. Qu. σὺ μὲν τῶς, τῶς δ' ἐγώ ('in this way, in that way'). σὺ μὲν τοῖς, τοῖς δ' ἐγώ. For σὺ μὲν τοῖς, ἐγὼ δὲ τοῖς. Cf. 319, ὁ δρῶν σ' ἀνὶ τὰς φρένας, τὰ δ' ὦτ' ἐγώ. 1247, ὅφ' ὦν | θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι &c. 1297, ἔχω μὲν — τὸν δ'. Pind. Ol. ii. 132, τὰ μὲν χερσὸθεν, ὕδαρ δ' ἄλλα φέρβει. Cf. on Oed. R. 320. 435. Qu. τοῖς μὲν καλῶς σὺ —. τοῖς δ' Erf. Schn. Dind. &c. τοῖσδ' vulg. Schol: τοῦτοις δέ.

558. καὶ μὴν. 'And yet.' ἴση — ἡξαρτία. Because you executed the deed, and I was privy to it. Schol: ὅτι σὺ μὲν ἐπραξας, ἐγὼ δὲ συνῆδειν. Eur. Hec. 857, σύνισθι — συνδράσης δὲ μή. For ἡ ἡξαρτία I write ἡξαρτία, and so elsewhere: for, as Elmsley observes somewhere, "Articulus semper crasin facit." νῶν. νῶν γ' is proposed in Cl. Journ. xvii. 60, which is not necessary.

559. ἡ δ' ἐμὴ —. 'But my life has long since been forfeited, to benefit the dead (Polynices),' in consequence of Creon's sentence of death. Don: 'my life has been long ago sacrificed in my attempt to help (i. e. to bury) the dead.' Schol: οἷον προηγάμην τὸ ζῆν, βοηθηῖσαι βουλομένη τῷ ἀδελφῷ. Cf. El. 355, λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι | τιμὰς προσάπτειν. Eur. Andr. 80, γέρων ἐκείνος, ὥστε σ' ὠφελεῖν παρών. Wunder objects to this interpretation, supposing the sense to be this: 'ita ut vivis nihil jam utilis sim (nam mortuis necessario

incipit utilis esse, qui vivis esse desierit).' Schneid: 'so that I can be of no use but to the dead.' "This," he adds, "is the last ground with which Antigone repudiates Ismene's participation in her death." Dobree translates: 'Quare in mortuae gratiam haec facis' (sub. σε, the words ἡ δ' — τέθνηκεν being considered parenthetical), and he would besides read ὠφελεῖς. Cf. Phil. 1030, ὅς οὐδὲν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι.

560. τέθνηκεν, ὥστε. Perhaps τέθνηκ', ἐφ' ᾧ τε —. τοῖς θανούσιν ὠφελεῖν. For the dative after ὠφελεῖν, a rather rare construction, v. Matth. Gr. § 391. Aesch. Prom. 350, οὐδὲν ὠφελῶν ἐμοί. Pers. 842, ὡς τοῖς θανούσι χρήματ' (al. πλοῦτος) οὐδὲν ὠφελεῖ. Eur. Or. 673, τοῖς δεομένοισιν ὠφελεῖν. The peculiarity of the construction is noticed by Eust. p. 725, 55. Wieseler and Bergk conj: ὥστε τοῖς θανούσι σ' ὠφελεῖν. For ὠφελεῖν Dobree would prefer ὠφελεῖς, which seems favoured by 552. Perhaps ἀνδάνειν. Cf. Eur. Alc. 1110, μῶν τὴν θανούσαν ὠφελεῖν τι προσδοκᾷς;

561. τὼ παῖδε — τὴν μὲν &c. Cf. on 21 f. Oed. R. 1459 f. Eur. Ph. 1621, νεκρῷ δὲ τῷδε, τὸν μὲν εἰς δόμους χρεῶν | ἤδη κομίζειν, τόνδε δ', ὅς πέρσων πόλιν (τὸν δ', ὅς ἐκπέρσων π.?) &c.

562. τὴν δέ. Antigone.  
 563. οὐ γάρ ποτ'. ἀλλ' οὐ γὰρ Plut. Phoc. c. 1, and Mor. p. 460 D. (ἀλλὰ γὰρ Greg. Cor. p. 417). Which Dind. thinks may be the true reading, and is preferred by Boeckh and Hart. "Ismene seeks to soften Creon by reminding him how natural it is for those who are overtaken by some great calamity to lose their sound judgment." SCHN. Who quotes Theogn. 35, ἦν δὲ κακοῖσιν | συμμίσγης, ἀπολεῖς καὶ τὸν ζόντα νόον. βλάβστη Martin. Dind. Wund: &c. βλαστῇ the mss. (cf. on 912). βλαστοῖ Eust. p. 720, 7. Compare the expression φῦσαι φρέγας El. 1463.

564. νοῦς. 'Right mind, sound judgment,' opp. to αἶνον 562. πρᾶσ-

- ΚΡ. σοὶ γοῦν, ὅθ' εἶλον σὺν κακοῖς πράσσειν κακά. 565  
 ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον ;  
 ΚΡ. ἀλλ' ἦδε μὲν τοι—μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.  
 ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου ;  
 ΚΡ. ἀρώσιμοι γὰρ χατέρων εἰσὶν\* γύαι.  
 ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδ' ἔ' ἦν ἡρμοσμένα. 570  
 ΚΡ. κακὰς ἐγὼ γυναῖκας νιέσι στυγῶ.

σουσιν E. L. T. Līv. b. πράττουσιν A. Ald. πράσασιν Plutarch. 'To those who are in trouble.'

565. σὺν κακοῖς. I. e. with Antigone. Gl: σὺν τῇ ἀδελφῇ. Cf. 10. 99. 276. 542. κακοῖς Aug. and (supr. ἦ) L. κακῇ E. T. V. κακῶ A. Ald. πράσσειν κακά. Not, I think, 'to suffer, to have trouble' (as in prec. v. τοῖς κακῶς πρ.), as Donaldson explains; but 'to act wrongly.'

566. τί. οὐ R. A gloss. Cf. 548. Aj. 393, τί γὰρ δεῖ ζῆν με σοῦ τεθυνηκότος; and those exquisite lines of Horace, Od. ii. 17, 'Ah! te meae si partem animae rapit | Maturior vis, cur moror altera, | Nec carus aequae, nec superstes | Integer?'

567. Schol: ἀντὶ τοῦ, μὴ φρόνει ὅτι ἐν τοῖς ζῶσιν ἐστι. The poet, I suppose, was about to write, ἀλλ' ἦδε μέντοι οὐκ ἔστ' ἔτι, but he suddenly interrupts the sentence with the emphatic remark μὴ λέγε, which necessitates the following insertion of γάρ. Cf. Oed. R. 263—4. I would read therefore: ἀλλ' ἦδε μὲν τοι (or σοι) — μὴ λέγ'· οὐ &c. And so Vauv: ἀλλ' ἦδε μὲν σοι — μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι. The nominative ἦδε really belongs to ἔστι, the words μὴ λέγ'· οὐ γὰρ being put ἐν μέσῳ. Just as in Oed. C. 583, τὰ δ' ἐν μέσῳ | ἣ λῆστιν ἴσχεις ἣ δι' οὐδενὸς ποιεῖ. Qu. ἀλλ' ἦδε μὲν τέθυνηκεν οὐ —. (Cf. 560. Eur. El. 687, τέθυνηκα κἀγὼ, μηδέ με ζῶσαν λέγε.) Or ᾧ, τῇσδε μὲν τοι μὴ λέγ'· οὐ —. Some with Brunck explain thus: ἀλλ' ἦδε μέντοι μὴ λέγ' &c., 'As for THIS ONE HERE, mention her not; for she is no more,' ἦδε being repeated from the prec. τῇσδε. Gl. Aug: ἀλλὰ μέντοι μὴ λέγε τὸ ἦδε. For ἦδε Wunder refers to Matth. § 280. Seidl. ad Eur. El. 657. "Grammaticus dixisset τὸ ἦδε," observes Ottema. "Persons present and living are οἶδε: therefore Antigone, now as good as dead, shall no more be called ἦδε." SCHN. But if this were the construction, should

we not have found τῇσδε or τήνδε rather than ἦδε? μέν σοι A. L. T. Ald. μέν τοι σοι E. μέντοι Br. Dind. &c. μέν τοι Wex. Seidler. οὐκ ἔστ' ἔτι. Tr.

161, ὡς ἔτ' οὐκ ὦν. Eur. Alc. 332, ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' οὔσι λέξομαι. 397, ὡς οὐκέτ' οὔσαν οὐδὲν ἂν λέγοις ἐμέ. 400, οὐδὲν εἰμ' ἔτι.

568. νυμφεῖα. 'The spouse.' Schol: ἀντὶ τοῦ τὴν νύμφην. The abstract for the concrete, as in Eur. Hipp. 11, Ἰππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα. V. Pors. ad Orest. 1051. In like manner we find νύμφευμα for νύμφη Eur. Tro. 420. νυμφεῖα (sc. ἱερὰ or τέλη) means 'nuptial rites', Trach. 7, νυμφεῖον a bridal chamber Ant. 891. Perhaps λέκτρα is here to be understood, which alone often signifies a 'wife.'

569. ἀρώσιμοι E. L. R. T. ἀρώσιμα A. Ald. 'Arable, capable of producing offspring.' Schol: παιδοποιήσιμοι. Cf. Oed. R. 1185. 1232 f. Wex compares Oed. R. 1257, ἄρουρα. Eur. Ph. 18, μὴ σπεῖρε τέκνων ἄλοκα. Theogn. 234, ὅς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀροῦν. Aesch. Sept. 738, ὅς τε μὴ πρὸς ἀγνὰν σπείρας ἄρουραν. Virg. G. iii. 136, 'arvum genitale.' Lucr. iv. 1101, 'arvum muliebre.' γὰρ χατέρων εἰσὶν γύαι.

γάρ εἰσι χατέρων γύαι Dind., as being a more suitable collocation of the words. I have not however ventured to follow him in the absence of all authority, besides that I think χατέρων, being emphatic, should stand as forward as possible in the sentence. γύαι. γοναὶ R. In Attic writers γύη is masculine, as Elmsley shows ad Her. 839.

570. οὐχ ὥς γ' —. 'Yes, but not like the attachment between him and her.' For the plural ἡρμοσμένα cf. 576, δευδογμένα. Gl: ἀρμόδια καὶ προσήκοντα. Bekk. Anecd. p. 445, 28, ἀρμόδιος. ἀρεστὸς, φίλος καὶ ἡρμοσμένος. The plural is as in 576. Vauv. conj: οὐχ ὥς γ' ἐκείνου τῇσδε τ' —.

571. I. e. I do not wish to have bad



ΙΣ\*. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.

ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΙΣ\*. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον ;

ΚΡ. Αἰδῆς ὁ παύσων τούσδε τοὺς γάμους ἔφν. 575

ΙΣ\*. δεδογμέν', ὡς ἔοικέ'', τήνδε κατθανεῖν.

ΚΡ. καὶ σοί γε κἄμοί''. μὴ τριβὰς ἔτ', ἀλλὰ νιν

women as wives for my sons. The dative *νίεσι* would seem to depend on *γυναῖκας*, or rather on *εἶναι* understood. Neue compares Il. η'. 21. Τρώεσσι δὲ βούλετο νίκην. θ'. 204, σὺ δέ σφισι βούλεο νίκην. *νίεσι* N. Dresd. a. Dind. &c. *νιάσι* vulg. Schn. The Attic dative is *νίεσι*, not *νιάσι*, nor *νιεύσι*, nor yet *νίοις*. Plato Gorg. 492 B. Lach. 186 B. Hipp. 132. Xen. Mem. i. 2. 27. Dem. p. 1063. 1260. Arist. Nub. 1424. V. Lob. ad Phryn. p. 68—9. The only other instance of such a formation, I believe, is *δρομέσι* for *δρομεῦσι* in Callimachus. Πρέσβεσι (Arist. Ach. 62) comes, not from the nom. *πρεσβύς*, but from *πρέσβις*, like *μάντις*, *ὑφίς*.

572. This line is assigned to Ismene in all the mss. ; to Antigone in Ald. and Turn. And so Boeckh, Dind. Wund. Don. Schneid. takes the opposite view : "Even apart from the regularity of the dialogue, which of itself speaks for Ismene, Creon since 560 is not speaking to Antigone, but only to Ismene. To her only by whom this subject was broached, and not to Antigone, who has never once spoken of the *λέχος*, could he say ἄγαν γε λυπεῖς (Aj. 589) καὶ σὺ καὶ τὸ σὸν λέχος (the marriage of which thou pratest, viz. from 568). — Nor could there be any violation of maidenly decorum in Ismene's apostrophizing Haemon, her near relation, and her sister's bridegroom, with ὦ φίλτατε. Cf. El. 1227. Tr. 232." SCHN. It is certainly very natural that Antigone, who since 560 had remained silent, should now at length give vent to her long-pent indignation, especially when she hears her lover's feelings thus contemptuously disregarded ; and the impassioned address ὦ φίλταθ' Αἴμων seems more suited to her than to Ismene. Still Schneidewin's arguments against any change are very convincing. Αἴμον Ald. &c. αἴμων L.

573. ἄγαν γε. Qu. ἄγαν με. But cf. Aj. 589, ἄγαν γε λυπεῖς. Ant. 316, ἀνιὰρως λέγεις. τὸ σὸν λέχος. This

does not mean 'thy marriage,' but 'the marriage thou art always talking about' ('nuptiae, quas crepas'). So Schol: τὸ ὑπὸ σοῦ ὀνομαζόμενον λέχος. Cf. El. 1110, οὐκ οἶδα τὴν σὴν κληδόν'. Phil. 1251, τὸν σὸν οὐ ταρβῶ φόβον. Eur. Her. 251, τὸ σὸν γὰρ Ἄργος (i. e. ὁ κομπεῖς) οὐ δέδοικ' ἐγώ. Hipp. 113, τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω. We say in like manner, 'you and your marriage (this marriage of yours).' Cf. Aj. 1147, καὶ σὲ καὶ τὸ σὸν λαβρὸν στόμα, and on 95.

574. 576. Usually assigned to Ismene. Corrected by Boeckh and others. Cf. 770, ἀμφὼ γὰρ αὐτὰ καὶ κατακτείναι νοεῖς ; Indeed they are given to the Chorus in Aug. Ismene had already spoken to this effect v. 568. After offering this gentle remonstrance, the Chorus consider Antigone's fate as irrevocably sealed. [On second thoughts I give the line to Ismene.]

575. "An expression by which every thought of arbitrary caprice on Creon's part is to be beaten down: cf. El. 515." SCHN. ἔφν. ἐμοί L.

576. This line is usually assigned to Ismene. To the Chorus by Boeckh, Dind. &c. Cf. on 574. δεδογμέν', ὡς ἔοικε, —. The plural, according to Attic usage, for the singular. Cf. on 678. So 570, ἡρμοσμένα. Cf. Oed. C. 1431, οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα ; Phil. 1278 f. Eur. Hipp. 1090, ἄραρεν, ὡς ἔοικεν. ὦ τάλας ἐγώ. Qu. δεδογμέν' ἔστ' (or ἄρ'), ἔοικε, —. For the omission of ἔστιν see Matth. § 559, n.

577. καὶ σοί γε κἄμοί. 'Yes, both by you and by me,' i. e. by me no less than by you (it is determined). Sub. δεδογμένα (ἐστὶ), 'decretum est, certum est.' Said sarcastically. Herm: 'non minus tibi quam mihi certum est, illam mori.' Don: "He means, ἐμοὶ δέδοκται, ὡς καὶ σοὶ δοκεῖ, sc. τήνδε κατθανεῖν." "Creon would represent his sentence as being in accordance with the view of the chosen representatives of Thebes." SCHN. Cf. 749, καὶ σοῦ γε κἄμοῦ. —. For καὶ — καὶ

κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε\* χρῆ  
 γυναικάς εἶναι\* τάσδε μὴδ' ἀνειμένας\*.  
 φεύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας

580

v. Schaef. Melet. c. xiv. Hart: καὶ σοὶ γε· καὶ μοι —. Wakefield Silv. Crit. xix. proposes: τί σοὶ γε κἀμοί ('quid mihi rei tecum est?'); Not a bad correction, if only we write τί σοὶ τε κἀμοί: Indeed I half suspect this may be the true reading: for no very satisfactory sense can be elicited from the common one. Qu. ναὶ, σοὶ τε κἀμοί, 'Yes, both by me and by thee' (by me no less than by thee, it is determined). Or εὖ ἴσθι· καὶ μοι —. Or δείξει γε, καὶ μοι μὴ τριβὰς ἔτ' —. Schol: οὐ μόνον ταύτη ὥρισται τὸ ἀποθανεῖν, ἀλλὰ καὶ σοί. μὴ τριβὰς ἔτ'. 'Come, no more delay.' The Schol. supplies ἐμβάλλετε. A similar ellipse occurs El. 369, μὴδὲν πρὸς ὀργήν. They compare Arist. Ach. 344, μὴ μοι πρόφασιν. Vesp. 1174, μὴ μοί γε μύθους. Nub. 433. Eur. Med. 960. Athen. p. 170 A, καὶ μὴ προφάσεις ἐνταυθά μοι, μὴδ' οὐκ ἔχω. Cic. de Fin. ii. 6, 'Tum ille, Finem, inquit, interrogandi, si videtur.' iv. extr. 'Scrupulum inquam, abeunti, sed videbimus.' V. Schaef. ad Bos. Ell. p. 636. Stallb. ad Plat. Prot. p. 318 B. Toup's conjecture therefore, μὴ τριβάς(ετ') (Em. iii. p. 445), though ingenious, is not called for, or, I should rather say, is false. For τριβὰς cf. Oed. R. 1160, ἐς τριβὰς ἐλᾷ.

578. ἐκ δὲ τοῦδε (τάσδε L. pr. m. in text and schol. τάσδε R. in schol.) χρῆ | γυναικάς εἶναι τάσδε μὴδ' ἀνειμένας vulg. Schn. Dindorf, who is followed, as usual, by Wunder, corrects thus: εὖ δὲ τάσδε χρῆ | γυναικάς εἶλαι μὴδ' ἀνειμένας ἔαν. So Aj. 753, εἶρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε | Αἶανθ' ὑπὸ σκηναῖσι μὴδ' ἀφέντ' ἔαν. Eur. El. 379, κράτιστον εἰκῇ ταῦτ' ἔαν ἀφειμένα. For εἶλαι he refers to a gloss of Hesychius συνείλας &c. The first step in the corruption of this passage would then have been the change of εἶλαι [or εἶρξαι] into εἶναι, then that of εὖ δὲ τάσδε into ἐκ δὲ τοῦδε, lastly the transposition or insertion of τάσδε, necessitating the ejection of ἔαν. Schol: χρῆ λοιπὸν μὴ ἀνειμένας εἶναι, ἡγουν αὐτεξουσίου, ταύτας τὰς γυναικάς, ἀλλὰ φρουρεῖσθαι. Bergk conj: — γυναικάς εἶναι μὴδ' ἀνειμένας ἔαν (del. τάσδε). Qu. εὖ δὲ τάσδε χρῆ | ἔνδον ξυνεργεῖν, μὴδ' ἀνειμένας ἔαν. Certainly ἔαν might easily have slipped out after —ένας, and

then γυναικάς may have crept in from a gloss, to fill up the metre. Or ἐκ δὲ τοῦδε χρῆ | τάσδε ξυνεργεῖν (or τάσδ' ἔνδον εἶρξαι, or εἶργεῖν), μὴδ' ἀνειμένας ἔαν. Or — εἶναι καθεικτὰς (or ξυν.) τάσδε μὴδ' ἀνειμένας. Cf. Aj. 753, εἶπε — εἶρξαι — ὑπὸ σκηναῖσι, μὴδ' ἀφέντ' ἔαν. 795, ἐκέκονον εἶργεῖν Τεῦκρος ἐξεφίεται | σκηνῆς ὑπαυλον μὴδ' ἀφιέναι μόνον. Arist. Ach. 330, μῶν ἔχει του παιδίον | τῶν παρόντων ἔνδον εἶρξας; An. 1082. Vesp. 70, ἔνδον καθεύρξας ἵνα θύραζε μὴ ᾔξῃ. Nub. 751. Eq. 794. Eur. Bacch. 509, καθεύρξατ' αὐτὸν — ὥς ἂν σκότιον εἰσορᾷ κνέφας.

579. γυναικάς εἶναι vulg. 'To be women,' i.e. to live as women should, within doors. Musgrave explains: 'intus in thalamis agere,' i.e. should live the life of women, and not transgress the bounds of decency by wandering out of doors. Vauv: 'esse mulieres, neque solutas, i.e. redire in ordinem mulierum, neque ea libertate uti quā prius.' Schneid. 'to be women, to stay at home, as modest women ought.' Don. considers γυναικάς emphatic, as a predicate opp. to ἀνειμένας. Cf. 61, γυναικ' ἔφθυμεν — εἶναι. Perhaps εἶλαι (Arist. Nub. 761, μὴ νυν περὶ σπαντὸν εἶλλε τὴν γνώμην αἰε, | ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἄερα), or εἶρξαι ('to shut up, confine'). The aorist, because the act of confining once for all is intended; the present ἔαν, because the continued observance of the act is contemplated. ἀνειμένας. 'At large, at liberty.' Schol: αὐτεξουσίου. Gl: ἐλευθέρως καὶ ἀπολελυμένας. Cf. 1101, ἐλθὼν κόρην — ἄνεσ ('set free'). El. 516, ἀνειμένη μὲν αὐ στρέφει. 721, ἀνελς σειραῖον ἵππον. Fr. 357, σὺδς μέγιστον χρῆμ' — ἀνῆκε. Hence the adverb ἀνέδην (Phil. 1153).

580 f. Eur. Alc. 685, μάτην ἄρ' οἱ γέροντες εὐχονται θανεῖν, | γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. | ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδ' εἰς βούλεται | θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύν. So Pindar says of war Fr. 76, γλυκὺ δ' ἀπείροισι πόλεμος· πεπειραμένων δέ τις | ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς. Q. Curt. iii. 'Ceterum, ut solet fieri, cum ultimi discriminis tempus adventat, in sollicitudinem versa fiducia est.'

580. πέλας — τοῦ βίου. 'Approach.



ἤδη τὸν "Αἰδην εἰσορῶσι τοῦ βίου".

ΧΟ. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών. στρ. α'.  
οἷς γὰρ ἂν" σείσθῃ θεόθεν δόμος, ἄτας  
οὐδὲν ἐλλείπει γενεᾶν† ἐπὶ πλήθος ἔρπον". 585  
ὁμοιον ὥστε πόντιον\*

ing their life' (to take it away). Perhaps τοῦ βίου is corrupt. Qu. εἰσορῶσ' ὁρῶμενον, or εἰσορῶσι τὸν ~, or εἰσορῶσιν ὄντα που (or ὄνθ' ὁμοῦ). Upon this the two sisters are carried off, Creon remaining on the stage.

582. f. In this beautiful ode the Chorus take occasion from observing the present miserable lot of Antigone, and the other numerous calamities that have befallen the fated house of Labdacus, to draw a contrast between the omniscience and power of the gods on the one hand, and on the other the blindness and consequent fickle state of mortal man. Donaldson's arrangement of this ode differs from that of preceding editors. The metre he considers simply dactylico-trochaic.

582—603. "When once the gods shake a man's house, and send calamity upon him, the bane never quits his race; even as violent storms stir up the depths of the sea, and make the shore re-echo far and wide. Confirmed by the experience of the Labdacidae, in which are seen ever new calamities heaped upon the old, without hope of final deliverance: thus, now, the last remaining root of the family is about to be cut off through madness and infatuation." SCHN.

582. εὐδαίμονες. 'Blest, favoured of the gods.'

583. κακῶν ἄγευστος αἰών. 'A life that tastes not (exempt from) ill.' Tricl: ἀμέτοχος κακῶν. Lat. 'malorum expers.' Cf. on Trach. 1103, ἄλλων τε μόχθων μυρίων ἐγευσάμην. Plato Rep. p. 576, ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις ἀεὶ ἄγευστος. Herod. vii. 46, δὲ θεὸς γλυκύν γένεσας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσκεται ἔων. Plut. Lysand. c. 13, οἱ Λακεδαιμόνιοι τοὺς Ἑλληνας ἡδιστον ποτὸν τῆς ἐλευθερίας γένεσαντες, ὕξος ἐνέχεαν. Ἄγευστος here bears a middle sense, as in ἄγευστος θοινῆς in Bekk. Anecd. p. 12, 10. Cf. on Oed. R. 969. οἷς γὰρ ἂν. Qu. οἷσι γὰρ, without ἂν. Cf. on Oed. R. 1231.

584—92. A similar passage Oed. C. 1240 f.

584. σείσθῃ. 'Be shaken, troubled.' Cf. on 163, πολλῷ σάλῳ σείσαντες.

ἄτας οὐδὲν ἐλλείπει. 'No calamity (lit. nothing of calamity) is wanting.' Neue cites Aristid. de Societ. p. 502, οὐδὲν αἰσχύνης ἐλλείπει. Cf. 4.

585. γενεᾶς ἐπὶ πλήθος ἔρπον vulg. I. e. 'extending over a series of generations.' Tricl: οὐδὲν δυστυχίας ἐλλείπει, φερόμενον ἐπὶ τὸ πλήθος τῆς αὐτῶν γενεᾶς. Cf. Phil. 722, πλήθει πολλῶν μηνῶν, 'after the lapse of many months.' Schneid: 'to the multitude, the fulness, of the race,' ἐκ γενεᾶς ἐς γενεάν. Cf. 593 f. Qu. γενεᾶν — ἔρπον (cf. 596). Or ἄτας οὐδὲν ἐλλείπει — ἔρπειν. Or ἄτας οὐδὲν ἐλλείπει γενεᾶν ἐπὶ πλήθος ἔρπων (sc. δόμος), i. e. 'it is never wanting in trouble in its progress through a series of generations.' But cf. 618, εἰδότε δ' οὐδὲν ἔρπει. Hartung with some probability gives: γενεᾶς ἐπ' ὕλεθρον.

586. ἔρπον (supr. ω) L. Cf. on prec. v. ἔρπον, instead of ἐρπούσης, the predicate assimilating itself to οὐδέν. Cf. on 296.

587—92. Cf. on Oed. C. 1240. Construe: ὁμοιον ὥστε πόντιον οἶδμα, ὅταν ὕφαλον ἔρεβος δυσπνόοις πνοαῖς Θρήσσαισιν ἐπιδράμῃ (αὐτὸ), κυλίνδει — θίνα. 'Like as the ocean wave, when by the stormy Thracian gales a deep (lit. submarine) darkness has spread over it, rolls from the lowest depths the miry sand &c.' Schol: ὁμοιον ὡς ὅταν Θρήσσησιν ποντίαις δυσπνόοις πνοαῖς οἶδμα ἔρεβος ὕφαλον ἐπιδράμῃ, ἀντὶ τοῦ, ἐκ βάθους κινήσῃ τὴν θάλασσαν. In this highly sublime passage the visitation of the gods is likened to the angry fury of a tempest, which rolling against the house of Labdacus one wave after another of calamity, shakes it to its lowest foundations.

ὁμοιον ὥστε (οἶδν τε Liv. a.). 'Like as when.' So Eur. Or. 697. Bergk brackets ὁμοιον. Schneid. considers it free from all suspicion. Hart: ὥστε ποντίας ἄλδς | δυσπνόοις βορᾶς ὅταν | Θρήσσαισιν — ποντίας (ποντίαις L. sec. m.) ἄλδς οἶδμα the mss. ποντίαις

οἶδμα'', δυσπνόοις ὅταν  
 Θρήσσαισιν ἔρεβος ὕφαλον'' ἐπιδράμη πνοαῖς,  
 κυλίνδει'' βυσσόθεν κελαινὰν  
 θῖνα, καὶ δυσάνεμοι\*  
 στόνῳ βρέμουσιν\* ἀντιπλήγες ἀκταί.  
 ἀρχαῖα τὰ'' Λαβδακιδᾶν οἴκων ὁρῶμαι ἀντ. α'. 593

οἶδμα Herm. Dind. Wund. Don. πόντιον οἶδμα Schneid., who observes that otherwise πνοαῖ would be overladen with epithets. ποντίαῖς (from Schol.) also Elmsl. in Her. 750.

588. οἶδμα. 'The heaving wave, the swell.' From οἶδεν. In Latin 'tumidus fluctus.' Perhaps κῦμα. δυσπνόοις — πνοαῖς. Cf. 1261, φρενῶν δυσφρόνων. 1277, ὧ πόντοι βροτῶν δύσπονοι. Eur. Ph. 1054, γάμους δυσγάμους.

589. Θρήσσαισιν Dind. Θρήσσησιν vulg. The wind blowing from that quarter, the N.E., being boisterous and stormy. Il. xxiii. 230. Cf. Oed. C. 1240.

ἔρεβος ὕφαλον. 'The depth of the sea.' Lat. 'altum, atrum profundum.' Tricl: ἐπὶ τὸ βάθος τῆς ἀλῆς ἐπέλθῃ τὸ κῦμα δηλονότι. Perhaps however ἔρεβος ὕφαλον may be the subject, and mean 'a deep (lit. submarine) darkness.' So Heath, who explains: 'procella caliginosa' (sc. quae ad imum usque mare penetrat). Bergk conjectures ἔρεβος ἔφαλον, i. e. 'a darkness brooding over the sea.' Perhaps rightly.

ἐπιδράμη. 'Runs over, spreads over, pervades.' Lat. 'ingruat, incumbat, invadat.' Cf. Hom. Od. ζ'. 45, λευκὴ ἐπιδέδρομεν αἴγλη. ν'. 357, κακὴ ἐπιδέδρομεν ἀχλύς.

590. κυλίνδει βυσσόθεν —. 'Surges up the black sand from the lowest depths.' Virg. G. iii. 240, 'ima exaestuat unda | vorticibus, nigramque alte subjectat arenam.' Aen. ii. 419, 'saevitque tridenti | spumeus, atque imo Nereus ciet aequora fundo.' iii. 196, 'Continuo venti volvunt mare, magnaue surgunt | aequora.' Columella viii. 17, 'pelagus assidue agitur et ab imo fluctum revolvit in partem superiorem.' Arist. Vesp. 696, τί λέγεις; ὥς μου τὸν θῖνα ταραττεῖς (Schol: ἐκ βυθοῦ με κινεῖς). κυλίνδει — βρέμονται. Qu. κυλίνδῃ and βρέμωσιν, acc. to Epic usage. Cf. on Tr. 115.

591, 592. Horace, as Wunder observes, connects the same two kinds of verse Od. ii. 18, 'Non ebur neque aureum | mea renidet in domo lacunar.' καὶ δυσ-

άνεμον, στόνῳ βρέμονται δ' — vulg. Schol. Tricl. Dind. Wund. Don. καὶ δυσάνεμον στόνῳ βρέμονται Reisig ad Oed. C. 351. Ell. Schn. καὶ δυσανέμῳ στόνῳ βρέμονται (Jacobs' conj.) Erf. Troll. Weis. and the annotator in Class. Journal, xvii. 61. καὶ δυσάνεμοι — βρέμονται Hart. conj. Bergk. Schol: τὴν ὑπὸ ἀνέμων ταραχθεῖσαν. Tricl: τὴν δυσκόλως ὑπὸ τῶν ἀνέμων ἀνατρεπομένην. Schneid. with Ellendt explains δυσάνεμον as equivalent to ὑπὸ δυσσημεσίας, to be connected with βρέμονται. He objects to both δυσανέμῳ and δυσάνεμοι. The construction κελαινὰν καὶ δυσάνεμον he justly considers intolerable. Donaldson wrongly explains δυσάνεμος 'not easily affected by the wind.' I have no doubt that the true reading is δυσάνεμοι. If εὐήνεμος means 'sheltered from the wind,' δυσήνεμος must mean 'exposed to the wind.' Aj. 198, ἐν εὐανέμοις ('sheltered') βάσσαις. Eur. Andr. 749, λιμένας — εὐανέμους. Dan. Fr. iii. πόντου χεῦμ' (κῦμ') ἰδεῖν εὐήνεμον. Compare the epithet δύσομβρος above 358.

592. στόνῳ —. Phil. 1460, 'Ερμαῖον ὄρος παρέπεμψεν ἑμοὶ στόνον ἀντίτυπον. 693. Eur. Herc. 816, οὔτε πόντος οὔτω κύμασι στένων λάβρως. βρέμονται δ' vulg. For the position of δὲ Wunder refers to Elmsl. ad Bacch. 165. ἀντιπλήγες. Schol: ἀντιπλησσομένην. 'Beaten by the waves.' So Oed. C. 1240, κυματοπλήξ ἀκτά. 1240, κυματοαγείς ἀκταί. Hom. Od. v. 418, ἡῖόνες παραπλήγες. "Because," says Schneid., "they feel the reverberation of the waves, as do the later members of the race the after-effects of the old ἄτη."

593. Schneid: "Construe ὁρῶμαι ἀρχαῖα (ὄντα) τὰ Λαβδακιδᾶν οἴκων πῆματα πίπτοντα ἐπὶ πῆμασι φθιτῶν, i. e. 'I perceive that the falling of woes upon the woes of the departed in the house of the Labdacidae is established from the beginning.' I see it to be the law of the race from the beginning hitherto that there should be woe upon woe in that



πήματα φθιτῶν" ἐπὶ πῆμασι πίπτουντ', 595  
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει  
θεῶν τις, οὐδ' ἔχει λύσιν".  
νῦν γὰρ ἐσχάτας ὑπὲρ"  
ρίζας ἐτέτατο\* φάος" ἐν Οἰδίπουν δόμοις.\* 600

house, in each generation fresh disasters falling upon the old disasters of those which have perished : from the beginning it was so, and ever will it be. Aesch. Sept. 725, ἰὼ πόνοι δόμων νέοι παλαιοῖσι συμμυγεῖς κακοῖς. The φθιτοὶ in the first instance Et. and Pol., further back Oed. and Joc., then Laius." Wunder considers ἀρχαῖα to be here used almost adverbially, in the sense of ἐξ ἀρχῆς. He translates: 'A principio Labdacidarum gentis mala mortuorum malis successisse video.' Qu. ἀρχαῖα δὲ, or ἀρχαῖά γε, or οὕτω δὲ τὰ—.

594. οἶκων. 'House, race.' Lat. 'gens.' Phil. 179. πῆματα — ἐπὶ πῆμασι. Eur. Or. 1254, πῆματα πῆμασιν ἐξεύρη. Herod. i. 68, τὸ πῆμα ἐπὶ πῆματι κείμενον. Cf. on El. 235.

595. φθιμένων vulg. φθιτῶν Herm. Dind. Wund. Don. Hart. Schn. Cf. Eur. Alc. 100, ἐπὶ φθιτῶν (φθιμένων several mss.) πύλαις. Φθιτοὶ is found also Aesch. Pers. 225. 529. Eum. 97. Eur. Hipp. 1437. Suppl. 89. Bergk gives πῆματ' ἰφθίμων. Qu. πῆματ' ἀφθόνως ('in abundance') —.

596. οὐδ' ἀπαλλάσσει γενεὰν γένος. 'Nor does one generation (by exhausting the stock of calamities) exempt or rid another succeeding generation (from trouble, πημάτων).' For as Aeschylus says Sept. 744, the curse of the ancient transgression αἰῶνα ἐς τρίτον μένει. With γενεὰν γένος cf. 1067, νέκυν νεκρῶν ἀμοιβόν. Perhaps γένος is corrupt.

597. ἐρείπει θεῶν τις. Cf. 583. 624. 1272 f. ἐρείπει. 'Throws down, heavily overthrows, fells (like a tree).' The two brothers are called δαμάτων ἐρείψιτοιχοὶ Aesch. Sept. 881. Cf. Eur. Bacch. 7, δόμων ἐρείπια. Iph. T. 48, πᾶν δ' ἐρείψιμον στέγος | βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.

598. λύσιν the mss. μίαν λύσιν Brunck (whose correction is deservedly condemned by Elmsl. in Her. 750). λύσιν τινὰ Erf. Troll. and Cl. Journ. xvii. 61. λύσιν κακὰ Herm. ap. Erf. Qu. λύσιν τινὰ (or κακῶν, or πόνων). 'Nor does it (the

house) find any release from them.' Supply πημάτων. The subject I take with Wunder to be γενεὰ, rather than with Hermann τὰ πῆματα. Cf. Oed. R. 921, ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρης. El. 142, ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.

599 f. νῦν γὰρ ἐσχάτας ὑπὲρ | ρίζας ἐτέτατο φάος —. Literally: 'For now the light of the last remaining root that was spread in the house of Oedipus, the bloody sword of the gods below is hewing down.' Schol: νῦν γὰρ ὑπὲρ ἐτέτατο, φησὶ, καὶ σωτηρία ἦν τοῖς οἴκοις τοῦ Οἰδίποδος, ἐσχάτης ὑπὲρ ρίζης, ἀντὶ τοῦ ὑπὲρ ἐβλαστέν ἄνω τῆς ρίζης, θάνατος καταλαμβάνει. Schneid: "For the last root (Ismene, and especially Ant.), out of which a fresh shoot might have sprung (by Antigone's marriage with Haemon, who, both free until then from the ἄτη of the race, seemed to set a limit to its disasters), is suddenly hewn down and destroyed."

599. ὑπὲρ (ὑπὲρ L.) ρίζας τέτατο all the mss. Wex. ὑπὲρ ρίζας ἐτέτατο Br. Schn. ὑπὲρ ρίζας δ' τέτατο [Herm.] Both. Dind. Wund. Weis. Don. Bgk. (δ added from the interpretation of Schol: νῦν γὰρ ἐσχάτας ὑπὲρ: λείπει ἄρθρον τὸ δ' οὐ νῦν γὰρ ὑπὲρ ἐτέτατο — τοῦτο καλύπτειν μέλλει ἡ κόνη.) ὑπὲρ ρίζας ἐτέτατο Herm. Hart. Schol: ὑπὲρ ἐβλαστέν ἄνω τῆς ρίζης.

ἐσχάτας ὑπὲρ ρίζας. 'Over the last root,' or 'over the extreme part or end of the root.' El. 900, ἐσχάτης — πυρᾶς. Ant. 1220, ἐν δὲ λοισθίῳ τυμβεύματι. Antigone is spoken of as the only remaining scion of her house, though Ismene was alive, for the same reason as below 941, τὴν βασιλῖδα μούνην λοιπὴν, namely, because of her contemplated nuptials with Haemon, a fresh stock might be looked for: the expression could with less propriety be used of Ismene, who was not yet even affianced. In like manner Haemon is called the νέατον γέννημα of Creon 627. Schol: ὅπερ ἦν λείψανον γενεᾶς.

600. ρίζας. This use of the word ρίζα is familiar to all. Cf. Aj. 1178. Pind.

## κατ' αὖ νιν φοινία θεῶν τῶν

Ol. ii. 45, Ἀδραστιδᾶν θάλος ἄρωγόν δόμοις. ὅθεν σπέρματος ἔχοντι ρίζαν. P. iv. 26. I. viii. 24. Eur. Ph. 88, ὧ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί. El. 15, θῆλυ τ' Ἠλέκτρας θάλος. Iph. T. 170, Ἀγαμεμνόνειον θάλος. 209. 233. El. 15. Aesch. Suppl. 105. Sept. 755. Il. X'. 87, φίλον θάλος. And often in Holy Writ, Isai. vi. 13. xi. 1. Zechar. vi. 12. Amos ii. 9. ἐτέτατο φάος. Wex explains this expression by reference to the phrase βέλη τείνειν, the rays of light being constantly compared to arrows that are darted from the sun. So βέλη (Φοίβου) — προσταθέντα Oed. R. 205, Φοῖβον ἐκαβόλον Oed. R. 163, αἶγλα τέταται Phil. 831, νῆξ τέταται Od. λ'. 19. Virg. Cul. 100, 'Tendit radios Hyperionis ardor.' Qu. ἐκέχυτο φάος (cf. on Phil. 819). Or ἔτ' ἔσκε (or ἔστι) —. Or ἔτειλε —. Or ἀνεδόθη —. Or ἔβλαστε —. Or λείπειτο (ἐλείφθη) —. Or ἀνέσχε — (Tr. 203, ἔελπτον ὄμμα — φήμης ἀνασχόν). Or ἀνείτο — (Aesch. Sept. 414, σπαρτῶν δ' ἀπ' ἀνδρῶν — ρίζωμ' ἀνείται). For φάος qu. θάλος, 'a germ.' Pind. Ol. ii. 80, λείφθη δὲ Θέρσανδρος — Ἀδραστιδᾶν θάλος ἄρωγόν δόμοις. Cf. El. 421, ἐκ δὲ τοῦδ' (viz. as from a root or stock) ἄνω | βλαστεῖν βρύοντα θαλλόν. φάος. 'Light, deliverance.' Schol: σωτηρία. A common figure in all languages. Aj. 693, φάος θοῶν νεῶν. El. 1224. 1354. Fr. 497, σὺ δ', ὧ τὸ λαμπρὸν φῶς ἀποσβεννύς γένους, | ζαίνεις —; Aesch. Pers. 305, ἐμοῖς μὲν εἴπας δώμασιν φάος μέγα. Eur. Bacch. 608, ὧ φάος μέγιστον ἡμῖν &c. Hec. 841, ὧ μέγιστον Ἑλληνισιν φάος. Iph. T. 849, τόνδε δόμοις ἐξεθρέψω φάος. Med. 482, φάος σωτήριον. Iph. A. 1502, ἔθρεψας Ἑλλάδι με φάος. Or. 243, ἡκει φῶς ἐμοῖς καὶ σοῖς κακοῖς. Hom. Il. ζ'. 6, φῶς ἐτάροισιν ἔθηκεν. θ'. 282, αἶ κέν τι φῶς Δαναοῖσι γένηαι. Similarly ὄμμα Trach. 203. Aesch. Pers. 169, ὄμμα γὰρ | δόμων νομίζω δεσποτῶν παρουσίαν. Aesch. Cho. 913, ὀφθαλμὸν οἴκων — πεσεῖν. Virg. Aen. ii. 281, 'O Lux Dardaniae, spes o fidissima gentis.' Cic. Or. post red. c. 3, 'Ex superioris anni caligine et tenebris lucem respicere coepistis.'

δόμοις, — (sic) Schn.

601. κατ' Dresd. Tricl. Cant. edd. recc. κᾶτ' L. κᾶτ' vulg. Br. Cf. v. str. 590, κυλίνδει (υ - -) —. Schol: λείπει ἄθρον, τὸ ὅ. τὸ δὲ λεγόμενόν ἐστι τοιοῦτο·

νῦν γὰρ ὕπερ ἐτέτατο φη (so L. φῶς Herm. Wex) καὶ σωτηρία ἐν τοῖς οἴκοις τοῦ Οἰδίποδος, ἐσχάτης ὑπὲρ ρίζης (ἀντὶ τοῦ, ὕπερ ἔβλασταν ἄνω τῆς ρίζης), θάνατος καταλαμβάνει. Idem: κατ' αὖ νιν. ἐὰν στίξωμεν, κᾶτ' αὖ νιν, οὐδὲν λείπει τῷ λόγῳ. Triclin: ἀντὶ τοῦ τὴν ἐσχάτην ρίζαν θερίζει ὁ Ἀἰδης. — δέον δὲ εἰπεῖν ἀμᾶ δὲ νιν, ὁ δὲ ἀσυνδέτως ἐπήγαγε. συνάπτε δὲ καὶ τὸ κατὰ πρὸς τὸ ἀμᾶ, ἥτοι καταμᾶ καὶ θερίζει. "Copula ἐμφατικῶς omitta," says Erf. Schneid: "With great beauty the feeling of dismay at the altogether unlooked-for end of Antigone (who in 932 calls herself the last of her race) is depicted by the asyndeton as well as by the tmesis κατ' — ἀμᾶ. 'Over the last root there had diffused itself a light (a glimmer of hope for deliverance from the πῆματα):' down hews it once more . . ." Qu. καὶ αὖ νιν — ἀμᾶ. Or κατ' αὖ νιν φοινία θεῶν τῶν | νερτέρων ἀμᾶ κοπίδι, | λόγου τ' ἀνοία καὶ φρενῶν, Ἐρινύς. Or λόγου τ' ἀνοία καὶ φρενῶν Ἐρινύι (as a trisyll. v. Eur. Iph. T. 900. 940), 'in consequence of foolish language and an infatuated mind.' The tmesis as in Ant. 427, ἐκ δ' — ἡράσατο. 432, σὺν δὲ νιν θηρώμεθ'. 977, κατὰ δὲ τακόμενοι. 1107, μηδ' ἐπ' ἄλλοισιν τρέπε. 1233, ἐκ δ' ὀρμωμένον. Oed. R. 1198, κατὰ μὲν φθίσας. Oed. C. 1688, κατὰ με φόνιος Ἀἴδας ἔλοι. 1709, ἀνὰ γὰρ ὄμμα σε τόδ' — στένει. Tr. 925, ἐκ δ' ἐλώπισεν. 1055, ἐκ — πέπωκεν. Phil. 818, ἀπὸ μ' ὀλεῖς. 1177, ἀπὸ νῦν με λείπετ' ἡδῆ. 1208, ἀπὸ — τεμῶ. El. 1067, κατὰ μοι βόασον. Fr. 153, διὰ κᾶρα τεμών. 265, διὰ κῆμα τεμών. νιν. 'It.' I. e. ρίζαν φαεινὴν or ρίζαν φάους, contained in, and the equivalent of, ρίζας φάος. Schol: νιν. τὴν ρίζαν. φοινία the mss. φονία Ald. Tricl: ἡγουν φόνον αὐτῇ προξενούσα. φοινία θεῶν. θεῶν φοινία E. Br. θεῶν — κοπίς. So Eur. Or. 1398, ὕταν αἶμα χυθῇ κατὰ γὰν ξίφεσιν σιδαρέοισιν Ἀἶδα. Alc. 74. Thus we find attributed to the gods μάκελλα (Soph. Fr. 767, χρυσῇ μακέλλῃ Ζηνὸς ἐξαναστραφῇ), χαλινὸς, μᾶστιξ (Aesch. Ag. 538. 654. Fr. 677. Arist. Av. 1240). Hermann compares also Eur. Or. 1019, νερτέρων πυρᾶς. 123, νερτέρων δωρήματα. Tro. 1247, νερτέρων στέφη. Aesch. Pers. 621, χοαῖσι ταῖσδε νερτέρων.



νερτέρων ἀμᾶ κοπίς,  
λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς'.

602. κατ' — ἀμᾶ. I. e. καταμᾶ, 'cuts or hews down.' Lat. 'demetit.' Schol: ἀμᾶ κόνις: θερίζει καὶ ἐκκόπτει. ἢ καλύπτει (!). A very similar passage occurs Aj. 1156, γένους ἅπαντος ῥίζαν ἐξημημένους. Cf. Fr. 479, ἄς (ρίζας) — χαλκίοις ἥμα δρεπάνοις. Aesch. Pers. 87, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος. 827, ἐξαμῆσαι θέρος. Aj. 1660, ἐξαμῆσαι — δύστηνον θέρος. Fr. Inc., ἀλλ' Ἄρης τὰ λῶστα πάντ' ἀμᾶν φιλεῖ στρατοῦ. Eur. Bacch. 1314, ἐξημήσα κάλλιστον θέρος. Virg. Aen. x. 513, 'Proxima quaeque metit gladio.' Hor. Od. iv. 14. 31, 'primosque et extremos metendo stravit humum.' Ep. ii. 2. 178, 'metit Orcus grandia cum parvis.' N. Heins. ad Ovid. Met. v. 104. Pind. P. iv. 263, εἰ γὰρ τις ὅζους ὀδυρόμεν πελέκει ἐξερείψαι κεν (ἐξερείψειεν?) μεγάλας δρυὶς, αἰσχύνοισι δέ (κέ?) οἱ θατηδὸν εἶδος. For the general sense of the passage cf. El. 765, τὸ πᾶν δὴ δεσπότησιν τοῖς πάλαι | πρόρριζον — ἐφθάρται γένος. Aesch. Sept. 1048, Οἰδιπόδα γένος ὠλέσατε πρέμνοθεν. κόνις all the mss. and Schol. Tricl. Herm. Don. Jacob. Bened. κοπίς, the obvious correction of Askew, Jortin, Reiske and others, has been generally received, except by the few editors just mentioned. The same error is found in Lucian ii. 608, where κοπίδος has been substituted for κονίδος. The old reading φοινία κόνις ('cruenta pulveris inspersio') is unintelligible, though defended by the subtle Hermann, who never seems so much in his element, as when he is taking under his patronage some palpably absurd and paradoxical reading. Triclinius indeed explains: φοινία, ἡ γούνη φόνον αὐτῇ προξενούσα (Angl. 'fatal'). But even supposing κόνις capable of signifying the rash 'act of sprinkling dust' over the body of the deceased, what a jumble of metaphors we should here have, κόνις ἀμᾶ φῶς (or ῥίζαν)! Heath explains: 'I. e. pulvis, qui velut diis manibus sacer, Polynici fuit injectus.' Valck. ad Phoen. p. 637 explains κόνις φοινία &c. 'Polynices caesus et ab Antigone humatus.' Doctor Donaldson (New Cratyl. p. 294) ventures to pronounce the emendation κοπίς absurd, and informs us, without however offering the least proof of so startling an assertion, that "as the Greeks said καταμᾶσθαι κόνιν, so also conversely they could say καταμᾶ ἢ κόνις." Of course then the Greeks could

have said any thing. His version of this passage may be intelligible to himself, "The deathful dust of Gods that reign below | Is levell'd o'er it." Those who maintain the reading φοινία — κόνις, explain it of the act of laying the dust over the gory corpse of Polynices, or of the said fatal act; and θεῶν τῶν νερτέρων of the gods below requiring the performance of that act. An explanation which may at first sight appear to derive some support from Aesch. Sept. 736, καὶ χθονία κόνις πῆ μελαμπαγὲς αἶμα φοίνιον. Κόνις no doubt was written by some mischievously officious transcriber, who remembered to have met with the phrase κόνιν ἐπαμᾶσθαι and the like (Theogn. 428, καὶ κείσθαι πολλὴν γῆν ἐπαμῆσάμενον. V. Dorv. ad Charit. pp. 366. 422. Jacobs ad Anth. Pal. vii. 446). But, because the Greeks said κόνιν ἐπαμᾶν, διαμᾶν &c., it by no means follows that they also said conversely ἐπαμᾶ κόνις &c. The most formidable objection against the reading κοπίς, as Benedict remarks, is that it does not well agree with the context that follows. The three things, says he, that are about to cause the present misfortune to the house of Oedipus, are φοινία — κόνις, λόγου ἄνοια and φρενῶν Ἑρινύς. There is certainly some force in this objection, which perhaps is to be removed by making in the next verse the correction proposed in note on 601. The word κοπίς (from κόπτειν, 'a chopper, cleaver, knife, bill,' &c.) occurs in Fr. 762. Eur. Cycl. 240, κοπίδας θήξεις μαχαίρας. El. 837, Φθιάδ' — κοπίδα. Cf. Matth. Evang. iii. 10, ἡδὴ δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται. Jerem. xxvi. 22, ἐν ἀξίναις ἡξουσιν ἐπ' αὐτὴν ὡς κόπτοντες ξύλα. Dan. iv. 23. Ecclus. x. 15. The reading κόνις would utterly destroy the force and beauty of the image here used. Bergk conjectures ἀρὰ κλονεῖ (!). The whole passage is fully and ably treated by Wex.

603. λόγου τ' ἄνοια. 'Intemperate language.' φρενῶν ἐρινύς. I. q. φρένες βεβλαμμέναι, φρενοβλάβεια, 'an infatuated mind. Cf. 623 f. Schol: ὅτι οἰστροθεῖσα ὑπὸ τῶν Ἑρινύων Ἀντιγόνη τοῦτο τετόλμηκεν. Oed. C. 371, ἀλιτηρίου φρενός. Aesch. Ag. 502; αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν. Qu. φρενῶν τις ἅτα (ἐρινύς a gloss?). Tr.

τεὰν", Ζεῦ, δύνασιν" τίς ἀνδρῶν στρ. β'.  
 ὑπερβασία κατάσχοι\*"; 605  
 τὰν οὐθ' ὕπνος αἶρεϊ ποθ' ὁ παντοθήρας†,  
 οὔτε θεῶν ἀκμηῆτες†

264, ἀτηρᾷ φρενί. See also note on 601. Schneid: "Along with the infernals, associated with them for the extermination of the race, are 'the madness of the purpose and the infatuation of the understanding.' See on Oed. C. 371." ἐρινὺς L. Dind. Ἐρινὺς vulg. On the orthography of this word v. Blomf. Gl. Prom. 53.

604. τεάν. τὰν σὰν D. Liv. a. T. Dresd. Tricl. τὰν Liv. b. The form τεὸς occurs Oed. C. 534. El. 1091. Aesch. Prom. 162. Eur. Her. 911, &c. δύνασιν Ald. vulg. Liv. a. Schol. δύναμιν C. D. H. R. T. V. Liv. b. Aug. Dresd. and (supr. σ) L. Brunck says nothing of his mss. The form δύνασις occurs below 951. Eur. Iph. A. 1690. Ion. 1012. Herc. 776.

605. ὑπερβασία A. L. R. Herm. Dind. Schn. Don. ὑπερβασία Schol. Ald. Turn. Br. Wund. Wex. Hart. Brunck offers no remark. The nom. seems preferable, ἀνδρῶν ὑπερβασία running parallel with τεὰν δύνασιν. Cf. Eur. Her. 614. Bacch. 183. Dobr. Adv. ii. 103. The Schol. explains it by ὑπερηφανία, ὑπερφρόνησις. Hesych: Ὑπερβασιῆς ὑπερηφανίας. Cf. 662, ὑπερβάς. Ὑπερβασία occurs in Il. iii. 107. Od. iii. 206. In the plural Il. xxiii. 589, οἷσθ' οἶαι νέον ἀνδρὸς ὑπερβασίαι τελέθουσι, &c. Soph. perhaps had his eye on Theognis 743 f. καὶ τοῦτ', ἀθανάτων βασιλεῦ, πῶς ἐστι δίκαιον | ἔργων ὕστισι ἀνὴρ ἐκτὸς ἐὼν ἀδίκων, | μὴ τιν' ὑπερβασίην κατέχων μῆδ' ὕρκον ἀλιτρὸν, | ἀλλὰ δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ; So at least Don. thinks.

κατάσχοι vulg. L. R. Schol. (who takes it εὐκτικῶς) Wund. Schn. κατάσχη E. Br. Erf. Sch. Elmsl. (ad Oed. C. 170, and Iph. T. 210). Blomf. ad Cho. 586. See Herm. ad Vig. p. 724. Schneid. renders κατάσχοι, 'may think to overcome,' coll. on Oed. C. 1418. Schol: ὑπερηφανία κρατῆσαι δύναται. The subjunctive κατάσχη is evidently out of place here, there being no question of deliberation, as Hermann justly remarks. Nor do I know any similar instance of the optative thus used without ἂν, in Attic Greek, except Aesch. Cho. 595, ὑπερτολμον ἀνδρὸς φρόνημα τίς λέγει —;

which is probably corrupt. Theocr. xxvii. 24, καὶ τί, φίλος, ῥέξαιμι; Qu. τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβάσει ἂν κατάσχοι &c. Or — ὑπερβασία (or —ία) καθέξει &c. Or τίς ἂν σὰν (or τεὰν τίς, or τὰν σὰν τίς) δύνασιν, τίς ἂν, Ζεῦ, | ὑπερβασία κατάσχοι &c. Cf. v. ant. 615. For this sense of κατέχειν, 'to restrain, to master,' cf. Oed. C. 381. Eur. Ph. 1773, Σφιγγὸς δὲ μόνος κατέσχον τῆς μαιφόνου κράτη. Hesychius interprets κατασχεῖν by κατακρατεῖν (which gloss perhaps refers to this passage), and κατέσχευε by περιεκράτησας.

606. τὰν οὐθ' ὕπνος —. In allusion apparently to Il. ξ'. 242 f. Compare also Il. ω'. 5, οὐδέ μιν ὕπνος | ἥρει πανδαμάτωρ. Od. ι'. 373, καὶ δέ μιν ὕπνος | ἥρει πανδαμάτωρ. αἶρεϊ. 'Prevails over.' Gl: κατισχύει.

παντογῆρας vulg. πανταγῆρας A. Schn. Bergk ('the ever young'). παντοδμάτωρ Emper (as in Il. xxiv. 5. Od. ix. 372, ὕπνος ἥρει πανδαμάτωρ). παντόθηρος Bamberger (cf. Oed. C. 1030, καί σ' εἶλε θηρῶνθ' ἡ τύχη). παγκρατῆς Don. (coll. Aj. 660, and Oed. C. 607, μόνους οὐ γίγνεται | θεοῖσι γῆρας, οὐδὲ κατθανεῖν ποτε, | τὰ δ' ἄλλα συγχέει πάνθ' ὁ παγκρατῆς χρόνος). Don: ὁ παγκρατῆς οὐτ' | ἀκάματοι θέοντες | μῆνες. Qu. παντοθήρας (as ὀρνιθοθήρας Arist. Av. 62), or παντοδμῆς οὐτ' | —. Or τὰν — ποτε πάντ' ἀγῆρων (Aj. 911, ὁ πάντα κωφός, ὁ πάντ' αἰδρῖς). Cf. Oed. R. 872, μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει. Such an epithet of sleep as παντογῆρας is deservedly suspected.

607. οὐτ' (so L. Schol. οὐδ' Aug. Ald.) ἀκάματοι θεῶν vulg. ἀκάματοί τε θεῶν (to harmonize the metre with the corresp. v.) Tricl. Dresd. Turn. This verse does not agree with its corresponding one 619, εἰδότει δ' οὐδὲν ἔρπει. Heath conjectures: οὐδὲ θεῶν ἀκάματοι. Brunck: οὔτε θεῶν ἀκάματοι. Hermann (Epit. D. M. § 467) and Erfurdt: οὔτε θεῶν ἄκμητοι, comparing the gloss of Hesychius, Ἀκμητεῖ ἀκαματεῖ. Boeckh: ἀκαμάτων θεῶν οὐ. Neue and Hartung: ἀκάματοί τε θεῶν οὐ | μῆνες. Dind: οὐτ' ἄκοποι θεῶν νιν | μῆνες. (For the repetition of the pronoun in the second clause he refers ad Oed. R.



μήνες, ἀγήρῳ δὲ χρόνῳ" δυνάστας  
κατέχεις Ὀλύμπου  
μαρμαρόεσσαν αἶγλαν.  
τό τ' ἔπειτα" καὶ τὸ μέλλον  
καὶ τὸ πρὶν ἐπαρκέσει

610

1102.) Donaldson writes "with the greatest confidence" ἀκάματοι θέοντες, coll. El. 164, ὃν ἔγωγ' ἀκάματα (l. ἀκαμάτα) προσμένουσ'. For the months as a measure of time he compares Catull. 34, 18, 'Tu cursu, dea, menstruo | metiens iter annuum;' and for the rapidity of their course Hor. Od. iv. 6. 39, 'celeremque pronos volvere menses.' iv. 7. 13, 'damna tamen celeres reparant coelestia lunae.' Schneid. conj: οὐτ' ἐτέων ἀκάματοι μήνες (as ἐτέων ἐνιαυτοί). I should prefer οὐτε θεῶν ἀκαμήτες. Cf. 353, ἀκαμήτα ταῦρον. 'Ακάματοι appears to be a gloss. θεῶν μήνες. Erf: 'qui deorum sub imperio advehuntur ac decurrunt.' Cf. Il. β'. 134, ἐννέα δὴ βεβάσσι Διὸς μεγάλου ἐνιαυτοί. Eur. Her. 900, Αἰὼν τε Κρόνου παῖς. So ἔτη πολύπλαγκτα Aj. 1186. Schol: ἡ τοῦ χρόνου περίοδος. I. e. 'length of days, time.' Gl: ἡγουν οὐδ' ὑπὸ χρόνου κυριέυεται. ἀκάματοι. 'Unwearied, ceaseless.' Cf. 339, ἀκαμάτων — ἀρότρων. Oed. C. 607, παγκρατὴς ἀκάμας χρόνος. Aj. 604. Eur. Pirith. Fr. 3, ἀκάμας χρόνος. Arist. Nub. 284, ὕμνα γὰρ αἰθέρος (the Sun) ἀκάματον σελαγείται &c. Il. σ'. 484, ἡέλιόν τ' ἀκάμαντα. Cf. on Phil. 721. The months are so called because of their continual course and succession.

608. ἀγήρῳ — αἶγλαν. With this description of the Divine majesty Blackwall (Sacr. Class. i. 280) well compares the sublime one given by the Apostle I Tim. vi. 15, ὁ μακάριος καὶ μόνος δυναστὴς — ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσσιτον. Add Ep. Rom. i. 20, ἥ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης. Aesch. Suppl. 574, Ζεὺς αἰῶνος κρέων ἀπάνυστον. And the Homeric ἀγήρῳ τ' ἀθάνατοί τε, ἀθάνατοι καὶ ἀγήρῳ. Oed. C. 607. ἀγήρῳ Ald. A. Aug. Schol. Dind. Wund. ἀγήρως E. L. corr. Dresd. Tricl. Turn. Erf. Schn. Gl: ἀγήρῳ. αἰδίφ, διηνεκεῖ. γράφεται καὶ ἀγήρως πρὸς τὸ δυνάστας. Pol. lux ii. 14, Ὑπερίδης δὲ τὸν ἀγήρατον χρόνον, Σοφοκλῆς δὲ τὸν ἀγήρῳ, καὶ Πλάτων, τὸν ἀγήρῳ κόσμον (so Dind.). Eur. Suppl. 1178, χάριν τ' ἀγήρων ἔξομεν. Bergk conj: ἀγήρῳ δὲ χρόνου. Qu. ἀγήρως δὲ χρόνου. δὲ om. E. Br.

610. μαρμαρόεσσαν. 'Resplendent.' Another form μαρμάρεος occurs in Arist. Nub. 286, ὕμνα γὰρ αἰθέρος ἀκάματον σελαγείται | μαρμαράις ἐν ὥραις. And μαρμαρωπὸς Eur. Herc. 883. Cf. Aesch. Sept. 401, νύκτα — ἄστροισι μαρμαίρουσαν οὐρανοῦ. Ὀλύμπου — αἶγλαν. Copied from Homer, Il. α'. 532, αἰγλήεντα Ὀλυμπον. ν'. 243. Od. ν'. 103. Pind. N. i. 35, θαητὰν ἐς αἶγλαν — μόλεν.

611—4. An almost hopelessly corrupt passage, though the general sense is pretty clear. τό τ' ἔπειτα. The Schol. explains this by τὸ ἐσόμενον, but adds that some explained it ἰδίως in the sense of νῦν (ἐπὶ τοῦ ἐνεστώτος, i. e. 'temporis instantis'). So also Triclinius. Cf. Homer Od. α'. 14, τί πρῶτον, τί δ' ἔπειτα, τί δ' ὑστάτιον καταλέξω; Hesiod. Op. 291, φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἥσιν ἀμείνω. Eur. Iph. T. 1264, οἱ — τὰ τε πρῶτα τὰ τ' ἔπειθ' ἃ τ' ἐμελλε τυχεῖν — φράζον. Il. α'. 70, ὃς ἦδη τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρὸ τ' ἐόντα (qu. τὰ πάρος τε — τὰ τ' ἐόντα). Suppl. 551, οἱ μὲν τάχ', οἱ δ' εἰσαυθις (qu. οἱ δὲ πρόσθεν), οἱ δ' ἦδη βροτῶν. Iph. A. 321, τὰ μὲν νῦν, τὰ δὲ πάλαι, τὰ δ' αὐτίκα. And the Laconic line Plut. Mor. p. 110 B, νῦν ἄμμες, πρόσθ' ἄλλοι ἐθάλλεον, αὐτίκα δ' ἄλλοι. Cic. de Fin. i. 20, 'sed etiam spe eriguntur consequentis ac posterī temporis.' Musgrave explains thus: 'et posthac, in posterum,' coll. Thuc. iv. 18, ἐς τὸ ἔπειτα. Soph. Aj. 35, τὰ τ' εἰσέπειτα. Plat. Parm. p. 1120 A, τοῦ ἔπειτα, τοῦ μέλλοντος. Vauv. translates: 'Le présent, l'avenir, le passé.' Erfurdt thinks τό τ' ἔπειτα καὶ τὸ μέλλον may simply mean 'the future.' Schneid: 'the nearest and the remoter future (all eternity),' comparing Plaut. Pers. v. 2. 1, 'qui erunt, quique fuerunt, quique futuri sunt posthac.' Lucr. i. 460, 'transactum quid sit in aevo, | tum quae res instet, quid porro deinde sequatur.' Qu. τὸ δὲ νῦν τε —, or τὸ παρόν τε —. Cf. Aj. 34, πάντα γὰρ τὰ τ' οὖν πάρος | τὰ τ' εἰσέπειτα &c.

612. καὶ τὸ πρὶν. 'As formerly' it did. Wund. 'ut olim.' "Cf. 181. El. 676. 907. Dem. Cor. 236, ὑπὲρ οὗ καὶ τότε καὶ νῦν καὶ αἰεὶ ὁμολογῶ πολεμεῖν." SCHN.

νόμος ὄδ', οὐδέν' ἔρπει\*''

θνατῶν βιώτῳ πάμπολις' ἐκτὸς ἄτας.\*

ἀ γὰρ δὴ πολὺπλαγκτος ἔλπις

αντ. β'. 615

πολλοῖς μὲν ὄνασις ἀνδρῶν,

πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων

εἰδότι δ' οὐδέν' ἔρπει,

Musgrave conj: ὡς τὸ πρῖν. ἐπαρ-  
κέσει. ἐπαρκέσαι Liv. b. 'Will suffice,  
prevail, hold good.' Lat. 'praevalēbit,  
obtinebit.' Schol: ὃ ἔστιν, ἀεὶ δυνά-  
μενον βοηθεῖν. Gl. Liv: ἡγουν διαμένει ἢ  
σὴ δύναμις. The word is perhaps cor-  
rupt.

613. νόμος ὄδ' οὐδέν' (so lemm. Schol.  
Turn. οὐδέν' Ald. and perhaps the mss.)  
ἔρπει | θνατῶν βιώτῳ πάμπολις ἐκτὸς ἄτας  
the mss. Dind. ejects οὐδέν' ἔρπει, as  
brought hither from 618, and occupying  
the place of what the poet really wrote.  
Schol: ὁ δὲ νόμος ὁ πάντων τῶν ἀνθρώπων  
κοινὸς τοῦτο ἔχει, μηδένα ζῆν ἀνευ λύπης.  
—'Ο λόγος' σὺ μὲν, ὦ Ζεῦ, ἀγήρως τε καὶ  
δυναστεῖς εἰς ἅπαντα τὸν χρόνον εἰ' ἢ δὲ  
τῶν ἀνθρώπων πολιτεία οὐδέποτε χωρὶς  
κακῶν ἐστίν. Tricl. connects νόμος ὄδ'  
οὐδέν' ἔρπει, with this explanation, ὁ νόμος  
ὁ εἰς τοὺς θεοὺς οὐκ ἔστιν ἐν ἀνθρώποις,  
ἀλλὰ δυστυχίας ὑποπίπτουσιν. The  
annotator in Class. Journ. xvii. 61 pro-  
poses οὐδέν' ἔρπειν, and translates: 'ne-  
minem mortalium in vita procul a cala-  
mitate incedere [cf. Oed. 1696, οὗτοι  
κατάμεμπτ' ἔβητον, and like phrases],  
satis comprobant tempus instans et futu-  
rum et praeteritum.' Herm: νόμος ὄδ',  
οὐδέν' ἔρπειν θνατῶν βιώτῳ πάπολύ γ' —.  
Schneid. thinks the sense required is this:  
'No mortal moves through his whole  
lifetime without succumbing to the ἄτη  
(and being punished for the same).' He  
conjectures: οὐδέν' ἔρπει θνατῶν βίοντον  
τὸν πολὺν —, 'no mortal walks through  
the greater part of life aloof from ἄτη.'  
Hart: οὐδέν' ἔρπειν θνατῶν βίοντον παν-  
τελές —. In the place of οὐδέν' ἔρπει  
Donaldson substitutes [ἀνδρὸς αἰσαν]. Qu.  
οὐδέν' (or οὐδάμ') ἔρπειν | θνατῶν βίοντον  
πάμπολυν —. Or οὐδέν' ἴσχειν | θνατῶν  
βίοντον πάμπολυν ἐκτὸς ἄτας. Cf. vv. ant.  
624—5. οὐδέν' vulg. οὐδέν' Ald.  
Vauv. Hart. Qu. οὐδάμ', 'nequaquam.'  
ἔρπει Ald. vulg. ἔρπων Schol.  
ἔρπειν Reisk. Erf. Herm. Hart. Cf. 706,  
ἔχειν (ἔχει L. R.). Perhaps these words  
contain some sententious saying, as in

Aesch. Cho. 311, "δράσαντι παθεῖν," |  
τριγέρων μῦθος τάδε φωνεῖ. Pind. Fr.  
235, σοφοὶ δὲ καὶ τὸ "μηδὲν ἄγαν" ἔπος  
αἰνῆσαν περισσῶς. The general sense of  
the passage is thus expressed by Schol:  
ἢ δὲ τῶν ἀνθρώπων πολιτεία (life) οὐδέ-  
ποτε χωρὶς κακῶν ἐστίν.

614. πάμπολις the mss. and vulg. πάμ-  
πολύ γ' Heath. Br. Erf. Schol: πάμπολις.  
ὁ κατὰ πᾶσαν πόλιν ἔρπων νόμος, ὃ ἔστι,  
πάντες ἄνθρωποι. Whence some have  
conjectured οὐδέν' ἔρπων in the text. Gl:  
πάγκοσμος. Don: πάμπολις εἰσιν ἄτα.  
Bergk conj: παμπαδὶς (i. q. παμπηδὶς?).  
Qu. βίοντον πάμμορον (or δύσμορον), or  
βίοντον πάπολυν, 'altogether, or very far'  
(cf. 625. Lucian Necyom. 13, πάπολυν  
ἀπεπλαγήθην ἀπὸ τοῦ λόγου). ἐκτὸς  
ἄτας. This occurs again below 625. Cf.  
Phil. 504, ἐκτὸς ὕψα πημάτων. 1260,  
ἐκτὸς κλαυμάτων. Fr. 649, ἐκτὸς εἰσι  
τῶν κακῶν. Aj. 640, οὐκέτι συντρόφοις  
ὀργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ. Eur.  
Herc. 1249, ἐκτὸς ὦν — συμφορᾶς. The-  
ognis 742, ἔργων ὅστις ἀνὴρ ἐκτὸς ἐὼν  
ἀδίκων.

615. πολὺπλαγκτος. πολὺπλακτος V.  
Aug. Liv. b. 'Wandering much or far.'  
Aj. 1186, πολυπλάγκτων ἐτέων. The  
epithet is neuter also in Od. xvii. 425.  
511. Aesch. Suppl. 572. Eur. Herc. 1197.  
Theogn. 1257, and I think also in Il. xi.  
308. Compare the epithets ἀλίπλαγκτος,  
ὀρίπλαγκτος, which are used in a neuter  
sense. Gl: ἡ πολλοὺς πλανῶσα.

616. ὄνασις Br. (tacitly). Dind. ὄνησις  
edd. vett. and, it seems, the mss. Cf. on  
Aj. 400.

617. ἀπάτα — ἐρώτων. 'Disappoint-  
ment or frustration of their fickle desires.'  
So ἀπάτη λεχέων 630. Alciphro iii. 5  
has ἐλπίδες ἀπατηλαί. κουφονόων.  
Cf. on 343. Oed. C. 1230, κούφας ἀφρο-  
σύνας. Aesch. Pr. 383, κουφόνουν τ' εὐη-  
θίαν. Simonid. 105, κούφον ἔχων θυμὸν  
πόλλ' ἀτέλεστα νοεῖ. ἐρώτων. 'Of  
desires' in general, ἐπιθυμιῶν, as Schol.  
explains. Cf. 90, ἀμηχάνων ἐράς.

618. εἰδότι δ' οὐδέν' ἔρπει. 'And no-



πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.  
σοφία γὰρ ἔκ του  
κλεινὸν ἔπος πέφανται,  
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν

620

thing befalls a person aware,' perceiving its approach. Schol. rec: οὐδεὶς οἶδεν ἂν αὐτὸν καταλήψεται, πρὶν βλάβῃ καὶ πάθει λυπηρῷ πόδα τις ἐμβάλλῃ, (ἡ) προσαρμόσῃ. The commentators, including Dind., wrongly connect εἰδοῖσι οὐδὲν, 'nihil sentienti.' Wunder and Don. consider the subject of ἔρπει to be ἡ ἐλπίς ἀπάντη γενομένη. Schneidewin ἡ ἀπατώσα ἐλπίς (ἡ ἄτη). Hermann conjectures οὐκ εἰδοῖσι δ' ἔρπει. Lachm. p. 164, εὐδοντι δ' ἐνέρπει. Cf. 613. Fr. 685, τὸ δ' ἐς αὔριον αἰὲ τυφλὸν ἔρπει. Eur. Iph. T. 477, πάντα γὰρ τὰ τῶν θεῶν | εἰς ἀφανὲς ἔρπει, κούδεν οἶδ' οὐδεὶς κακόν. Antipho 114, 27, οἱ ἐπιβουλευόμενοι οὐδὲν ἴσασι πρὶν ἐν αὐτῷ ὧσι τῷ κακῷ. Lucan vii. 173, 'sua quisque pericula nescit.' Juven. ix. 129, 'obrepit non intellecta senectus.' Cic. Cat. ii. 14. Also Aesch. Pr. 1040, εἰδοῖσι τοί μοι — ὅδ' ἐθώξεν. Oed. C. 228, οὐδενὶ μοιριδία τίσις ἔρχεται.

619. προσαύσῃ H. L. (supr. αἰρεῖ) Schol. Dind. Wund. Schn. Don. Lob. ad Aj. p. 358 (who considers αἰεῖν to mean the same as αἰρεῖν, and explains προσαύσῃ by προσάρῃ or προσαρμόσῃ). προσαρῇ (supr. ἀξῇ) Liv. b. προσάρῃ V. and others, Tricl. Turn. προψαύσῃ A. πρόσψαύσῃ others and Ald. προσαρμόσῃ (from a gl.) R. προσάψῃ Musgr. Hart. Erf. τις ψαύσῃ Br. προσαύρῃ ('admo-verit') Seidler (ap. Schaef. ad Greg. C. p. 915). Herm. Wex. Weis. prob. Buttm. Lex. § 23. Gl: προσάρῃ. Schol: προσαύσῃ. προσφέρῃ. πρὶν τοῖς δεινοῖς ἐπικύρῃ καὶ εἰς αὐτὸν ἐμπέσῃ τὸν κίνδυνον. Cf. Nicand. Ther. 763, ἐπαύρῃ (Schol: ἄψῃται). Schneid. explains προσαύσῃ by προσκαύσῃ. In Alcman Fr. 120, τὰν Μῶσαν καταύσεις, the explanation given by Eust. p. 1547, 60 is ἀφανίσσεις. Compare also ἀφαύειν. The true reading here seems to be προσαύσῃ, from προσαύειν, 'to burn or scorch.' Cf. Aesch. Pr. 263, ὅστις πημάτων ἔξω πόδα ἔχει. Eur. Andr. 267, ἂ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω. And the expression διὰ πυρὸς ἔλθειν τινι Eur. Andr. 476. El. 1114. Hor. Od. ii. 1. 7, 'Incedis per ignes | suppositos cineri doloso.' For the general sentiment Donaldson refers to Pind. Ol. xii. 5—9. Proverbs xiii. 12.

620. σοφία γὰρ —. 'For in wisdom' (wisely) &c. Schol: μετὰ σοφίας. Perhaps σοφία δ' ἔρ' —. I suspect we should take as parenthetical the entire sentence, σοφία — πρὸς ἄταν, and then continue the interrupted passage with πράσσει δ' &c.

621. πέφανται (eras. ν) L. Cf. Trach. 1, λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώποις φανείς. Oed. R. 474. 525. 848. Schneid. compares Aesch. Ag. 730, παλαίφατος ἐν βροτοῖς γέρων λόγος τέτυκται [f. πέφανται], μέγαν τελεσθέντα φωτὸς ὄλβον τεκνοῦσθαι. Cho. 313, δράσαντι παθεῖν, τριγέρων μῦθος τάδε φανεί.

622 f. The Chorus comment on the folly of those mortals who with presumptuous audacity venture (like Antigone in the present instance) to oppose themselves to the majesty and omnipotence of Jove. They can only explain this phenomenon by the supposition that in the case of such persons the deity, with a view to their chastisement, inflicts upon them judicial blindness, thus depriving them of the power of discerning between good and evil. A common sentiment. The Schol. cites the following lines in illustration, ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, | τὸν νοῦν ἐβλαψῇ πρῶτον, ᾧ βουλεύεται. Add Aeschyl. ap. Plat. Rep. p. 380, θεὸς μὲν αἰτίαν φύει βροτοῖς, | ὅταν κακῶσαι δῶμα παμπήδην θέλῃ. Lycurg. c. Leocr. p. 213, οἱ γὰρ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι, who proceeds to quote some well-known lines, 'Ὅταν γὰρ ὀργὴ δαιμόνων βλάβῃ τινὰ, | τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν | τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρῳ τρέπει | γνώμην, ἣν' εἰδὴ μὴδὲν ὧν ἁμαρτάνει. Oed. C. 252 f. 997 f. Milton Sams. Ag. 1676, 'Among them he a spirit of phrenzy sent, | Who hurt their minds, | And urg'd them on with mad desire.' 1683, 'So fond are mortal men | Fall'n into wrath divine, | As their own ruin on themselves t' invite, | Insensate left, or to sense reprobate, | And with blindness internal struck.' Ruhnck. ad Vell. Pat. ii. 57. Wyttenb. ad Plutarch. de aud. poet. p. 17 B. The Latin adage is, 'Quem vult deus perire, dementat prius.' Neue

τῷδ' ἔμμεν ὅτῳ φρένας  
 θεὸς ἄγει" πρὸς ἅταν  
 πράσσει δ' ὀλίγιστον† χρόνον ἐκτὸς ἄτας. 625  
 ὁδε μὴν Αἴμων, παίδων τῶν σῶν  
 νέατον γέννημ'.  
 ἄρ' ἀχνύμενος τῆς μελλογάμου\*"  
 τάλιδος ἦκει μόρον" Ἀντιγόνης,  
 ἀπάτας λεχέων ὑπεραλγῶν ; 630

KP. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.  
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ" κλύων

also refers to Hom. II. ζ'. 234. ι'. 277. ρ'. 469. σ'. 311. τ'. 86. 137. The observation of the Chorus of course points to Antigone.

622. ποτ'. 'At length.' τότ' conj. Bergk.

623. ἔμμεν Br. (tacitly). ἔμμεν L. R. edd. vett. τῷδε μὲν for τῷδ' ἔμμεν conj. Elmsl. in Mus. Crit. ii. 288. Cf. v. str. 612.

624. ἄγει. I should prefer ἄγη. Cf. on Oed. C. 509.

625. πράσσει. 'He fares, lives.' As εἶδ' πράσσειν &c. Brunck writes πράσσειν, to agree with δοκεῖν. ὀλιγοστὸν vulg. Schol: ἀντὶ τοῦ, οὐδὲ ὀλίγον. Hermann explains ὀλιγοστὸς 'paucissimus, unus de paucis.' So πολλοστὸς 'multissimus,' one of many. Schneid: 'the longest time (!)' Arnold understands it in its ordinal sense, 'the last of a few years or days (!)' Qu. ὀλίγιστον (so Bergk conj.), or ὀλίγον τὸν (or τις), or ἐλάχιστον. Cf. Arist. Pac. 559, πολλοστῷ (πολλῷ τῷ?) χρόνῳ, 'after a long time.' See Donalds. New Crat. p. 206. ἐκτὸς ἄτας. Donaldson gives ἐκτὸς ἄλγους, because he thinks it scarcely possible that Soph. should have repeated this word without any emphasis. Cf. 4.

627. ἄρ'. Cf. 158.

628. τῆς μελλογάμου νύμφης τάλιδος the older mss. τάλιδος (om. τῆς μ. ν.) Tricl. Musgr. Dind. Wund. Don. τῆς μελλογάμου τάλιδος Liv. a. Schol. (it would seem.) Pollux iii. 45. Br. Schn. Hart. νύμφης τάλιδος Suid. v. τάλις. Stephens had already suspected the words τῆς μελλογάμου νύμφης to be a gloss. Whether the correction made by Triclinius was merely conjectural, or derived from ancient copies, does not appear.

Phot. p. 567, 17, τάλιδος: τῆς μελλογάμου. οὕτως Ἀριστοφάνης (corr. Σοφ.). Hesych: τάλις: ἡ μελλόγαμος παρθένος καὶ κατωνομασμένη τινί. οἱ δὲ γυναῖκα γαμετήν. οἱ δὲ νύμφην. Similarly Eust. p. 962, 38, explains τάλις (παρὰ τῷ τραγικῷ) by μελλόγαμος παρθένος, μελλονύμφη. It is probable that νύμφης is a gloss (v. Hesych. l. c.). With μελλόγαμος compare the similarly formed words μελλονύμφος (below 633), μελλονύμφιος, μελλονύμφη, μελλόποσις (Poll. iii. 45). We say, 'the intended bride,' or simply 'the intended.'

629. τάλις is an Aeolic noun for νύμφη, acc. to the Schol., who quotes Callim. [Fr. ccx.] αὐτίκα τὴν τάλιν παιδί σὺν ἀμφιθαλεῖ. μόρον. Dependent upon ἀχνύμενος, acc. to Wund., who refers to Matth. § 414. 12. The Schol. understands διὰ. The true reading is probably μόρον. Cf. 633.

630. ἀπάτας λεχέων. 'The frustration of his marriage.' Cf. 617. Schol: ὑπὲρ τῆς τῶν λεχέων ἀποτυχίας ἀχθόμενος. Eur. Hipp. 260, ὥς κἀγὼ τῇσδ' ὑπεραλγῶ. Alc. 885. Arist. Av. 466, οὕτως ὑμῶν ὑπεραλγῶ. 'Grieving because of the disappointment of his marriage.' Perhaps ἀπάτας — ὑπὲρ ἄλγῶν, as ὑπεραλγεῖν is generally used with reference to personal objects.

631. ὑπέρτερον. 'More, better.' Aesch. Sept. 525. Cho. 103. Compare also Eur. Hipp. 346, οὐ μάντις εἰμὶ τὰφανῇ γνῶναι σαφῶς. Rhes. 949, ἤδη τὰδ' οὐδὲν μάντεως ἔδει φράσαι. Blomf. Gl. Pers. 229.

632. τελείαν ψῆφον. Schol: τὴν ἤδη τετελεσμένην. 'The ratified decree.' Aesch. Suppl. 739, ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα, | θάρσει, μαχοῦνται περὶ σέθεν. Ψῆφος, 'a royal decree,' as in



τῆς μελλονύμφου πατρὶ λυσσαίνων" πάρει ;  
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι ;

## ΑΙΜΩΝ.

πάτερ, σός εἰμι· καὶ σύ μοί" γνώμας ἔχων 635  
χρηστὰς ἀπορθοῖς", αἷς ἔγωγ' ἐφέψομαι.  
ἐμοὶ γὰρ οὐδεὶς ἀξιῶσεται\* γάμος  
μείζων" φέρεσθαι σοῦ καλῶς ἡγουμένου.

Aesch. Sept. 198, *κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται*, — *ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται (προκείσεται?)*.

ἀρα μή. El. 446, *ἀρα μή δοκεῖς* — ; Aesch. Sept. 193, *ὁ ναύτης ἀρα μή εἰς πρῶραν φυγῶν* — ; Matth. § 614. Erf. and Schaefer prefer *ἀρα δῆ*. Musgrave conjectures *ἀρ' ἐμήν*. Qu. *τελείαν ἀρα τὴν ψῆφον κλύων*.

633. Connect τῆς μελλονύμφου with ψῆφον, 'the decree respecting your intended bride,' as in Aj. 998, *ὀξεῖα γάρ σου βάσις* &c. So *χρησμός ἐμοῦ*, 'the oracle about me.' Above 11, *μῦθος* — φίλων. Thuc. i. 140, *τὸ Μεγαρέων ψήφισμα*. Cf. on Oed. C. 307, *κλύων σοῦ*. Or it may be construed with *λυσσαίνων*, 'enraged against your father on account of your intended.' Musgrave compares Eur. Or. 751, *θυγατέρος θυμούμενος*. Cf. also on Oed. R. 699. The former construction on the whole I think preferable. *λυσσαίνων*. 'Enraged or mad against.' *θυμάλων* is mentioned as a v. l. in L., which Wunder looks favourably upon. I suspect myself it is only a gloss. Cf. *ὀργαίνειν* Tr. 552, *χαλεπαίνειν* &c. The common reading is cited by Eust. p. 792, 34.

634. σοὶ μὲν. 'To you at least,' whatever I may be to others. With a covert allusion to Antigone. Such is the force of μὲν in such passages, the antithetical clause being suppressed. Cf. 1336. Oed. C. 44. El. 552. Fr. 317, *ὕμεις μὲν οὐκ ἄρ' ᾔστε τὸν Προμηθεῖα*. Arist. Av. 1214, *ὕγιαίνεις μὲν* ; Matth. § 622. 6. Donalds. Crat. p. 187. *πανταχῇ. πάνθ' ἃ χρῆ* Liv. b. *πανταχῇ δρῶντες*. 'Let me act in what way I may.' Brunck : 'quidquid egerimus.' Cf. Aj. 1369, *ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει* (*χρηστός φανεί?*). Oed. C. 122. Schaefer Melet. p. 66 reads : — *πανταχῇ δρῶντες φίλα* (for φίλοι). And a writer in Class. Journ. xvii. 62 proposes *πανταχῇ δρώμεν*

φίλα. Supply *ἐσμέν* (cf. Oed. C. 461). Cf. Eur. El. 37, *λαμπροὶ γὰρ ἐς γένος γε* &c.

635 f. Here follows a scene in which the modest and respectful conduct of Haemon contrasts favourably with the overbearing and tyrannical one of Creon.

635. σός εἰμι. 'I am thine. thy son,' ready to obey thy behests. Gl: *τῷ σῷ θελήματι ὑπέεικω*. Oed. C. 1323, *ἐγὼ δὲ σὸς, κεὶ μή σὸς* — *σός γέ τοι καλούμενος*. Eur. Ph. 1383, *ὦ πότνι' Ἥρα, σὸς γάρ εἰμι*. Herc. 988, *μή μ' ἀποκτείνης, πάτερ* | *σός εἰμι, σὸς παῖς*. καὶ σύ μοι (μου L.) —. Gl: *καὶ σὺ τὰ βέλτιστα ἐμοὶ καὶ λυσιτελοῦντα διανοούμενος ἀπευθύνεις*. Haemon indirectly gives his father to understand that he will obey him, as long as he commands what is reasonable, but no longer.

636. ἀπορθοῖς. 'Rulest, guidest.' Schol: *ἀπορθοῖς. ὀρθῶς καθηγῆ*. Cf. 178, *πάσαν εὐθύνων πόλιν*. Oed. R. 104, *πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν*. Aj. 72. Eur. Suppl. 1235. Musgrave takes *ἀπορθοῖς* to be an optative, and explains, 'dirigas oro.' Don. supplies *με γνώμαις*. Perhaps *ἀπορθοῖ*, 'may'st thou go right, prosper.' 'Απορθοῦν means 'to make straight, rectify, set right.' Plato Legg. vi. 757 E. So *ὀρθοῦσθαι*, 'to succeed or prosper.' El. 742. Aj. 161. Ant. 675. 167. Ph. 1299, &c. Or *ἀεὶ χαῖρ'*. Or *καὶ σύ με* — *ἀπεύθυν'*. αἷς. 'For them.' Cf. Oed. C. 731, *ὃν μήτ' ὀκνεῖτε* &c.

637. ἀξίως ἔσται vulg. Dind. Wund. Herm. Bgk. Musgrave's correction *ἀξιῶσεται*, adopted by Schneid., is doubtless right. Compare the explanation of Schol: *οὐδεὶς μοι προκριθήσεται γάμος τῆς σῆς ἀρχῆς, καλῶς σου ἄρχοντος· πανταχοῦ δὲ μετὰ παρατηρήσεως*. I. e. 'For by me no marriage will be esteemed more important to obtain than your just rule.' Hart: *ἄξιος γάμος ποτέ*.

638. μείζων vulg. Dind. Wund. Schn.

- ΚΡ. οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,  
 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι. 640  
 τούτου γὰρ εἵνεκ' ἄνδρες εὖχονται γονὰς  
 κατηκόους' φύσαντες ἐν δόμοις ἔχειν,  
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,  
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.  
 ὅστις δ' ἀνωφέλητα φιτύνει τέκνα, 645  
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους'  
 φύσαι, πολλὴν δὲ τοῖσιν ἐχθροῖσιν γέλων;  
 μή νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς'

μείζον Dresd. a. Musgr. Erf. Hart. prob. Bgk. 'Of more importance or value.' Cf. 182. Oed. R. 772. For the infin. φέρεσθαι cf. 439, ἥσσω λαβεῖν. Also Oed. R. 509, πλεόν ἢ γὰρ φέρεται.

σοῦ καλῶς ἡγουμένου. 'Than thou, provided (as long as) thou rulest rightly.' I. e. than thy guidance, as long as it is good. Cf. 701, ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ, | οὐκ ἔστιν οὐδὲν κτήμα τιμιώτερον. Haemon indirectly claims the right of withholding his obedience in the case of Creon's wrong guidance. Cf. Eur. Iph. A. 928, καὶ τοῖς Ἀτρείδαις, ἦν μὲν ἡγῶνται καλῶς, | πεισόμεθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι.

639. οὕτω γάρ. 'You say right, one ought thus to feel.' For this sense of γάρ cf. Arist. Nub. 679, ὀρθῶς γὰρ λέγεις. Matth. § 580, b. Cf. on Phil. 756.

διὰ στέρνων ἔχειν. 'To feel or think.' Schol.: ἐνθυμείσθαι. So διὰ χειρῶν (or χειρὸς) ἔχειν. V. Valck. ad Phoen. 482. 1554.

640. Schol.: οἶον τῆς πατρώας γνώμης πάντα εἶναι δεύτερα. This certainly gives the general sense: but I do not think πάντα is the subject of the verb, unless indeed for ἐστάναι we read, as Musgr. and Schaefer propose, ἱστάναι, 'to place or set.' Lat.: 'postponere, posthabere.' I would translate: 'that one should in all things follow one's father's will.' Gl: κατὰ πάντα τῇ τοῦ πατρὸς ἀκολουθεῖν γνώμῃ. Cf. 666 f. 64. Arist. Th. 158, ἵνα συμποῖω σοῦπισθεν ἐστηκὼς ἐγώ.

641. οὐνεκ' vulg. εἵνεκ' Don.

642. κατηκόους. 'Obedient.' Perh. ὑπηκόους, or καταξίους (Ph. 1009, παῖδα — ἀνάξιον μὲν σοῦ, καταξίον δ' ἐμοῦ).

643. τὸν ἐχθρὸν —. Cf. Oed. C. 873, φρονοῦσ' ὅτι | ἔργοις πεπονθὼς ῥήμασιν σ'

ἀμύνομαι. Thuc. i. 42, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι. Compare the similar language of Psalm cxxvii. 5, 'Like as the arrows in the hands of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with (i. e. contend with) their enemies in the gate.'

644. ἐξ ἴσου πατρί. 'Equally with their father,' i. e. as much as their father does or did. So Oed. C. 171, ἀστοῖς ἴσα χρὴ μελετᾶν. Oed. R. 700, σὲ γὰρ τῶνδ' (i. e. ἡ οἷδε) ἐς πλεόν, γύναι, σέβω.

645. ἀνωφέλητα. 'Unprofitable.' φιτύνει Liv. a. (?) Bentr. Heath, Br. &c. φυτεύει the mss. Cf. Aesch. Pr. 234. Eur. Alc. 301. 1159 &c., and on Aj. 1296.

646. τί τόνδ' ἂν εἴποις ἄλλο. Sub. δρᾶσαι, or the like: for ἄλλο is not governed by φύσαι. Cf. on Arist. Ran. 1368, εἴπερ γε δεῖ καὶ τοῦτό με | ἀνδρῶν ποιητῶν τυροπῶλῃσαι τέχνην. πόνους. πέδας v. l. ap. Schol. (πέδας, ἢ ἡ ἐμπόδιον, δεσμούς, κώλυμα τοῦ πράττειν ἢ βούλεται) Wund. Don. Certainly πόνους looks more like a gloss than does πέδας. But cf. Oed. C. 460, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους (ἀρεῖσθε).

647. φύσαι. So δόξαν φύειν Herod. v. 91.

648. νῦν. νῦν L. M. τὰς φρένας vulg. τὰς φρένας γ' only T. Br. Musgr. Dind. But the restrictive particle γε is not suitable here, and with reason offends Wunder. ὑφ' ἡδονῆς. πρὸς ἡδονῆς Herm. Don. Hart. Bergk. Cf. 727, ὑπ' (πρὸς L.) ἀνδρὸς, and on Trach. 1160. ὑφ' ἡδονῆς occurs El. 871. 1153. Aj. 382. Cf. 221, ὑπ' ἐλπίδων | ἄνδρας τὸ κέρδος πολλακίς διώλεσεν. Schneid. adopts F. W.



γυναικὸς εἵνεκ' ἢ ἐκβάλης, εἰδὼς ὅτι  
 ψυχρὸν παραγκάλισμα τοῦτο γίνεται,  
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ  
 γένοιτ' ἂν ἕλκος μείζον ἢ φίλος κακός ;  
 ἀλλὰ πτύσας' ὥσεί τε' δυσμενῇ μέθες  
 τὴν παῖδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί.  
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ  
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,  
 ψευδῇ γ' ἐμαυτὸν οὐ καταστήσω πόλει,  
 ἀλλὰ κτενῶ. πρὸς ταύτ' ἐφυμνείτω Δία

650

655

Schmidt's absurd conjecture, τὰς ὑφ' ἡδονῆς φρένας. Qu. τὰς φρένας δι' ἡδονῆς, or τὸν γε νοῦν ὑφ' ἡδονῆς, or τὰς φρένας σύ γ' ἡδονῇ.

649. εἵνεκ'. οὐνεκ' vulg. ἐκβάλης. 'Lose,' suffer to be taken from you. Cf. on Oed. C. 630.

650. ψυχρὸν παραγκάλισμα. 'A poor (cold) consolation.' Eur. Alc. 361, τὴν φίλην ἐν ἀγκάλαις | δόξω γυναῖκα, καίπερ οὐκ ἔχων ἔχειν | ψυχρὰν μὲν, οἶμαι, τέρψιν. So ψυχρὰ ἐλπίς Eur. Iph. A. 1014. Alc. 354. ψυχρὸς βίος Arist. Pl. 262. Schol: ψυχρόν. ἀηδές. παραγκάλισμα. Schol: φίλημα, στέργηθρον — παρακοίμημα, περιπλοκή. Lit. 'object to embrace.' The word is purposely selected by Creon with a view to Haemon's contemplated alliance. So παραψυχὴ Eur. Hec. 280, ἥ δ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή. Or. 62, ἔχει δὲ δὴ τίν' ἀλγέων παραψυχὴν. For τοῦτο v. Matth. § 472. 2. Cf. Hesiod. Op. 702, οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζειτ' ἄμεινον | τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο. SCHN.

652. ἕλκος. 'Sore, trouble, grief.' Aesch. Ag. 641, πόλει μὲν ἕλκος ἐν τῷ δῆμιον τυχεῖν.

653. ἀλλὰ πτύσας. ἀλλ' ἀποπτύσας Liv. b. I would read ἀποπτύσας δ', 'having spurned, scorned.' Cf. Fr. 616, ἀπέπτυσσε λόγους, and Oed. C. 1383, ἀπόπτυστος. But cf. 1232, πτύσας προσώπῳ. Schol: πτύσας. καταπτύσας, ἐν οὐδενὶ λόγῳ θέμενος, καταφρονήσας. The ancients were accustomed to show their contempt or aversion of any person or thing by spitting, usually three times, upon their bosom. So Theocr. vi. 39, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον. xx. 12. Apoll. Rh. iv. 479, τρίς δ' ἀπέλειξε φόνον' τρίς

δ' ἐξ ἄγος ἔπτυσ' ὀδόντων. Tibull. i. 5. 9, 'Despuit in molles et sibi quisque sinus.' i. 2. 56, 'Ter cane, ter dictis despue carminibus.' ὥσεί τε δυσμενῇ. 'As it were an enemy.' ὥσεί τι δυσμενὲς conj. Ed. Lond. i. ὡς εἰς τὰ δυσμενῇ conj. Schutz. ad Aesch. Cho. 194. The same is proposed in Class. Journ. xvii. 62. For ὥσεί τε Neue refers to Il. λ'. 474. π'. 192. τ'. 366. ψ'. 598. Od. ξ'. 254. ρ'. 111. Pind. P. i. 44. iv. 112. For ὥσεί cf. El. 234. Tr. 267. Qu. ἀποπτύσας δέ σφ' ὥστε δυσμενῇ. Or ἀλλ' ὥστε δυσμενῇ σφ' ἀποπτύσας. μέθες. 'Leave.' El. 647.

654. ἐν Ἄιδου — νυμφεύειν. Cf. 816, Ἀχέροντι νυμφεύσω. Eur. Iph. A. 461, Ἄιδης νιν, ὡς ἔοικε, νυμφεύσει τάχα. Tro. 447, στείχ', ὅπως τάχιστ' ἐς Ἄιδου νυμφίῳ γημώμεθα. Or. 1107, Ἄιδην νυμφίον κεκτημένη. El. 1144, νυμφεύσει δὲ κὰν Ἄιδου δόμοις ὅπερ ξυνηῦδες ἐν φάει. Med. 981. Alc. 3. νυμφεύειν L. R. Aug. Steph. Dind. &c. νυμφεύσειν vulg. τινὶ vulg. τινὰ R. Aug. Liv. b. Hart. νυμφεύειν τινί, 'to marry somebody.' Lat. 'nubere alicui.' So again 816, Ἀχέροντι νυμφεύσω (perh. Ἀχέρων με νυμφεύσει). But Eur. Andr. 404, φονεύσιν Ἐκτορος νυμφέομαι. The construction appears to be μέθες τὴν παῖδα τήνδε τινὶ νυμφεύειν &c.

657. ψευδῇ — καταστήσω. 'I will not falsify myself at least before the state.' Wunder cites Xen. An. vii. 7. 24, τὸ δὲ μέγιστον, μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὅ τι λέγοις.

658. ἐφυμνείτω —. 'Let her invoke against me Jupiter who presides over the rights of relationship.' Cf. 1305. Oed. R. 1275. Gl: ἐπιβοάτω, προβαλλέσθω.

ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει  
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω' γένους.  
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ  
 χρηστὸς, φανέεται κὰν πόλει δίκαιος ὢν.  
 ὅστις δ' ὑπερβὰς ἡ' νόμους βιάζεται,  
 ἡ' τοῦπιτάσσειν' τοῖς κρατοῦσιν ἐννοεῖ\*,  
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν.''  
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν  
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.

660

665

659. ξύναιμον. The tutelary god of the family. I. q. ἐρκεῖον (487), ὁμόγειον. Gl: τὸν ἔφορον τῆς συγγενείας. τά γ' Erf. τά τ' L. R. Aug. &c. τάδ' Ald. &c. Cf. **ou** Oed. C. 110. Εἰ γὰρ δὴ — γε, as οὐ γὰρ δὴ — γε (Oed. C. 110). Cf. Eur. Hipp. 411, ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ, | ἡ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ. And the words of the Apostle 1 Tim. iii. 4, τοῦ ἰδίου οἴκου καλῶς προϋστάμενον. — εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; ἐγγενῇ. Schol: συγγενῇ.

660. ἄκοσμα. 'Disorderly, disobedient.' Cf. 730, τοὺς ἄκοσμοῦντας. 677. ἄκοσμα θρέψω. So Oed. R. 98, μὴδ' ἀνῆκεστον τρέφειν (τὸ μῖασμα). Cf. on 897. Schol: θρέψω. ἀντὶ τοῦ ἔξω. ἄκοσμα, θρέψω κάρτα — Ald. ἄκοσμα θρέψω, κάρτα — Heath, Br. &c. κάρτα τοὺς —. Repeat θρέψω ἄκόσμου. τοὺς Ald. τοὺς γ' Liv. b. Qu. κάρτα καὶ (or τοι) τᾶξω γένους.

663—5. These lines, usually placed after 671, are transposed here by Seidler, Erf. Schaef. Herm. Dind. Wund. Schn. &c. Perhaps it would be better to place 663—7 after 671.

663. ὑπερβὰς. 'Transgressing' (what is right), and so presumptuous, insolent, as often in Homer. Schol: λείπει τὸ δίκαιον. Cf. ὑπερβασία 605. Perhaps ὑπερβὰς τοὺς νόμους —. νόμους βιάζεται. I. e. 'acts in defiance of the laws' (νόμων βία). Aesch. Sept. 1042, αὐδῶ σέ μὴ βιάζεσθαι τόδε. Eur. Or. 1623, βιάζεται πόλιν.

664. ἡ τοῦπιτάσσειν. ἡτοι ἐπιτάσσειν (!) Doed. Hart. Qu. ἡ καπιτάσσειν, or ἡ πρὸς τι τάσσειν (Oed. C. 1018, τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν;). But cf. Phil. 620, τὸ σπεύδειν δέ σοι — παραινῶ, and other instances. κρα-

τοῦσιν ἐννοεῖ vulg. Herm. Schn. κρατ. . . . οὔσιν νοεῖ L. pr. (the circumflex probably added by a later hand). Whence κρατύνουσιν νοεῖ Dind. Wund. Don. Hart.

665. οὐκ ἔστ'. 'It is impossible that' &c.

666. στήσειε. 'May appoint, may have appointed.' Schol: καταστήσειεν ἄρχοντα. Musgrave quotes Oed. R. 940, τύραννον αὐτὸν — στήσουσιν. Herod. i. 97, στήσωμεν ἡμέων αὐτῶν βασιλέα. iii. 84, ὡς βασιλέα στήσονται. v. 42, ἐστήσαντο βασιλέα. For the optative στήσειε cf. Oed. R. 314, ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων. 979, εἰκὴ κράτιστον ζῆν ὅπως δύναιτό τις. Oed. C. 352, δεύτερον ἡγεῖται τὰ τῆς | οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι (al. ἔχει). Aj. 521, ἀνδρὶ τοι χρεῶν | μνήμην προσεῖναι, τερπνὸν εἰ τί που πάθοι. 1159, αἰσχροὶν, εἰ πύθοιτό τις, λόγοις κολάζειν &c. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, βλάπτειν &c. Tr. 93, τό γ' εὖ | πρᾶσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ. Arist. Vesp. 1431, ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην. τοῦδε χρὴ. Elmsley (on Her. 959) injudiciously proposes τοῦδ' ἐχρῆν because of the optative στήσειε. The annotator also in Cl. Journ. xvii. 62, proposes τοῦδε χρῆν, for the same reason. There is however no necessity for such alteration. τοῦδε χρὴ κλύειν. The same words Oed. C. 1117. The comma after κλύειν Wunder properly removes. Cf. 64, καὶ ταῦτ' ἀκούειν &c. 640. κλύειν. 'To hearken to, obey.' Aj. 1351, κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει. Fr. 106, δοῦλον — ὕντα τῶν πέλας κλύειν.

667. κλύειν καὶ σμικρὰ καὶ δίκαια —. 'To obey both in small and just matters' &c. τάναντία. I. e. καὶ μεγάλα καὶ ἄδिका, as Brunck and Wunder rightly explain. Schol: τῷ δικαίῳ δηλονότι.



καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ  
καλῶς μὲν'' ἄρχειν, εὖ δ''' ἂν ἄρχεσθαι θέλειν,  
δορός τ''' ἂν ἐν χειμῶνι προστεταγμένον 670  
μένειν δίκαιον καγαθὸν παραστάτην.  
ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.  
αὕτη πόλεις'' ὄλλυσιν, ἥδ' ἀναστάτους''  
οἴκους τίθησιν· ἥδε σὺν'' μάχῃ δορός  
τροπὰς'' καταρρήγνυσιν τῶν δ' ὀρθοῦμένων'' 675

Solon's maxim was, ἄρχων ἅκουε καὶ δίκαια κᾶδικα. Cf. on Aj. 668. Brunck compares Seneca Med. 195, 'Aequum atque iniquum regis imperium feras.'

668. τοῦτον — τὸν ἄνδρα. 'This man,' a man of this sort, a man obedient to those who are set over him. Schol: τὸν τῷ βασιλεῖ πειθόμενον. Cf. 1167. So also τάδε 375. ἂν θαρσοίην. 'I should feel confident,' I should with confidence assert. Cf. Phil. 597.

669. καλῶς μὲν ἄρχειν, εὖ δ' —. With ἄρχειν supply ἂν from the next clause, but not θέλειν. Donaldson contends that θέλειν governs ἄρχειν as well as ἄρχεσθαι.

εὖ δ' ἂν ἄρχεσθαι θέλειν. I cannot agree with Don. in referring this ἂν, equally with the former one, to θαρσοίην. The position of the particle forbids such a supposition. Compare Solon's maxim ap. Diog. L. i. 2. 12, ἄρχε πρῶτον μαθὼν ἄρχεσθαι. This passage is apparently faulty. Qu. καλῶς ἂν ἄρχειν, εὖ δ' ἂν, or καλῶς τ' ἂν ἄρχειν, εὖ τ' ἂν —.

670. Schol: δορός. ἀντὶ τοῦ τῆς μάχης. From this passage Valck. ad Phoen. 148 thinks Plato borrowed his observation Apol. p. 28 D, οὗ ἂν τις ταχθῇ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν. δορός — ἐν χειμῶνι. 'In the storm of battle.' Cf. on Oed. R. 101. Aj. 963, ἐν χρεῖα δορός.

Eur. Ph. 859, ἐν γὰρ κλύδωνι κείμεθα — δορός Δαναϊδῶν. Suppl. 474, πολλὸς κλύδων | ἡμῖν τε καὶ σοὶ ξυμμάχοις τ' ἔσται δορός. Similarly κλύδωνα δεινῆς συμφορᾶς Oed. R. 1527. δορός τ'.

Qu. δορός δ'. προστεταγμένον. 'Posted, where he was posted.' Musgrave explains by 'jussum.' Schneid: 'ranged beside his fellow.' Perh. παρατεταγμένον.

671. παραστάτην. I. e. παρασπιστήν, 'a comrade.' Aesch. Pers. 956. Eur. Her. 88. 125.

672. δὲ Stob. Flor. 43, 26. Dind. Wund. Schn. Hart. δὲ (supr. γάρ) L.

γάρ vulg. Xen. Mem. iv. 4. 16, ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλεις εὖ πολιτευθείη, οὔτε οἶκος καλῶς οἰκηθείη.

673. πόλεις τ' vulg. Wund. Schn. πόλεις θ' (supr. τ') L. πόλεις Dresd. a. Dind. Erf. Schn. Hart. Bgk. The sentence is begun as if καὶ ἀναστάτους οἴκους τίθησι were about to follow, but a sudden change in the construction takes place, and ἥδε is substituted for καὶ, as if ἥδε had preceded. Similarly 296, τοῦτο καὶ πόλεις | πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων. ἥδ'. ἥδ' (and foll. v. ἥδε) L. ἥδ' Liv. a. So also in Oed. C. 1007. Qu. ὄλλυσιν, καὶ ἀναστάτους.

674. σὺν μάχῃ. συμμαχίῃ L. (so ξυμμόρφ 1266. Cf. on Trach. 615). συμμαχου δορός Both. (coll. Eur. Andr. 509, εἶθε σὰν χεῖρα καὶ δόρυ σύμμαχον κτησαίμην. Herc. 1062, ξύμμαχον φέρων δόρυ. Add Aj. 180, μομφὰν ἔχων ξυνοῦ δορός) Schn. Hart. ἥδ' ἄνευ μάχης δορός conj. Burges ad Tro. p. 180. σὺν δόρει μάχης conj. Emper. (Approved of by Wunder in not. crit.) σὺν τροπῇ δορός | μάχας (or στρατὸν) conj. Bergk. Musgrave connects δορός with τροπὰς, coll. Aesch. Ag. 1237, ἐν τροπῇ δορός. Eur. Rhes. 116. But cf. Eur. Erechth. Fr. i. 29, οὐκ ἂν νιν ἐξέπεμπον (— ψ' ἂν?) εἰς μάχην δορός. Aj. 1275, ἐν τροπῇ δορός. Rhes. 82. 116. Qu. σὺν (κὰν) τροπῇ δορός | μάχας. "The disgrace," says Schn., "lies in this, that not the hostile ranks are broken through, as they are by the well-disciplined hostile and subordinate, but their own ranks are shamefully broken up and routed. —σὺν μάχῃ is unintelligible, whether it be construed σὺν μάχῃ δορός (Eur. ἐκπέμπειν εἰς μάχην δορός), or δορός τροπὰς (Aj. 1254)."

675. τροπὰς καταρρήγνυσιν. 'Causes routs by breaking the ranks' of armies. I. e. 'Puts armies to flight by breaking

σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.  
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,  
κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.  
κρεῖσσον γὰρ, εἶπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,  
κοῦκ ἂν γυναικῶν ἡσσονες καλοῖμεθ' ἄν". 680

their ranks.' Schol: ἐκ γὰρ διαρρήξεως στρατοῦ τροπὴ γίνεται. Wunder explains: 'fugam rumpendo efficit.' So 'rumpi,' he observes, in Latin. Virg. Aen. viii. 391, 'tonitru quum rupta (i. e. rumpendo facta) corusco | ignea rima micans percurrit lumine nimbos.' So ἔλκος τυφλοῦν 972. κείρειν φόνον Aj. 55. Where v. note. Compare the Homeric ῥηξηνορίη ('phalanx-breaking might,' Cowp.). Od. xiv. 217. Il. λ'. 90, ῥήξαντο φάλαγγας. ν'. 680, ῥηξάμενος πυκινὰς στίχας ('having broken the serried ranks'). ο'. 409. 615. 617. Qu. ἥδε κὰν μάχῃ δορὸς —. τῶν δ' ὀρθουμένων. 'But of those who remain steady and orderly,' in unbroken line. Or 'of those who are guided (directed) by others.' Schol: τῶν ἀρχομένων. Gl: ἀρχομένων ὀρθῶς. Cf. 730, τοὺς ἀκοσμοῦντας. Heath: 'disciplina ordinatorum.' Musgrave: 'qui recti in acie steterunt.' Don: 'qui rectam aciem servant.' Wunder: 'eorum, qui erecti stant nec in fugam proripiuntur,' quoting Xen. Cyr. iii. 3. 45, μωρὸς δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν ἐπιχειροίη, εἰδὼς ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μάλλον τῶν μενόντων. Aesch. Sept. 203. The Schol. aptly cites Homer Il. ε'. 531, αἰδομένων δ' ἀνδρῶν πλείονες σόοι ἢ ἐπέφανται. Vauv. explains differently: 'eorum qui prospero successu utuntur.' Cf. El. 742. Aj. 161. Ph. 820. 1299. Hart. reads τῶν δ' αἰδουμένων. Compare Aesch. Sept. 230, πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ, γυνὴ σωτήρος (as here σώζει).

676. τὰ πολλὰ. 'Mostly.' Gl: κατὰ πολὺ. Or connect τὰ πολλὰ σώματα, 'most persons.' So Eur. Herc. 889, λευκὰ γῆρα σώματα. Suppl. 222, σώματα ἄδικα. Med. 1101, τέκνων σώματα.

677. οὕτως. 'And so, therefore, consequently,' on the principles above enunciated. Lat. 'quae quum ita sint.' Cf. 465. ἀμυντέ' ἐστὶ. 'We must support.' Equivalent to ἀμύνειν δεῖ, 'subveniendum est.' Eur. Or. 512, ἀμυνῶ τῷ νόμῳ. Arist. Pl. 915, τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις. Thuc. i. 140,

δικαῖω τοῖς κοινῇ δόξασι βοηθεῖν. ii. 60, ἀμύνειν τῇ πόλει. Aeschin. p. 27, ἐν τῶν αἰσχίστων ἡγησάμην εἶναι μὴ βοηθῆσαι τῇ τε πόλει καὶ τοῖς νόμοις. Dem. p. 515. τοῖς κοσμουμένοις. 'The institutions of the state, public order,' i. q. τῷ κόσμῳ (Thuc. iv. 76). An enallage of construction; for properly speaking a people or an army is said κοσμεῖσθαι. Musgr: 'iis, quae decreta et edicta sunt.' Erf: 'iis quae instituta et apparata sunt.' Dative of τὰ κοσμοῦμενα. So Musgr. Erf. Wund. Schn. Don. &c. The Schol. explains it in an active sense τοῖς ἄρχουσι, comparing the Homeric κοσμήτορε λαῶν (Il. α'. 16). But this is not probable. Perhaps τοῖσι κοσμίοις, 'the orderly, the well-disposed.' Cf. 730, τοὺς ἀκοσμοῦντας.

678. γυναικὸς. γυναικῶν Porson Adv. p. 172 from 680, and Eust. p. 759, 39. A slip of the memory, no doubt, from a confusion of this passage with 680, and perhaps Arist. Lys. 450. γυναικὸς — ἡσσητέα. Cf. 525. Arist. Lys. 450, ἀτὰρ οὐ γυναικῶν οὐδέποτε' ἔσθ' ἡττητέα | ἡμῖν. Eur. Alc. 713, γυναικὸς, ὃ κακίσθ', ἡσσημένος. Hec. 1228, γυναικὸς ἡσσωμένος. Hipp. 976, εἰ — σοῦ τάδ' ἡσσηθήσομαι. Soph. Fr. 674, ὅπου γὰρ οἱ φύσαντες ἡσσωνται τέκνων. ἡσσητέα. The plural, according to Attic usage. Cf. 677, ἀμυντέα. 576, δεδομένα. Oed. C. 495, ὀδωτά. 1426, συγχωρητέα. 1360, κλαυστά. Tr. 64, διδαστά. 949, δύσκριτα. 1206, δραστήα. Phil. 116, θηρατέα. El. 340, ἀκουστέα. Fr. 963, θαυμαστά. Eur. Andr. 63, φυλακτέα. Hec. 1107, ξυγγνωστά. Med. 491. 703. Bacch. 1037. Ph. 1008. El. 1026. Andr. 956. Her. 436. Monk ad Hipp. 269. Thuc. i. 72, παριτητέα. 125. iii. 88. Herod. i. 91, τιμωρητέα. iii. 109. ix. 2. Virg. Aen. i. 669, 'Nota.'

679. ἐκπεσεῖν. 'To fall, to be defeated.' Perhaps not sound.

680. καλοῖμεθ' ἄν. καλοῖμεθα Hart. Bergk with some reason suspects the genuineness of this line, as a repetition of 678.



ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ'' κεκλέμμεθα'',  
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,  
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.  
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,  
οὗτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν  
γένοιτο μέντ' αὖ χᾶτέρατ''' καλῶς ἔχον''.

685

681 f. ἡμῖν μὲν —. A similar observation is made by the Chorus in Eur. Ph. 500, ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα | τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν. And by the Chorus in Aesch. Pr. 1037, ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται | λέγειν —. As the Antigone was performed a few years before the Phoenissae, the charge of plagiarism, if any, falls on Euripides, according to Valck. ad l. Cf. on Oed. C. 552.

681. τῷ χρόνῳ. 'By age.' Cf. 729, οὐ τὸν χρόνον χρὴ μάλλον ἢ τᾶργα σκοπεῖν. Oed. C. 804. Said perhaps with reference to the rebuke of Creon 280. Hart. reads τῶν φρενῶν. κεκλέμμεθα. κεκλήμεθα L. κεκλίμεθα R. Aug. Dresd. a. Schol: εἰ μὴ τῆς φρονήσεως ὑπὸ τοῦ γήρως σεσυλήμεθα. Gl. Liv. b: τὸν νοῦν παρετράπημεν. 'Unless we are mistaken, misled, through old age.' Cf. 1218, ἢ θεοῖσι κλέπτομαι (Schol: ἢ ἀπατᾶμαι ὑπὸ τῶν θεῶν). Tr. 243, εἰ μὴ ξυμφορὰ κλέπτουσί με. El. 56, λόγῳ κλέπτοντες. Ph. 55. 968. Eur. Tro. 678, οὐδὲ κλέπτομαι φρένας | πράξειν τι κερδόν. Alc. 337, δρᾷσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνῃ. Hipp. 1414, δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι. Schneid. thinks τῶν φρενῶν may be supplied from the context. Schaefer, while he retains the common reading, expresses his surprise that no editor should have proposed βεβλάμμεθα (sc. τὸν νοῦν), as in Homer, Od. α'. 195, τὸν γε θεοὶ βλάπτουσι κελεύθου. Hesiod. Theog. 88, λαοῖς βλαπτομένοις. Theognis 223, κείνός γ' ἄφρων ἐστὶ, νόου βεβλαμμένος ἐσθλοῦ. Add Aesch. Ag. 119, βλαβέντα δρόμων. Eur. Hipp. 511, ἐπὶ βλάβῃ φρενῶν. Qu. εἰ μὴ τὰς φρένας κεκλέμμεθα, or εἰ μὴ τῶν φρενῶν λελείμμεθα, 'unless I am destitute of judgment.' Cf. on El. 474, γνώμας λειπομένα σοφᾶς.

683 f. Cf. 1050 f. 1348. Aesch. Ag. 900, καὶ τὸ μὴ κακῶς φρονεῖν | θεοῦ μέγιστον δῶρον. Plato Legg. i. 631, ὃ δὲ

πρῶτον αὖ τῶν θείων ἡγεμονοῦν ἐστὶν ἀγαθῶν, ἢ φρόνησις. In this speech of Haemon the distastefulness of the remarks is judiciously tempered and disguised by the dutiful and respectful feeling which pervades them.

683. φύουσιν — φρένας. 'Beget wisdom.' Cf. Oed. C. 805.

684. χρημάτων vulg. Schn. χρημάτων (supr. κτ) L. κτημάτων Dind. Wund. Hart. ὑπέρτατον. ὑπέρτερον N.

685. ἐγὼ δ'. Cf. 1196. Aj. 487.

ὅπως. 'That.' λέγεις. λέγῃς L. λέγῃς R.

686. 'Neither can I, nor may I ever know how to say.' For οὔτε — μήτε cf. 500, Trach. 582, κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ, | μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ (i. q. οὔτε φιλῶ τὰς τολμώσας). Matth. § 608. 4. Schneid. compares 500. Plaut. Bacch. 476, 'ipsus neque amat nec tu creduas.'

687. γένοιτο. λέγοιτο, from conjecture, Wund. χᾶτέρῳ vulg. Dind. Wund. Schn. Don. Ben. χᾶτέρως Erf. (from Schol.) Herm. Hart. χᾶτέρα ('et alia ratione') Musgr. Erf. Cl. Journ. xvii. 62. Schol: δυνατόν δὲ καὶ ἐτέρως καλῶς μεταβουλεύσασθαι. Gl: χᾶτέρῳ. οὐ μόνον ἐμοί. Heath: 'Fieri quidem id possit ab alio (qui filius non sit tuus), et quidem non indecore.' Wunder: 'dicatur tamen etiam ab alio quod bene se habeat.' Who considers χᾶτέρῳ opposed, not to ἐγὼ, but to σύ. Schneid: 'yet also there might come a good thought into the mind of another.' (He thinks either χᾶτέρως or χᾶτέρα spoils the thought.) Donaldson: 'Howbeit that task might well besem another, nevertheless it might come to pass that this censure would proceed with propriety from another.' But this would require not χᾶτέρῳ, but ἐτέρῳ γε. I should prefer myself χᾶτέρα or χᾶτέρως, i. e. 'it might however be right for me to speak even otherwise' (i. e. though perhaps it might be &c.). Cf.

σοῦ δ' οὖν πέφυκα' πάντα προσκοπεῖν ὅσα  
λέγει τις ἢ πρᾶσσει τις ἢ ψέγειν ἔχει.  
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690  
λόγοις τοιούτοις', οἷς σὺ' μὴ τέρψει κλύων.  
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου' τάδε,  
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,  
πασῶν γυναικῶν ὡς ἀναξιωτάτῃ  
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695  
ἥτις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς

Schol. Oed. C. 1444, καὶ τῇδε φῦναι χᾶτέρα. 1194, εἰσὶ χᾶτέροις γοναὶ κακαί. Or thus — χᾶτέρως λέγειν καλόν. Or possibly καλῶς may be only a corruption of κακῶς, written as a gloss on ἐτέρως, and Sophocles may have written, — χᾶτέρως ἔχον τὸ σόν.

688. σοῦ δ' οὖν πέφυκα — προσκοπεῖν &c. Schneid: 'Above thee however, so it is. I have naturally this advantage, that I observe sooner than thou what people say.' Or thus: 'Yet is it natural that for you I should in all matters use foresight, provide.' So 741, σοῦ γὰρ οὖν προκῆδομαι. Cf. Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πρᾶσσειν κακῆς. Eur. El. 1102, ὦ παῖ, πέφυκας πατέρα σὸν στέργειν αἰέ. Matth. § 531. σοῦ δ' οὖν πέφυκα E. Aug. and (with v. l. σὺ δ' οὐ πέφυκας) L. pr. σοὶ Ald. L. (supr.) &c. σὺ δ' οὐ πέφυκας Herm. Hart. προσκοπεῖν. σκοπεῖν A.

689. λέγει τις ἢ πρᾶσσει τις. The repetition of τις displeases Musgrave. But the indefinite pronoun is often thus repeated. So Tr. 945, ὥστ' εἴ τις δύο | ἢ καὶ πλείους τις ἡμέρας λογίζεται, | μάταιός ἐστι. Eur. Or. 1216, φύλασσε δ' ἦν τις, πρὶν τελευτηθῇ φόνος, | ἢ ξυμμάχος τις — ἐλθὼν ἐς οἶκον φθῇ.

690. Schol: τὸ σὸν ὄμμα, φησὶ, τοιούτον ἐστίν, ὥστε μηδένα τῶν πολιτῶν ἀντικρὺ σοὶ λέγειν τοιαῦτα, οἷς σὺ μὴ τέρψῃ. ἐμοὶ δὲ &c. Gl: δεινόν. φοβερόν. Cf. Aj. 167, τὸ σὸν ὄμμι' ἀπέδραν. Stephens would enclose this line in a parenthesis; or else transpose it after the next following, connecting ψέγειν with λόγοις. So also Cant. and Heath.

691. λόγοις τοιούτοις. 'Because of such words (because the words he would utter, would be such), as you would not be pleased to hear.' Such is the force of the future. For the dative of cause cf.

on 391. Schol: ἐν λόγοις τοιούτοις ὄντι. Gl: λόγοις. ἐν λόγοις. Wunder considers it equivalent to λέγων τοιαῦτα. Herm: 'I. e. timeris dicturis talia.' Schneid: "I. e. λέγοντι τοιαῦτα, 'for such speeches.'" Musgrave proposes: λόγους τοιούτους, οἷς σὺ [f. οἷσι] μὴ τέρψει, κλύων [f. κλύειν]. Qu. λέγοντι (or λέξοντι) τοιαῦθ' or λέγειν (sc. ὥστε) τὰ τοιαῦθ'. οἷς σὺ. Qu. οἷσι or οἷα.

692 f. Arist. Rhet. iii. 17 commends the good taste and judgment of Sophocles for thus making Haemon appeal to his father on behalf of Antigone from the opinion of others (ὡς λεγόντων ἐτέρων), rather than from his own, which would have savoured of λαιδορία or ἀγροικία, and have been more likely to give umbrage to Creon. ὑπὸ σκότου. 'In the dark, secretly.' Schol: τῶν λάθρα κατὰ σοῦ λεγομένων. Gl: κρύφα, κεκρυμμένως. Cf. 1248, ὑπὸ στέγης. Tr. 540, μίμνομεν μιᾶς ὑπὸ χλαίνης. Aj. 1145, ὑφ' εἵματος (qu. εἵμασιν) κρυφαίς. Xen. Anab. iv. 4, ὑπὸ τῆς αἰθρίας, 'in the open air.' So ὑπὸ μάλης, ὑπὸ ζώνης &c. Qu ὑπὸ σκότῳ, as in Eur. Ph. 1220, κακόν τι κεύθεις καὶ στέγεις ὑπὸ σκότῳ. 'Ο σκότος is Attic, f. σκότος common (Schol. Eur. Hec. 1).

694. Cf. Arist. Av. 1222, δικαιοτάτ' ἂν ληφθεῖσα πασῶν Ἰρίδων | ἀπέθανες. The triple superlative (ἀναξιωτάτῃ — κάκιστα — εὐκλεεστάτων) is worthy of notice. Cf. 502.

695. ἀπ' ἔργων —. 'In consequence of most noble deeds.' Eur. Ph. 483, ἐγὼ δὲ πατρὸς δωμάτων προῦσκεψάμην &c. Arist. Eq. 154, ἐγὼ δ' ἰὼν προσέψομαι τὸν Παρλαγόνα.

696 f. ἥτις — μὴδ' &c. The reason why μὴ is used here, and not οὐ, is because the sentence is conditional, 'quae



πεπτῶτ' ἔθαιβε†, μηδ'† ὑπ' ὠμηστῶν κυνῶν  
 εἶας' ὀλέσθαι'' μηδ'† ὑπ' οἰωνῶν τινός·  
 οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν'' ;  
 τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.  
 ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,  
 οὐκ ἔστιν οὐδὲν κτήμα τιμιώτερον.  
 τί γὰρ πατρὸς θάλλοντος εὐκλεία\* τέκνοις  
 ἄγαλμα μείζον, ἢ τί πρὸς παίδων'' πατρί ;

700

non siverit,' not 'quae non sivit' (which would be *ἦτις οὐκ εἶασε*). So Phil. 715, ὦ μελέα ψυχὰ, ὅς μηδ' οἶνοχύτου πάματος ἦσθη ('quae non gustaverit') δεκέται χρόνῳ. 251. αὐτῆς. αὐτῆς conj. Bergk. ἐν φοναῖς. 'In bloody slaughter.' Cf. 1314. Eur. Hel. 153, ἐν φοναῖς θροκτόνοις. Arist. Av. 1070, ἐν φοναῖς ὕλλυται.

697. πεπτῶτ' ἄθαρπον vulg. Schneid. (coll. 27 f. 205 f.) conjectures: πεπτῶτ' ἔθαρπεν [better ἔθαψε, I think], μηδ' ὑπ'—μήθ' [better μηδ', μὴ δ' L.] ὑπ' &c. The reading ἄθαρπον he thinks may have intruded from 205. κυνῶν. λύκων L. v. 1. So Aesch. Sept. 1043, τοῦτου δὲ σάρκας οὐδὲ κοιλογάστορες | λύκοι σπάσσονται &c. But cf. 206. 257. Aesch. Sept. 1022. 1028. In Homer ὠμησταί is an epithet of dogs, Il. χ'. 67.

698. ὀλέσθαι. Qu. ἔδεσθαι. So ἔδεσθον 206. μήθ'. μὴ δ' L. R. τινος. Qu. δέμας (205) or νέκυν. Or βοράν.

699. χρυσῆς. Schol: λαμπρὰς, ὑπερβολικῆς. Gold being the most beautiful and precious of metals, whatsoever is most excellent of its kind is familiarly called golden. τιμῆς. τιμαῖς (γρ. καὶ στήλης) L. Dind. Wund. and Schneid. bid us connect τιμῆς with λαχεῖν, not with ἀξία. But I much doubt whether λαχεῖν ever governs a genitive. Schaefer indeed assures us that the construction of λαχεῖν with a genitive is sufficiently common. If so, why did not that learned scholar supply us with an instance or two? I doubt if a single genuine one is to be found. If the common reading were correct, I would construe ἀξία χρυσῆς τιμῆς (ᾧστε) λαχεῖν (αὐτήν). So Phil. 60, οἷ σ'—οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὄπλων | ἐλθόντι δοῦναι. Eur. Med. 1396, αἱ αἱ, φιλοῦ χρηζῶ στόματος | παίδων ὁ τάλας προσπύεσθαι. Hel. 681, τινῶν χρηζούσα προσθεῖναι κακῶν; Rhés. 300, ὧν ἐφίεμην

μαθεῖν. Thuc. v. 15, ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Cf. on Oed. C. 1496. 1755. But I have little doubt that for λαχεῖν we should substitute with Brunck τυχεῖν, upon which the gen. τιμῆς will properly depend. Τυχεῖν is constantly confounded with λαχεῖν. Cf. Aj. 924, ὥς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. El. 364, τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν (al. λαχεῖν). Oed. C. 450, ἀλλ' οὐ τι μὴ λάχῳσι (read τύχῳσι) τοῦδε συμμάχου. Eur. Hel. 410, οὐκ ἀξιοῦμαι τοῦδε πρὸς θεῶν τυχεῖν. Or. 686, τοῦ δ' αὖ δύνασθαι πρὸς θεῶν χρήζων τυχεῖν (so cod. Leid.). Cycl. 253, ἡμεῖς βοράς χρηζόντες ἐμπολὴν (ἐμπολῆς Piers.) λαβεῖν. Philo p. 727, μείζονος ὀργῆς ἄξιος τυγχάνειν ἐστίν.

700. ἐρεμνῆ. 'Dark, secret.' Gl: κεκρυμμένη. ἐρεμνῆ. (contr. from ἐρεβεννῆ, with which cf. φαεννός), 'dark, secret.' The epithet occurs also Aj. 376. Aesch. Ag. 1399. Eur. Her. 219. ἐπέρχεται. 'Prevails, gains ground.' Cf. 589. Wunder strangely understands μοι (σοι?).

703. εὐκλείας vulg. εὐκλεία (εὐκλείαι) Johns. Musgr. Hart. The Schol. connects εὐκλείας ἄγαλμα (ἦτοι εὐκλεία). Erf. compares Aj. 465, εὐκλείας στέφανος. Eur. Suppl. 315, πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν. Antiop. Fr. iv. 4. With θάλλοντος εὐκλεία compare Eur. Hipp. 422, παρρησίᾳ θάλλοντες. Schneid. strangely explains εὐκλείας to mean ἡ εὐκλεία, θάλλοντος πατρὸς being put absolutely (Phil. 418). The construction ἄγαλμα εὐκλείας (as Aj. 465, εὐκλείας στέφανος), he observes, is repugnant to the sense, as the εὐκλεία is the father's, not the children's. Cf. 637 f.

704. ἄγαλμα. 'An ornament.' Cf. 1116. ἢ τί πρὸς παίδων πατρί; Schol: οὐδὲ ὁ πατήρ μείζονα ἄλλην χάριν πρὸς τῶν παίδων δέχεται, ἢ εὐτυχούντας

μή νυν ἐν ἦθος μοῦνον ἐν σαντῶ φόρει, 705  
 ὥς' φῆς σὺ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.  
 ὅστις γὰρ αὐτὸς ἦ φρονεῖν μόνος δοκεῖ,  
 ἦ γλῶσσαν, ἦν οὐκ ἄλλος, ἦ ψυχὴν ἔχειν,  
 οὔτοι διαπτυχθέντες' ὥφθησαν κενοί.  
 ἀλλ' ἄνδρα', κεί' τις ἦ σοφὸς, τὸ μανθάνειν" 710  
 πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν' ἄγαν.  
 ὁρᾷς παρὰ ρείθροισι χειμάρροισι ὅσα

τούτους ὁρῶν. Johnson explains πρὸς by πρόσεστι, 'adest.' It might also mean 'in addition.' Qu. ἡ τί αὐτῶν πατρί. Or ἡ τί παίδων (or παιδὸς) αὐτῶν πατρί. Or ἡ τί παίδων ὧν πατρί.

705. 'Do not then pertinaciously entertain (carry in yourself) but one feeling, that what you say, and nothing else, is right.' μή νυν Dind. μή νῦν vulg. Cf. Aj. 1129, μή νυν ἀτίμου —. ἦθος. Cf. Aj. 595. ἦθος — φόρει. Cf. Eur. Hipp. 118, ὅφ' ἦθους σπλάγχχον ἔντονον φέρων. Ph. 1531, ἀλαδὺν ὄμμα φέρων. Arist. Eq. 757, καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους &c. Cic. Off. iii. 29, 'Juravit lingua, mentem injuratum gero.' Shakspeare. Jul. Caes. v. 1, 'He bears too great a mind.' Coriol. iv. 5, 'Friends—whose double bosoms seem to wear one heart.'

706. ὥς φῆς σύ. Qu. δ (or ἄ) φῆς σὺ, because of οὐδὲν ἄλλο and τοῦτο. 'That as (what) you say is right, and nothing else.' For ὥς v. Matth. § 485. Cf. Tr. 458, τὸ μὴ πυθέσθαι τοῦτο μ' ἀλγύνειεν ἄν. Oed. R. 407. τοῦτ'. ταῦτ' R. ἔχειν. ἔχει L. R.

707 f. From Theognis apparently, an author used as a school-book at Athens, 655, ὅστις τοι δοκεῖ τὸν πλησίον ἰδμεναὶ οὐδὲν, | ἀλλ' αὐτὸς μόνος ποικίλα δῆνε' ἔχειν, | κείνός γ' ἄφρων ἐστὶ, νόον βεβλαμμένος ἐσθλοῦ' | ἴσως γὰρ πάντες ποικίλ' ἐπιστάμεθα.

707. ὅστις γὰρ — οὔτοι. A frequent enallage of number, easily explained, because ὅστις is a word containing a plural notion. Cf. 1166 f. Generally the plural precedes ὅστις, as in Eur. Andr. 179 f. ἀλλ' εἰς μίαν βλέποντες εὐναίαν Κύπριν | στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει. Arist. Ran. 714. Il. γ'. 279. Hec. 359 f. El. 933 f. V. Matth. § 475, a. Monk ad Hipp. 78.

709. διαπτυχθέντες. 'When laid open' (lit. unfolded). Schol: ἀνακα-

λυθέντες. Qu. οὔτοι δ' ἀναπτυχθέντες. Cf. El. 639, οὐδὲ πᾶν ἀναπτύξαι πρέπει πρὸς φῶς. Fr. 284, πάντ' ἀναπτύσσει χρόνος. But compare ἀνοίγειν and διοίγειν. Schneid. compares the famous Scholion: εἴθ' ἐξῆν ὁποῖός τις ἦν ἕκαστος, | τὸ στῆθος διελόντ' ἔπειτα τὸν νοῦν | ἐσιδόντα, κλήσαντα πάλιν, | ἄνδρα φίλον νομίζειν ἀδόλφω φρενί. ὥφθησαν κενοί. I. q. ἐφάνησαν, εὐρέθησαν. 'Appear empty.' The gnomic aorist. V. Matth. § 502. 3. Trach. 452, ὁφθήσκει κακός.

710. Construe οὐδὲν αἰσχρόν ἐστι τὸ ἄνδρα μανθάνειν πολλὰ &c. For the addition of the article v. Matth. § 543. Schneid. refers to Aj. 1166. Tr. 65. Cf. 723. For ἄνδρα qu. ἀνδρὶ, as Wakefield proposes Silv. Crit. exc. Solon: γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. κείτις L. R. Aug. Dresd. Liv. b. Thom. M. p. 267. Dind. κῆν τις vulg. Hermann compares εἰ σοφὸς ἦ in Cratinus Bekk. Anecd. p. 144, 28. Cf. Oed. R. 198. Oed. C. 1443. Matth. § 525. 7. But we find El. 26, ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ἦ γέρων, —. Qu. ἀλλ' ἄνδρα (ἀνδρὶ), κεί σοφὸς πέφυκε, μανθάνειν &c. Perhaps τὸ μανθάνειν came from 723. ἦ. εἰ L. R.

711. αἰσχρόν οὐδὲν. 'Is nowise disgraceful.' Tr. 448, τοῦ μηδὲν αἰσχροῦ. καὶ τὸ μὴ τείνειν ἄγαν. Schneid: 'not to draw the cord too tight,' attached freely, as if καλὸν, instead of οὐδὲν αἰσχρόν, had preceded. Schol: μὴ αὐθάδη εἶναι ἀντιτείνοντα τοῖς συμβουλευούσιν. Qu. καὶ τὸ (or οὐδὲ) μὴ ἀντέχειν ἄγαν.

712. "Above 473 f. Creon had expressed the same thoughts with the like images; which the spectators could not fail to call to mind. The Poet had probably Aesop's fable, κάλαμοι καὶ δρῦς (Babr. 36), in his mind: he puts into the mouth of Haemon just what would be familiar to a young Athenian of his own



δένδρων ὑπέικει, κλῶνας ὡς ἐκσώζεται  
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.  
αὕτως δὲ ναὸς ὅστις ἐγκρατῇ πόδα  
τείνας ὑπέικει μηδὲν, ὑπτίους κάτω  
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.  
ἀλλ' εἶκε θυμοῦ καὶ' μετάστασιν δίδου.

715

times from his school-instruction." SCHN.

παρὰ βεῖθροισι E. T. Liv. b. and most mss. παραρρεῖθροισι A. L. and (ῥῥ) Ald. 'By the side of swollen streams.' So χειμάρρους ποταμὸς Il. xiii. 138. (χειμάρρους alone xi. 493, &c.) χειμάρρους χαράδρα Polyb. x. 30. 2. χειμάρρους νάπη Eur. Bacch. 1093.

713. ὑπέικει, κλῶνας. 'Yields its branches.'

714. Parodied by Phoruscus ap. Athen. viii. 344 A. ἀντιτείνοντ'. Epict. iii. 26, μὴ ἀντίτεινε μηδὲ γόγγυζε.

αὐτόπρεμνα. 'Stem (root) and all.' Schol: αὐτὴ ῥριζα. Arist. Ran. 902, τὸν δ' ἀνασπῶντ' αὐτοπρέμνοισι | τοῖς λόγοισιν—συσκεδᾶν &c. Aesch. Sept. 71, μή μοι πόλιν γε πρέμνοθεν πανώλεθρον | ἐκθαμνίσητε. (and Blomf. Gl.) Ag. 134. Eum. 379. Similarly αὐτόκωπος Aesch. Cho. 157. αὐτόφορτος ibid. 663. αὐτότοκος Ag. 134.

715. αὕτως δέ. αὕτως δὲ Ell. Schn. 'And in like manner.' Cf. 85, σὺν δ' αὕτως ἐγώ. Oed. R. 931. Aj. 1179. Tr. 1038. ὅστις. εἷτις (supr. οσ) L. ἐγκρατῆς most mss. vulg. ἐγκρατεῖ (supr. η) L. Qu. ἐγκρατῇ (supr. ωs) Liv. b. ἐγκρατῇ M. R. V. Aug. Dresd. a. marg. Turn. Dind. Wund. Schn. Hart. &c. ἐγκρατῇ πόδα τείνας. 'Having hauled the sheet tight.' I. e. ὥστε εἶναι ἐγκρατῇ. So Oed. R. 98, ἀνῆκεστον τρέφειν. Tr. 679, μέλizon' ἐκτενῶ λόγον.

Eur. Iph. T. 1180, σοφὴν σ' ἔθρεψεν Ἑλλάς. Cf. on Oed. C. 919. Similarly Eur. Or. 705, καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αἰθῆς, ἣν χαλᾶ πόδα (ποδός?). Plut. de adul. et amic. discr. c. 16, τὰ μὲν ἐνδιδοὺς, τὰ δὲ ἐπιτείνων. The πόδες in a ship were the two ropes (called by us the 'sheets'), which were fastened to the two lower corners of the sail, by tightening or relaxing which they were enabled to sail with the wind (v. Schol. ad Eur. Or. 704. Schol. ad Arist. Eq. 436), thus forming the feet as it were on which the sail moved. When the wind was right astern, so that it was unnecessary to haul the sail

to either side, the ship was said to sail ἀμφοῖν τοῖν ποδοῖν.

716 f. ὑπτίους —. 'Having capsized (his boat) proceeds the remainder of his voyage with benches turned topsy-turvy,' i. e. he does not proceed at all, but is drowned. Said ironically. Cf. 310 f. Aj. 100. Oed. R. 1273.

716. ὑπέικη conj. Bergk (Schol: μὴ ἐγχαλάσῃ). Cf. on Oed. C. 509.

κάτω στρέψας. Sc. τὴν ναῦν. 'Having capsized.'

717. τὸ λοιπόν. For this Hermann, who is followed by Hart., substitutes τὸ πλοῖον (στρέψας). A conjecture ingenious, but not true: for it is not likely that after ναὸς the Poet would so soon have added τὸ πλοῖον, speaking of the same object. Τὸ λοιπὸν is confirmed by Oed. R. 1273, &c.

718. εἶκε. 'Yield, give way.' Gl: ὑποχάλα. εἶκε θυμῷ Ald. L. and other mss. Schn. εἶκε θυμοῦ M. R. T. V. Aug. Dresd. a. Br. Musgr. Dind. Wund. Hart. Don. εἶκε, θυμῷ — Gaisf. Herm. εἶκε, θυμοῦ — Boissonade. εἶκε θυμὸν Porson Adv. p. 172. (coll. Oed. C. 1178. Phil. 465). The reading ἀλλ' εἶκε θυμῷ is, I think, clearly wrong; for that would convey the exactly opposite sense of that intended, 'yield to (give way to, indulge in) anger,' as in Eur. Hel. 79, ὀργῇ δ' εἶξα μᾶλλον ἢ μ' ἐχρῆν. In Homer Il. i'. 598, εἶξας ᾧ θυμῷ means, 'yielding to his own inclination.' Oed. C. 855, ὀργῇ χάριν δοὺς (i. q. χαρισάμενος). So Paul Ep. Rom. xii. 19, δότε τόπον τῇ ὀργῇ. Ep. Ephes. iv. 27, μήτε (μηδὲ) δίδοτε τόπον τῷ διαβόλῳ. And it is certainly more likely that, after εἶκε, θυμοῦ should have passed into θυμῷ, than θυμῷ into θυμοῦ. Dind. explains εἶκειν θυμοῦ 'remittere de ira,' said as χαλᾶν τῆς ὀργῆς. Wunder: 'sed cede voluntate (θυμοῦ) ejusque mutationem praebe.' Schneid: 'get out of the way of the passion (when it comes to thee and threatens to hurry thee away with it, as the torrent does the trees), and give it leave to pass.' Doederlein also

γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου"  
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ  
 φῦναι τὸν ἄνδρα" πάντ' ἐπιστήμης πλέων  
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν",

720

(Lect. Hom. Spec. ii. p. 4) defends θυμοῦ by a comparison of the Homeric phrases, μῆδ' εἴκετε χάρις Ἀργείοις, and εἴκε, Διὸς θυγάτηρ, πολέμου καὶ δηϊότητος. Add Herod. vii. 160, ἡμεῖς τι ὑπείξομεν τοῦ λόγου. Eur. Ion. 637, οὐκ ἀνασχετὸν | εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοσιν. On the other hand, in favour of θυμῷ, Hermann contends that the preceding examples adduced by Haemon, in which ὑπείκει twice occurs, show that after εἴκε in the present instance we should understand ἡμῖν, as in Oed. C. 1201, ἀλλ' ἡμῖν εἴκε. He therefore reads, ἀλλ' εἴκε, θυμῷ καὶ —. The gen. θυμοῦ he supposes to be due to some corrector, who was not without reason displeased with the reading ἀλλ' εἴκε θυμῷ &c. According to this reading we have an expressed object after δίδου: for otherwise we must supply αὐτῷ. For the position of καὶ thus placed, a very unusual one in good writers, see Dind. ad Arist. Ach. 884. But this arrangement is little probable, not to mention that our Poet would rather have written ἀλλ' εἴκε, καὶ θυμῷ &c., or ἀλλ' εἴκε, καὶ μετὰστασιν θυμῷ δίδου. Stephens found a difficulty in both readings, εἴκε θυμοῦ and εἴκε θυμῷ. Perhaps the simplest correction is the one proposed by Porson, εἴκε θυμόν. Cf. Oed. C. 1178, καὶ μὴ μ' ἀνάγκη προσβάλλης τὰδ' εἰκαθεῖν. 1328, ἐξαιτούμενοι (σε) | μῆνιν βαρεῖαν εἰκαθεῖν — τῷδ' ἀνδρί. Phil. 465, ὅπηνικ' ἂν θεὸς | πλοῦν ἡμῖν εἴκη. Aj. 1244, εἴκειν ἄ —. Arrian Epict. ii. 17, τὴν ὕρεξιν καὶ τὴν ἑκκλισιν τῷ θεῷ χάρισται. μετὰστασιν. Schol: μετάνοιαν. Eur. Andr. 1004, οὐδέ νιν μετὰστασις | γνώμης ὀνήσει. Med. 911, σὸν μεθέστηκεν κέαρ.

719. κἀπ' ἐμοῦ. I. e. καὶ ἀπ' ἐμοῦ, 'from me also.' Cf. Oed. R. 1110, εἰ χρή τι καμὲ —. Schneid. understands it as καὶ ἐπ' ἐμοῦ, 'to me too.' Qu. γνώμη γὰρ εἰ καμοί τις ὡς νεωτέρῳ, or γνώμης — τι τῷ νεωτ. νεωτέρου. Sub. ὄντος.

720. πρεσβεύειν. I. e. πρεσβύτερον εἶναι (Oed. R. 1364), 'is better.' Schol: ὑπερέχειν. The sentiment here expressed is a common one, derived probably from Hesiod Op. 291 f., οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ | φρασάμενος τά κ' ἔπειτα καὶ ἐς τέλος ᾗσιν

ἀμείνω | ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθηται. | ὃς δέ κε μὴτ' αὐτὸς νοήῃ, μὴτ' ἄλλον ἀκούων | ἐν θυμῷ βάλληται, ὃδ' αὐτ' ἀχρήϊος ἀνὴρ. Cf. Pind. Ol. ix. 100, τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδασκαῖς ἀνθρώπων ἀρεταῖς κλέος ἄρουν ἐλέσθαι. ii. 155, σοφὸς ὁ πόλλ' εἰδὼς φυᾷ. Bacchyl. Fr. xiii. Herod. vii. 16, ἴσον ἐκείνο — παρ' ἐμοὶ κέκριται φρονέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ πείθεσθαι. Arist. Eth. Nic. i. 4, 5. Cic. pro Cluent. 31, 'sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet.' Liv. xxii. 29, 'saepe ego audiui, milites, eum primum esse virum qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediāt.'

721. φῦναι. 'Be naturally, be by nature.' Gl: ἐκ φύσεως εἶναι. Inc. Rhés. 106, ἀλλ' οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν | πέφυκεν. τὸν ἄνδρα. 'The man.' But what man? I would correct φῦναι μὲν ἄνδρα or φῦναι τιν' ἄνδρα (cf. on Oed. C. 1225). Or φῦναι μὲν αὐτὸν ἄνδρ' ἐπιστήμης πλέων. πάντ' ἐπιστήμης πλέων. 'Altogether full of (brimful of, replete, stocked with) knowledge.' I. e. παντεπιστήμονα. The nominative would be πᾶς ἐπιστήμης πλέως. So Aj. 275, λύπη πᾶς ἐλήλαται κακῇ &c. Wunder with Schol. explains it πάντα ἐπιστάμενον, i. e. 'knowing every thing.' With which we might compare such passages as Eur. Ion. 572, τοῦτο καμ' ἔχει πόθος (i. e. τοῦτο καγὼ ποθῶ). But, I think, wrongly. Cf. Tr. 338, τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ (qu. τούτων γὰρ εἰμι πᾶς ἐπιστήμων ἐγώ). πλέων Aug. Br. Dind. &c. πλέω A. E. L. M. R. T. vulg.

722. Schol: εἰ δ' οὖν. εἰ δέ τις ἀνόητος εὐρεθῇ. Δίδυμος δὲ φησὶ . . . (sic ms.). Musgrave notices a similar ellipse in Eur. Ion. 456, εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρῆσσομαι. A better example is Eur. Hipp. 507, χρῆν μὲν οὐ σ' ἁμαρτάνειν | εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις. Compare also Aesch. Eum. 885, ἀλλ', εἰ μὲν ἀγνὸν ἐστὶ σοὶ πειθοῦς σέβας, — σὺ δ' οὖν (τᾶν?) μένοισ' ἂν· εἰ δὲ μὴ θέλεις μένειν —. Soph. El. 577, εἰ δ' οὖν, ἐρῶ



καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟ. ἀναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,  
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725

ΚΡ. οἱ" τηλικοῖδε καὶ διδαξόμεσθα δὴ"  
φρονεῖν πρὸς" ἀνδρὸς τηλικοῦδε τὴν φύσιν;

ΑΙ. μηδὲν τὸ μὴ δίκαιον". εἰ δ' ἐγὼ νέος,  
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τάργα σκοπεῖν.

ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730

ΑΙ. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν ἐς τοὺς κακοὺς.

γὰρ καὶ τὸ σὸν, κείνον θέλων | ἐπωφελῆσαι, ταῦτ' ἔδρα, τοῦτου θανεῖν | χρῆν αὐτὸν εἶνεκ'. Eur. Cress. Fr. iv. λύπη μὲν ἄτη περιπεσεῖν αἰσχυρᾷ τινι | εἰ δ' οὖν γένοιτο, χρὴ περιστέλλαι καλῶς &c. Alc. 866, ἣν δ' οὖν ἀμάρτω. Arist. Vesp. 92, ἣν δ' οὖν καταμύσῃ —. Plato Rep. 337 C, εἰ δ' οὖν καὶ μὴ ἐστὶν ὅμοιον. 388 C, εἰ δ' οὖν θεοὺς, μήτοι τὸν γε μέγιστον. V. Matth. § 617, a. b. Vauv. would correct, εἰ δ' οὐ ('si autem hoc non est'). But εἰ δὲ μὴ rather would then be required. Qu. εἰ δ' οὖν, φιλεῖ γὰρ, τοῦτο μὴ ταύτῃ ῥέπῃ. Schneid. and others understand ἄλλῃ ῥέπει. But I do not see how the ellipse can be thus supplied. Perhaps a line has fallen out after this one. For the sentiment Musgrave compares Eur. Rhes. 106, οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν | πέφυκεν. τοῦτο μὴ ταύτῃ. ταῦτά μὴ ταύτῃ Hart. ταύτῃ. 'In this way.' Cf. 936. Phil. 301. 1331. Oed. C. 1300. Epict. 79, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω.

723. Construe: καὶ τὸ μανθάνειν τῶν λεγόντων εὖ καλόν. Qu. τῶν εὖ λεγόντων καὶ τὸ μανθάνειν καλόν. Cf. 1031, τὸ μανθάνειν δ' ἡδιστον εὖ λέγοντος. For the position of εὖ Wunder refers to 166. 410. Aj. 1252.

725. σέ τ' αὖ τοῦδ'. Addressed to Haemon. διπλᾶ vulg. διπλᾶ L. διπλᾶ M. διπλῇ Herm. Dind. (from L., in which by a mistake of the copyist ἥι is written over οἱ in the next line, instead of ἥι over διπλᾶ in this) Wund. Schneid. Don. Cf. on Phil. 716. Translate: 'in a twofold manner, in two ways.'

726. οἱ (supr. ἥι) L. ἥ or ἥ E. F. Whence Schneid. suspects the true reading may be ἥ. Qu. ἥ τηλικοῖδε γὰρ (for καὶ) —; Or διδαξόμεσθα δῆτα τηλικοῖδε δῆ. οἱ τηλικοῖδε (τηλικοῖδε L.) 'Persons of our great age.' Oed. C. 735. Eur. Alc. 642, &c. διδαξό-

μεσθα. 'Be taught.' Here passive. Cf. Aesch. Ag. 1602, διδάσκεσθαι βαρὺ | τῷ τηλικούτῳ. Arist. Nub. 127, διδάξομαι | αὐτὸς βαδίζων εἰς τὸ φροντιστήριον. For the καὶ cf. 770, ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; Eur. Or. 1331, ἥ τοῦδ' ἕκατι καὶ βοῇ κατὰ στέγας; Wunder considers the German 'gar' to answer to καὶ in such passages. For the termination of the verse cf. Eur. Hipp. 1093, φευξόμεσθα δὴ | κλεινὰς Ἀθήνας. Suppl. 521, εἰ 'πιταξόμεσθα δῆ. Where Markland compares our passage, and thinks that in both δῆ means 'scilicet,' i. q. δῆθεν. Cf. El. 658.

727. πρὸς. ὑπ' L. Which Schneid. prefers. I think myself ὑπὸ is a gloss on πρὸς (cf. on 648). Gl: τηλικοῦδε νέου. 'One so young.' τὴν φύσιν. 'In age, or growth.' Cf. 728—9.

728. μηδέν. Sub. διδάσκου, 'by no means be advised.' Schol: μηδέν διδάσκου δ' μὴ δίκαιόν ἐστὶ σοι μανθάνειν. So Aj. 115, φεῖδου μηδέν.

729. οὐ — μᾶλλον ἢ &c. We should say, 'not so much as' &c. τάργα. 'Facts,' the circumstances of the case. Arist. Ran. 437, μηδέν μακρὰν ἀπέλθης. Qu. μηδέν (or μήτοι) τὰ μὴ δίκαιά γ'. Or μηδέν γε μὴ δίκαιον. Or μηδέν σὺ μὴ δίκαιον.

730. ἔργον γὰρ ἐστι —; 'Is it then a duty to respect the refractory?' Ἔργον refers to the τάργα of Haemon, but is now used in a slightly different sense; ancient writers, as Musgrave well observes, not being always careful in repetitions of words to preserve exactly the same meaning in each. We may preserve the equivocal in Latin by rendering ἔργον 'opus.' τοὺς ἀκοσμοῦντας. 'The disorderly, the disobedient.' Cf. 660. 677. Phil. 387. Schol: ἀπειθοῦντας, καὶ ἄκοσμα διαπραττομένων.

731. οὐδ' ἂν κελεύσαιμ' —. 'Not even

- ΚΡ. οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσω ;  
 ΑΙ. οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.  
 ΚΡ. πόλις γὰρ ἡμῖν ἀμὲ χρή τάσσειν' ἐρεῖ ;  
 ΑΙ. ὁρᾷς τόδ' ὡς εἶρηκας ὡς ἄγαν νέος ; 735  
 ΚΡ. ἄλλω γὰρ ἢ 'μοὶ χρή με τῆσδ' ἄρχειν χθονός' ;  
 ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἔσθ' ἐνός.  
 ΚΡ. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται ;  
 ΑΙ. καλῶς γ' ἐρήμης† ἂν σὺ γῆς ἄρχοις μόνος.  
 ΚΡ. ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740  
 ΑΙ. εἵπερ γυνὴ σὺ σοῦ γὰρ οὖν προκῆδομαι.  
 ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

would I advise others to show respect to the bad,' much less would I do so myself. Cf. Oed. C. 1429, οὐδ' ἀγγελοῦμεν φλαῦρα. εὐσεβεῖν εἰς τοὺς κακοὺς. Phil. 1441, εὐσεβεῖν τὰ πρὸς θεοὺς. Eur. Seyr. Fr. ii. εὐσεβοῦσιν εἰς θεοὺς. Bacch. 463.

732. οὐχ ἦδε μὲν γὰρ τῇδ' Liv. b. τοιαῦδε — νόσφ. 'With such a distemper.' Sc. κακίᾳ.

733. οὐ φησι —. Cf. 515, οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυσ. τῆσδ'. Qu. ταῦθ' ὁμόπολις λεώς. 'The entire mass of the people.' Cf. 7, πανδήμῳ πόλει.

734. ἀμέ. ἃ με L. and others. ἃ 'μέ E. Aug. Br. The crisis ἀμέ occurs also Eur. Tro. 656, &c. For τάσσειν qu. πρᾶσσειν.

735. ὡς — ὡς. Cf. Tr. 394, ὡς ἔρποντος, ὡς ὁρᾷς, ἐμοῦ. 'Seest thou how thou hast made this remark as one who is too (very) young,' and so hastily, rashly? I suspect there is some error here. Cf. Arist. Nub. 872, ἰδὸν κρέμαι', ὡς ἡλίθιον ἐφθέγγετο &c.

736. χρή γε vulg. Wund. χρή γε L. χρή με Dobr. Dind. Schn. Hart. χρή 'πὶ Don. The particle γε is here quite inappropriate. Translate: 'Am I then to rule this state for another besides myself?' Cf. Aj. 1367, τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαντῷ πονεῖν; Observe ἐμοὶ put for ἐμαντῷ (cf. on Oed. R. 1355). Erfurdt cites as instances of the dative after χρή Eur. Ion. 1317. Lucian. Herm. i. 798. Thom. M. h. v. All such passages must be more than doubtful. Qu. ἄλλον γὰρ ἢ 'μέ χρή 'στὶ (or χρήσῃ) —. Or — τῆσδε γ' ἄρχειν χρή χθονός;

737. 'Yes, certainly, for that is no state which belongs to one man,' i. e. in

which only the interest of a single individual is looked to. Cic. de Rep. iii. 21, 'Ergo ubi tyrannus est, ibi non vitiosam — sed — dicendum est nullam esse rempublicam.' οὐκ ἔσθ'. Better οὐκ ἔσθ'.

738. Cf. Phil. 386, πόλις γὰρ ἔστι πᾶσα τῶν ἡγουμένων. Oed. C. 38, τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται; Oed. R. 917.

739. καλῶς ἐρήμης γ' Musgr. Erf. &c. καλῶς. ἐρήμης γ' edd. vett. Br. Read rather, καλῶς γ' ἐρήμης —. Lat. 'pulchre scilicet,' as Musgrave himself translates. Said ironically. Aesch. Suppl. 761, καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα, | εἰ —. Eur. Med. 491, καλῶς γ' ἂν οὖν | δέξαιντό μ' οἴκοις, ὦν πατέρα κατέκτανον. 575, καλῶς γ' ἂν οὖν μοι τῷδ' ὑπηρετεῖς λόγῳ, | εἰ —. Arist. Av. 139, καλῶς γέ μου τὸν υἱὸν — οὐκ ἔκυσας. For the thought cf. Oed. R. 54. ἐρήμης. ἔρημος R.

740. συμμαχεῖ A. L. V. ξυμμαχεῖ Ald. συμμαχεῖν E. Which Erfurdt defends in his notes. Cf. Trach. 1238, ἀνὴρ ὅδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν. Herod. iv. 76, ὡς δὲ ἐγὼ ἤκουσα, εἶναι αὐτὸν &c. Xen. Anab. vi. 4. 18, ὡς γὰρ ἐγὼ — ἤκουσά τινος ὅτι — μέλλει ἡξεῖν &c.

741. σοῦ γὰρ οὖν (οὐ R.) προκῆδομαι. Cf. 771, εὐ γὰρ οὖν λέγεις. 1255. Tr. 966, ὡς φίλου προκηδομένα. "From this point the altercation becomes more violent, each laying hold upon the other's words, and seeking to turn them into ridicule, or to turn the edge of them against his opponent. Cf. Oed. R. 335. 544 f. Aj. 1125 f." SCHN.

742. ὦ παγκάκιστε. ὦ παῖ κάκιστε Porson (Adv. p. 172, and ad Orest. 301),



- AI. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.  
 KP. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;  
 AI. οὐ'' γὰρ σέβεις, τιμὰς γε τὰς θεῶν πατῶν. 745  
 KP. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.  
 AI. οὐ τὰν ἔλοις ἥσσω γε τῶν αἰσχυρῶν ἐμέ''.  
 KP. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.  
 AI. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.  
 KP. ταύτην ποτ' οὐκ ἔσθ' ὥς'' ἔτι ζῶσαν γαμεῖς. 750

from Plutarch. ii. 483 C : which is rightly objected to by Erf. Schaef. Melet. p. 114. Herm. Cf. 1126, ὦ παγκάκιστε. Tr. 1126, ὦ παγκάκιστε. Eur. Hipp. 680, ὦ παγκακίστη καὶ φίλων διαφθορά. διὰ δίκης ἰὼν πατρί. I. q. δικαζόμενος τῷ πατρί. Schol: δικασάμενος (δικαζόμενος?), δικαιολογούμενος. Gl: δικαζόμενος καὶ λόγοις ἐναντιούμενος. Matth. § 580 c. Cf. Oed. R. 773. Oed. C. 899. Aesch. Pr. 120, τὸν πῦσι θεοῖς | δι' ἀπεχθείας ἐλθόνθ'. Eur. Ph. 489, καὶ μὴ δι' ἐχθρας τῷδε καὶ φόνου μολῶν. 20. 395. Or. 1355, διὰ δίκας ἔβα θεῶν νέμεσις εἰς Ἑλέναν. So διὰ πυρὸς μολεῖν τινι Eur. El. 1182. Andr. 476. διὰ φιλημάτων ἰέναι τινι Andr. 416. διὰ ξυμφορᾶς ἰέναι τινι Hipp. 543. διὰ φιλίας ἰέναι τινι Xen. An. iii. 2. 8. διὰ πολέμου ἰέναι ibid. διὰ φόνου χωρεῖν Eur. Andr. 175.

743. οὐ γὰρ δίκαια —. I. e. οὐ δίκαια γὰρ —. δίκαια — ἀμαρτ. Aj. 1096, τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.

744. σέβων. 'Respecting, supporting.' Aesch. Ag. 258, ἤκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος. Cho. 960, ἄξιον οὐρανοῦχον ἀρχὰν σέβειν.

745. οὐ γὰρ σέβεις. Musgrave would prefer εὖ γὰρ σέβεις, said sarcastically, as 730. Which correction had also occurred to myself. τιμὰς — τὰς θεῶν. I. e. 'the rites which the gods require.' Cf. 77, τὰ τῶν θεῶν ἔντιμα. πατῶν. 'Trampling upon,' dishonouring, disregarding. Gl: τῶν θεῶν παραβαίνων. Arist. Vesp. 377, ἵν' εἰδῇ μὴ πατεῖν τὰ ταῖν θεαῖν ψηφίσματα.

746. ὕστερον. I. e. ἥσσω, 'the slave of.' Schol: ἀντὶ τοῦ ἡττηθὲν ὑπὸ γυναικός. Gl: ὕστερον. ἐλαττον. Cf. 680. 756 Phil. 181, οὐδενὸς ὕστερος, 'inferior to none.'

747. οὐκ ἂν L. M. N. R. V. Aug. and perhaps A. οὐκ ἂν γ' vulg. οὐ τὰν Pors. Elmsl. ad Med. 836. Dobr. οὐτὰν Herm.

(whom see Opusc. iv. 380 f.) Wund. Hart. Don. οὐ τ' ἂν Erf. οὐ τὰν Dind. οὐ κἂν ('you will not also find me,' &c.) Doederl. Schneid. οὐ δᾶν (δὴ ἂν!) conj. Bergk. οὐτὰν (οὔτοι ἂν) seems the most correct mode of writing. Cf. Aj. 1339, οὐ τὰν (οὐκ ἂν the older mss. οὐκ ἂν γ' Tricl.) ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν &c. El. 314, ἡ τὰν (ἡ δ' ἂν or ἡ κἂν the mss.) ἐγὼ θαρσοῦσα —. Aesch. Ag. 341, οὐ τὰν (οὐκ ἂν γ' vulg.) ἐλόντες αὖθις ἀνθαλοῖεν ἂν. Eur. Med. 867, οὐ τὰν (οὐκ ἂν most mss. οὐκ ἂν γ' Ald.) ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι. Tro. 410, οὐ τὰν (οὐκ ἂν Vat. &c. οὐκ οὐν Ald.) ἀμισθὶ τοὺς ἐμοὺς στρατηλάτας — ἐξέπεμπε. [Hel. 1046. Herc. 1254. 187, doubtful instances.] V. Dind. Praef. Poet. Scen. vii. f. ἔλοις. ἔλῃς V.

ἥσσω — τῶν αἰσχυρῶν. 'Subservient to base objects.' Arist. Nub. 1081, ἡττων ἔρωτος. Cf. 489. ἥσσω γε τῶν αἰσχυρῶν ἐμέ. ἥσσω με τῶν αἰσχυρῶν ποτε Br. Rightly, I doubt not.

748. ὁ γοῦν. ὅ γ' οὖν L. M.

749. καὶ σοῦ γε κάμου. 'Yes, and on behalf of you and myself' &c. Cf. 577.

γε L. R. τε M. Ald.

750. ταύτην. I. e. Antigone. ἔτι ζῶσαν. 'Still alive.' Opposed to ἐν Αἰδου (654). Cf. 3, νῶν ἔτι ζῶσαι. Schneid. wrongly construes ἔτι γαμεῖς ποτε. Wex justly observes that οὐκ ἔσθ' ὅπως is of far more frequent occurrence than οὐκ ἔσθ' ὥς, and thinks a passage in Plato bears upon this, Menon. p. 76 E, ἀλλ' οὐκ ἔστιν — ὥς ἐγὼ ἐμαυτὸν πείθω. — τραγικὴ γὰρ ἐστίν, ὦ Μένων, ἡ ἀπόκρισις. Cf. 329. Phil. 196. 522. El. 329. 1479. Oed. C. 97. Fr. 235. Eur. Ph. 1684, οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. Qu. οὐκ ἔσθ' ὅπως ταύτην ἔτι —. Or ταύτην κόρην οὐκ ἔσθ' ὅπως γαμεῖς ποτε. Or ταύτην ποτ' οὐκ ἔτ' ἔσθ' ὅπως ζῶσαν γαμεῖς.

ΑΙ. ἡ δ' ἴ οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινά.

ΚΡ. ἡ κάπαπειλῶν ᾧδ' ἐπεξέρχει θρασύς ;

ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;

ΚΡ. κλαίων φρενώσεις, ᾧν φρενῶν αὐτὸς κενός.

ΑΙ. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εἶ φρονεῖν. 755

ΚΡ. γυναικὸς ᾧν δούλευμα μὴ κώτιλλέ με'.

ΑΙ. βούλει λέγειν τι καὶ λέγων' μηδὲν κλύειν ;

751. ἡδ' οὖν vulg. Dind. Wund. Schn. &c. ἡδ' ἢ R. ἡ δ' οὖν lemm. Schol. and Schol. on 1232. Hart. Rightly, I think. Cf. 769, τὰ δ' οὖν κόρατάδ' —. 'Well then she shall die.' Cf. Eur. Alc. 73, ἡ δ' (ἡδ' Lasc. Monk) οὖν γυνὴ κάτεισιν εἰς Αἴδου δόμους. θανοῦσ' ὀλεῖ τινά. 'By her death will destroy some one.' An obscure intimation of something to follow. Haemon means himself, but Creon applies the threat to himself. Schol: δι' αὐτὸν ἔφη· ὁ δὲ Κρέων ᾤετο δι' αὐτὸν λέγειν. Gl: ὀλεῖ τινά. ἡγουν ἐμέ. So also explains Tricl. Eur. Iph. T. 522, κακῶς γ' ἔλθοῦσα τῶν ἐμῶν τινι (but enigmatically for ἐμοί). Cf. 871, θανῶν ἔτ' οὔσαν κατήναρές με. El. 808, ὥς μ' ἀπώλεσας θανῶν. Eur. Hipp. 810, γυναικὸς, ἥ με κατθανοῦσ' ἀπώλεσεν. Iph. T. 548, τέθνηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα. Alc. 1101, ἀπώλεσέν με (θανῶν). Wunder understands τινα of Creon, 'and by her death will bring ruin (disgrace) upon some one.' For that it cannot refer to Haemon he thinks evident from the fact that it is only after Creon's harsh language (762 f.) that he entertains in despair the idea of self-destruction. He supposes that it is from a feeling of modesty that he says *τινα* instead of *σέ*, just as *τάναντία* 667. Dind. also understands Creon, referring to Schol. on 1232. I cannot accede to this view. Haemon's resolution, we may well suppose, was already fixed; though he avoids open mention of it until anger compels him to speak out. For *τινὰ* in this sense cf. Aj. 1138. Oed. C. 933. Arist. Ran. 552. Eur. Ion. 1311. Hipp. 876. Aesch. Sept. 408. Valck. ad Hipp. 725. Il. i. 289, ἄ τιν' οὐ πείσσεσθαι οἶω.

752. ἡ κάπ. I. e. ἡ καὶ ἐπαπειλῶν. 'Dost thou then even with menaces attack me (lit. come out against me) thus boldly?' Arist. Vesp. 670, ἐπαπειλοῦντες τοιαυτί. θρασύς. I. e. θρασεύς.

753. I. e. 'how do I threaten when I merely dissuade you from a rash act?' Schol: ποῖαν ὠφέλειαν (qu. ἐπ-ήρειαν) ἔχει ἀπειλὴ πρὸς μαρὸν ἀνθρώπον λεγομένη; πρὸς κενὰς γνώμας. 'Against senseless resolves.' Perhaps πρὸς κενὸν γνώμης. But cf. on 755.

754. κλαίων. 'To your cost,' i. q. οὐ χαίρων (758). Cf. 932. Oed. R. 401. 1152. φρενώσεις. 'Wilt admonish,' i. q. νοουθετήσεις. Aesch. Pr. 335, πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς. Ag. 1183. Cho. 116. Eur. Bacch. 792. Ion. 526. Creon, instead of vouchsafing a reply, catches at and comments on the words *κενὰς γνώμας*. ᾧν φρενῶν αὐτὸς vulg. ᾧν αὐτὸς φρενῶν Aug. αὐτὸς ᾧν φρενῶν (for the sake of euphony) Erf. φρενῶν — κενός. Cf. El. 403, μήπω νοῦ τοσόνδ' εἶην κενή.

755. εἶπον — φρονεῖν. 'I should have said you are not right-minded.' In his last remark he had merely denounced *κενὰς γνώμας*. οὐκ εἶ φρονεῖν. Said respectfully for κακῶς φρονεῖν or παραφρονεῖν.

756. μὴ κώτιλλέ με. 'Don't prate to me, don't lecture me.' Or, 'don't wheedle, coax, cajole me.' Gl: μὴ ἀπάτα με, λέγων ὑπὲρ αὐτῆς ἐμοί δυσχεραίνειν τὴν πόλιν. Theognis 363, εἶ κώτιλλε τὸν ἐχθρόν. Hesiod. Op. 371, μηδὲ γυνὴ σε νόον πνυγόστολος ἐξαπατάτω | αἰμύλα κωτίλλοισα. Theocr. xv. 87, παύσασθ', ᾧ δύστανοι, ἀνῆνυτα κωτίλλοισαι. Wunder incorrectly explains it to mean the same as ὑβριζε or δένναζε (759). Schneid. is offended with the way in which the expression is introduced, but I will spare the reader his conjecture. Qu. μὴ κώτιλλ' ἔτι. Or μὴ μ' αἵκαλλε σὺ (or τι) or μὴ μ' αἵκαλλ' ἔτι.

757. 'Dost thou wish to say something, and saying this to hear nothing in return?' For λέγων perhaps πάλιν, but cf. Aj. 1089 – 90. Stephens, Burton, and Wun-



ΚΡ. ἄλῃθες ; ἀλλ' οὐ τόνδ' Ὀλυμπον, ἴσθ', ἔτι  
χαίρων ἐπὶ ψόγοισι' δειννάσεις ἐμέ.

ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα  
παρόντι θνήσκη πλησία τῷ νυμφίῳ.

760

ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτὲ,  
οὔθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ'  
τοῦμόν προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων,

der prefer to take this verse affirmatively. Fr. 668, φιλεῖ δὲ — ἄκων ἀκούειν οὐκ ἐκὼν εἶπεν κακῶς. Cf. on Aj. 1085. Plaut. Pseud. 1173, 'contumeliam si dices, audies.' λέγειν τι. Perhaps λέγειν τε —.

758. ἄλῃθες ; 'Indeed !' Lat. 'Itane vero ?' Eur. Cycl. 241. Arist. Vesp. 1223. Cf. on Oed. R. 350. οὐ (οὐδ' Ald.) τὸν —. Schol: μὰ τὸν Ὀλυμπον. Gl: λείπει μά. For the omission of μὰ before τόνδ' Ὀλυμπον cf. Oed. R. 660. El. 1063. Arist. Lys. 986, οὐ τὸν Δί' οὐκ ἐγώνγα. An ellipse similar to that in 441, σὲ τὴν νεύουσας ἐς πέδον κᾶρα (sub. λέγω, or αὐδῶ, or καλῶ). So here we may supply ὕμνῳ, μαρτύρομαι (can μὰ be an abbreviation of this ?) or the like. Schneid. places a comma after οὐ : perhaps rightly. τόνδ'. τὸν M. ἴσθ' ὅτι. I would read ἴσθ', ἔτι —. I. e. ἀλλ', ἴσθι, οὐκ ἔτι χαίρων &c. Otherwise the negative would, I think, be required after ἴσθ' ὅτι, instead of before it. Wunder refers to 276 ; which however is not a parallel example. For ἴσθι cf. Oed. C. 254. Ph. 1277.

759. ἐπὶ ψόγοισι. 'For the purpose of (or with) abuse, abusively.' I. q. ψέγων. To be connected closely with δειννάσεις. Cf. Ant. 792, ἐπὶ λώβᾳ. 1291, ἐπ' ὀλέθρῳ. El. 108, ἐπὶ κωκυτῷ. Aj. 143, ἐπὶ δυσκλείᾳ. Eur. Ph. 1571, οὐκ ἐπ' ὀνειδέσιν, οὔδ' ἐπὶ χάρμασιν, | ἀλλ' ὀδύναισι λέγω. Orest. 632, ἐπὶ συννοίᾳ. 1581, κᾶφ' ὕβρει λέγεις τάδε. Tro. 315, ἐπὶ δάκρυσι καὶ γόοισι τὸν θάνατον καταστένουσ'. Hipp. 511, οὔτ' ἐπ' αἰσχροῖς οὔτ' ἐπὶ βλάβῃ φρενῶν. Arist. Ran. 404, ἐπὶ γέλῳ. Matth. § 586. γ. Donaldson thinks the meaning must be : 'you shall not, after all your censures, come to threats and abusive language with impunity.' For ἐπὶ Dobree conjectures ἔτι, coll. Arist. Pl. 64, οὔτοι μὰ τὴν Δήμητρα χαίρήσεις ἔτι. Emper proposes the same. Musgrave conj: ἐπιψόγοισι (sc. ἔπεισι). Qu. ἐπιψόγως με

δειννάσεις ἔτι. Or ἐπίψογ' ὧδε — ἐμέ. Aesch. Ag. 611, ἐπίψογον φάτιν. Xen. Lac. 1417. δειννάσεις. Schol: λυπήσεις, ὕβρισεις. Hesych: Δειννάζων λειδορῶν. Aj. 243, κακὰ δειννάζων βήμαθ'. Eur. Rhes. 928. 954. Theogn. 1163. Herod. ix. 107, δέννος μέγιστος.

760. τὸ μῖσος. 'The hateful object' or creature. Lat. 'scelus.' I. e. Antigone. Addressed to the attendants. Phil. 991, ὃ μῖσος. El. 289, ὃ δύσθεον μίσημα. Eur. Hipp. 406. So στύγος. κατ' ὄμματ'. 'Before his eyes.' So κατὰ στόμα. V. Blomf. Gl. Cho. 565.

762. οὐ δῆτ' ἔμοιγε —. The pronoun ἔμοιγε, though placed so as to appear to extend to both of the disjunctive clauses following, in point of sense only appertains to the former. The poet intended at first to write οὐ δῆτ' ἔμοιγε ἥδ' ὀλεῖται πλησία, but the sentence suddenly branches off into two distinct negative clauses. Neue compares El. 913, ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὃ νοῦς φιλεῖ | τοιαῦτα πράσσειν, οὔτε δρῶσ' ἐλάνθανεν (ἂν ἐλαθεν ἂν ?). 995, ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος | αὐτὴ θ' ὀπλίζει, κᾶμ' ὑπηρετεῖν καλεῖς ; Cf. El. 995 f.

763. οὔτε — τε. Cf. Eur. Hipp. 302, οὔτε γὰρ τότε | λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται. Thuc. i. 126, οὔτε ἐκείνος κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου. i. 5. Herod. vi. 92. οὐδαμὰ Dresd. a. οὐδαμὰ vulg. οὐδαμᾶ L. οὐδαμοῦ R. V. Aug. Qu. οὐκ ἔτι, 'no more.'

764. τοῦμόν — κρατ'. 'My person, me.' Cf. I. ἐν ὀφθαλμοῖς. 'With your eyes.' Eur. Hipp. 1265, ἰδὼν ἐν ὄμμασι. Theocr. iv. 7, ἐν ὀφθαλμοῖσιν ὁπώπη. So 1003, σπῶντας ἐν χηλαῖσιν ἀλλήλους. Herod. iii. 104, ἐν ὕδατι — βρέχεσθαι. Cf. on Phil. 61. Matth. § 396, n. 2. Lob. ad Ajac. p. 370. Observe the fulness of the expression, perhaps intentional, as ironical (cf. 760 f.), προσόψει — ἐν ὀφθαλμοῖς ὄρων. For ὄρων perhaps ἔτι.

- ὥς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών. 765  
 ΧΟ. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·  
 νοὺς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.  
 ΚΡ. δράτῳ, φρονεῖτῳ μείζον ἢ κατ' ἀνδρ' ἰών·  
 τὰ'' δ' οὖν κόρα τάδ'' οὐκ ἀπαλλάξει μόρου.  
 ΧΟ. ἄμφω γὰρ αὐτὰ'' καὶ κατακτεῖναι νοεῖς ; 770  
 ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.  
 ΧΟ. μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν ;  
 ΚΡ. ἄγων ἔρημος ἔνθ' ἂν ᾗ'' βροτῶν στίβος  
 κρύψῳ πετρώδει ζῶσαν ἐν κατῶρυχι,

765. μαίνῃ T. μένη Ald. μαίνῃ (supr. εἰς) L. μένεις (supr. η) Aug. μένης R. μένεις or μενεῖς others. μαίνει Schn. Schol: ὥς τοῖς θέλουσι τῶν φίλων μένης ξυνών. γρ. μαίνῃ. ὥς μαίνῃ, φησὶ, παρὰ τοῖς φίλοις τοῖς θέλουσιν ὑπομεῖναι τὴν σὴν μανίαν. With τοῖς θέλουσι supply ξυνεῖναι σε. 'In order that you may rage in the company of those who are willing' (to put up with your presence). Schneid. strangely explains τοῖς θέλουσιν, 'qui bene volunt tibi.'

766. ἀνὴρ. ἀνὴρ the mss. ἐξ ὀργῆς ταχύς. 'With hurried step from anger.' Cf. 1091, ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας. Oed. R. 1073. Tr. 813.

767. βαρύς. I. e. βάρος ἔχων. 'Ominous, portentous, alarming,' calculated to cause anxiety or uneasiness. Cf. 1251. 56. Or, 'insupportable, burdensome.' Oed. R. 673. Aesch. Pr. 77, ὥς οὐπι-τιμητῆς — βαρύς.

768. δράτῳ, φρονεῖτῳ. The asyndeton is well suited to the impetuosity of Creon's manner. Cf. on Aj. 60. El. 719. φρονεῖτῳ — ἰών. 'Let him go and think more highly than a mortal should.' Aj. 761, ὅστις — μὴ κατ' ἀνθρώπον φρονεῖ. Oed. C. 598, τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς ; Tr. 1018, τοῦργον τόδε μείζον ἀνέκει | ἢ κατ' ἐμὴν ῥώμαν. μείζον can refer strictly only to φρονεῖτῳ. On ἀνὴρ in this sense cf. on Oed. C. 567. For ἰών cf. Aj. 304. Ph. 353.

769—71. Creon above 577—81 had spoken, as if not only Antigone, but also her sister were doomed to death. Here the poet arranges the matter so, that the spectators' expectations may not afterwards be frustrated, when they see only Antigone condemned. Remarkd by

Dind. τὰ — τάδ'. Qu. τὰ — τώδ'. μόρου. μόρων Aug. Dresd. a. Liv. b.

770. 'Dost thou mean even to put both to death?' For in the heat of his passion Creon appears to threaten both with death. Cf. also 577 f. For this position and signification of καὶ, expressing surprise or indignation, cf. 726. El. 385, ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ; Phil. 991, ὦ μῖσος, οἷα κάξανευρίσκεις λέγειν. Arist. Nub. 1344, καὶ μὴν ὅ τι καὶ λέξεις ἀκοῦσαι βούλομαι. αὐτά. Qu. αὐτῶ.

771. εὖ γὰρ οὖν λέγεις. Cf. 489, καὶ γὰρ οὖν κείνην ἴσως | ἐπαιτιῶμαι. 741, σοῦ γὰρ οὖν προκῆδομαι. Oed. C. 980, οὐ γὰρ οὖν σιγήσομαι. 985, ἀλλ' ἐν γὰρ οὖν ἔξοιδα. Eur. Bacch. 922. Hipp. 666. Arist. Vesp. 726.

772. μόρῳ δὲ ποίῳ καὶ —. 'And by what sort of death pray do you intend to kill her?' Cf. 1314, ποίῳ δὲ κάπελύσατ' ἐν φοναῖς πρόπῳ ; Oed. R. 722. 989. 1129. Aj. 1290. Tr. 314. Aesch. Ag. 269, ποῖον χρόνου δὲ καὶ πεπόρθηται πόλις ; Arist. Pac. 1288, τοῦ καὶ ποτ' εἶ ; Eur. Hipp. 1166, πῶς καὶ διώλετ' εἰπέ. Alc. 846, ποῦ καὶ σφε θάπτει ; Ph. 1373, πῶς καὶ πέπρακται διπτύχων παίδων φόνος ; Where see Pors.

773. Cf. El. 436, κρύψον νιν ἐνθα μήποτ' &c. Qu. ἄγων ἔρημον ἐνθα μὴ βροτῶν στίβος. Phil. 487, μή μ' ἀφῆς | ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.

774. πετρώδει — ἐν κατῶρυχι. Schol: ἐν ὑπογείῳ σπηλαίῳ. Cf. 1100, κατῶρυχος στέγης. 885, κατηρεφεί τύμβῳ. 1204, λιθόστρωτον — νυμφεῖον Αἰδου. 920. 848. "By πετρώδης κατῶρυξ (instead of which we have below κεύθος νεκύων, ἔρμα τυμβόχωστον, κατηρεφῆς τύμβος, θανόντων κατασκαφαλ, κατῶρυξ



φορβῆς τοσοῦτον ὥς ἄγος μόνον" προθεῖς, 775

ὅπως μίασμα πᾶσ' ὑπεκφύγῃ πόλις.

κάκει τὸν Ἀιδην, ὃν μόνον σέβει θεῶν,

αἵτουμένη που τεύξεται τὸ μὴ θανεῖν

ἢ γινώσεται γοῦν" ἀλλὰ τηνικαῦθ'" ὅτι

πόνος περισσός ἐστι τὰν Ἀιδου σέβειν. 780

ΧΟ. Ἐρως ἀνίκατε μάχαν,

στρ. α'.

στέγη, λιθόστρωτον νυμφεῖον Ἀιδου) we are to conceive a θησαυρός, formed by excavation and masonry, which served the family of the Labdacidae as a burial-place (891 f.), like the Thesauri of Mycenae, Orchomenus &c. Cf. El. 379 f. 893 f. 1134 f. Our θησαυρός — was situated, like those, without the city." SCHN. κατώρυχι. Here a substantive. Below 1100 it is an adjective. Qu. ἐν κατασκαφῇ.

775. φορβῆς τοσοῦτον ὥς ἄγος μόνον προθεῖς vulg. 'Having set before her only just so much as may suffice for (the prevention of, Oed. R. 313) pollution.' Schol: φορβῆς τοσοῦτον. ἔθος παλαιόν, ὥστε τὸν βουλούμενον καθειργνύναι τινὰ ἀφοσιῶσθαι βραχὺ τιθέντα (τι προθέντα;) τροφῆς. καὶ ὑπενόουν κάθαρσιν τὸ τοιοῦτο, ἵνα μὴ δοκῶσι λιμῶ ἀναιρεῖν τοῦτο γὰρ ἀσεβές. The same custom was observed by the Romans in the like punishment of the Vestal virgins, as we learn from Plutarch Num. 10, ἐνταῦθα (ἐν τῷ χώματι) κατασκευάζεται κατάγειος οἶκος οὐ μέγας ἔχων ἄνωθεν κατάβασιν· κεῖται δὲ ἐν αὐτῷ κλίνη τε ὑπεστρωμένη καὶ λύχνος καιόμενος ἀπαρχαί τε τῶν πρὸς τὸ ζῆν ἀναγκαίων βραχεῖαι τινες, οἷον ἄρτος, ὕδωρ ἐν ἀγγείῳ, γάλα, ἔλαιον, ὥσπερ ἀφοσιουμένων τὸ μὴ λιμῶ διαφθεῖρειν σῶμα ταῖς μεγίσταις καθιερωμένων ἁγιστείαις. The same practice prevailed also in the middle ages. But the common reading τοσοῦτον ὥς (?) ἄγος μόνον appears to me very suspicious, not to mention the difficulty that then exists about the meaning of ἄγος. I would read φορβῆς τοσοῦτον ὅσον ἄγος φεύγειν (or φεύγων). Or φ. τ. ἐκφυγεῖν ἄγος (as in Oed. C. 790, χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον). Or φορβῆς ὅσον φεύγειν ἄγος μόνον. Cf. Xen. An. vii. 8. 19, ἀνδράποδα ὥς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα ('sheep sufficient for sacrifices'). vii. 3. 20, ἔχων παῖδα καὶ ὅσον

ἐφόδιον. Hartung reads: ὥς ἄγος φεύγειν. Cf. 256, ἄγος φεύγοντος ὥς. I am persuaded there is some error here.

ὥς ἄγος μόνον. Sub. εἶναι. 'To suffice for expiation.' Lat. 'quod piaculo sufficiat.' For ἄγος cf. 256. Oed. R. 1427. Fr. 613. Aesch. Cho. 152. Sept. 1019. Eum. 1068. The double sense of ἄγος, as in the Latin 'piaculum.' Bekk. Anecd. p. 324, 20, ἄγος. κατ' ἀντίφρασιν τὸ μύσος. Compare the opposite senses of καθαγίζειν (v. on 1081), and ὅσιος.

προθεῖς. Phil. 274.

776. πᾶσ'. 'Entirely, altogether.' In sense the same as πάντως. Wunder compares Aj. 275. 519. 728. Oed. R. 823. El. 1497. Tr. 91. For πᾶσα qu. πᾶν. ὑπεκφύγῃ L. Aug. T. ὑπεκφύγει A. E. Ald. ὑπεκφύγῃ Hart. Ven.

778. πόν. 'Perhaps, I dare say.' Ironically. τεύξεται τὸ μὴ θανεῖν. Triclinius wrongly bids us construe τὸ μὴ θανεῖν with αἵτουμένη.

779. γοῦν. γ' οὖν L. ἀλλὰ τηνικαῦθ'. 'At least then, then at all events.' Cf. 552. Arist. Av. 1598, εἰάν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν. This position of γοῦν is not very suitable. Qu. ἢ γινώσεται τοῦτ' —. Or ἢ γινώσεται ἀλλὰ τηνικαῦτα γοῦν, ὅτι.

780. πόνος περίσσος. 'Waste labour.' Cf. 68, περισσὰ δρᾶν. Aesch. Pr. 383, μόχθον περισσόν.

781 f. Love overcomes all whom he attacks; none can escape him, whether god or man; and those whom he possesses are no longer masters of their own mind: as in the present case it has stirred up a dissension of a most serious kind between ruler and subject, father and son. Cf. 799, ἄμαχος γὰρ ἐμπαίξει θεὸς Ἀφροδίτα. Compare also the opening of the Chorus Trach. 497, μέγα τι σθένος ἂ Κύπρις ἐκφέρεται νίκας αἰεί. 441, Ἐρωτί — ὅστις ἀντανίσταται | πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ. And Eur. Hipp. 526, Ἐρως, Ἐρως, ὃ κατ' ὀμμάτων | σταῖζει

Ἔρως, ὃς ἐν κτήμασί' πίπτεις",  
ὃς ἐν μαλακαῖς παρειαῖς

πόθον, εἰσάγων γλυκεῖαν | ψυχᾶς χάριν  
οἷς ἐπιστρατεύσῃ. 1274, θέλγει δ' Ἔρως, ᾧ  
μαινομένα κραδίᾳ | πτανὸς ἐφορμάσῃ χρυ-  
σοφαῆς, | φύσιν ὀρεσκόων | σκυλάκων πε-  
λαγίων θ' | ὕσα τε γὰρ τρέφει — ἀνδρας τε.

781. ἀνίκατε μάχαν. ἀνίκατ' ἀμάχαν'  
Hemst. Br. prob. Valck. ad Hipp. 525.  
(Eros is called γλυκύπικρον ἀμάχανον  
ὄρπετον by Sappho ap. Hephaest. p. 24.)  
ἀμάχατ' Erf. Cf. Aesch. Pr. 424, παρ-  
θένοι μάχαν (cf. μάχας, μάχης, μάχαις)  
ἄτρεστοι. After the relative sentence  
carried on to the end of the strophe, the  
sentence is continued, σὺ καὶ &c. 791.  
Donaldson considers the metre of these  
strophes simply dactylico-trochaic, and  
arranges accordingly.

782. ὅς. ὅς τ' K. L. Whence Wex  
conjectures ὅ τ' ἐν —, coll. Eur. Hipp.  
525, Ἔρως, Ἔρως, ὃ κατ' ὀμμάτων στά-  
ξεις πόθον —. So above 296, τοῦτο καὶ  
— τόδ' — τόδ' —. ἐν κτήμασι  
πίπτεις. εἰν ὄμμασιν ἵπτῃ Grot. ἐν  
σχήμασι πίπτεις ('titulos dignitatesque  
invadis') conj. Musgr. ἐν στήθεσι Hart.  
Schol: ἐπεὶ καὶ κτημάτων ἐρώσι πολλοί.  
— τὸ δὲ ἐρᾶν πλουσίους ἔχει. καὶ ἡ παρ-  
οιμία. Ἐν πλησμονῇ τοι Κύπρις, ἐν πει-  
νῶσι δ' οὐ (Eurip. ap. Athen. vi. 270 C).  
Tricl: οὐ γὰρ μόνον ἀνθρώπων, ἀλλὰ καὶ  
κτημάτων ἐρώμεν ὅθεν ἡ πλεονεξία γί-  
νεται. Gl. A: κτήμασι. πλουσίοις. Wun-  
der, Hermann, and others understand  
κτήματα of the rich and powerful, the  
abstract for the concrete. Wunder: 'qui  
divites potentesque non minus facile in-  
vadis quam teneram formosamque puellam  
in potestate tua habes.' I. e. that rulest  
equally over riches and beauty. Mat-  
thiae likewise understands κτήμασι of  
wealth, i. e. the wealthy, and powerful,  
who while they rule others, are them-  
selves ruled by the influence of Love.  
The idea he thinks the more appropriate  
in this place, as the person who forms the  
subject of the present ode, is himself of  
exalted rank. Κτήματα therefore he sup-  
poses points to Haemon, as νεάνιδος to  
Antigone. Bothe: 'qui res ac fortunas  
invadis' (coll. Eur. Hipp. 537, Ἔρωτα δὲ  
τὸν τύραννον ἀνδρῶν &c.). Cf. Seneca  
Hipp. 208, "Cur in penates rarius teneas  
subit | Haec delicatas eligens pestis do-  
mos?" According to Don., Soph. here  
speaks of Love as making men his κτή-  
ματα, by his triumphant victories over

those whom he attacks, κτήματα being  
used proleptically. And Schneid: 'fallest  
upon a sure booty (thine unresisting cap-  
tives).' "So Hera in Lucian. D. D. vi.  
4 taunts Zeus with being ὅλως κτήμα καὶ  
παιδιὰ τοῦ Ἔρωτος." "A more prosaic  
way," he adds, "of expressing the same  
sense would be, ὃς κέκτηται οἷς ἂν ἐμπε-  
σῃς." Similarly Reisig. Enarr. in Oed.  
C. 315. Ellendt (Lex. i. 995) thinks  
there is an intended opposition between  
κτήμασι and ἀγρόνομος αὐλαῖς. Where-  
as B. Thiersch makes the contrast to be  
between ἀγρόνομοι αὐλαὶ and ὑπερπόν-  
τιος. Qu. εἰν ἀνδράσι πίπτεις, or ἐν σώ-  
μασι —, or ἐν λήμασι ('on high and proud  
spirits') —, or ἐν νεάνισι (trisyll.) —.  
Or εἰν ὄμμασι παίξεις, or rather εἰν ὄμ-  
μασιν ἵξεις. Pind. Nem. viii. 2, ὦρα  
πότνια, κάρυξ Ἀφροδίτας ἀμβροσίαν φιλο-  
τάτων, ἅτε παρθενήτοισ παίδων τ' ἐφί-  
ζοισα βλεφάροις. Cf. 795, βλεφάρων  
ἱμερος εὐλέκτρον νόμφας. Eur. Hipp.  
525, Ἔρως, ὃ κατ' ὀμμάτων στάξεις πόθον.  
The words "Love in her eyes sits play-  
ing" will be familiar to all admirers of  
'Acis and Galatea.' Brunck explains  
κτήμασιν (conj. κτήνεσιν) in the sense of  
βοσκήμασιν, 'animals.' In favour of  
which view we may compare Fr. 678, 9,  
εἰσέρχεται μὲν (Κύπρις) ἰχθύων πλωτῶ  
γένει, | ἔνεστι δ' ἐν χέρσου τετρασκελεῖ  
γονῇ | νωμᾷ δ' ἐν οἰωνοῖσι τοῦκελης  
πτερν, | ἐν θηροῖν, ἐν βροτοῖσιν, ἐν θεοῖς  
ἄνω. Aesch. Cho. 600, θηλυκρατῆς ἀπ-  
έρωτος ἔρως παρανικᾷ | κνωδάλων τε καὶ  
βροτῶν. Virg. G. iii. 242, 'Omne adeo  
genus in terris hominumque ferarumque,  
| Et genus aequoreum, pecudes, pictaeque  
volucres, | In furias ignemque ruunt:  
amor omnibus idem.' With ἐν κτήμασι  
πίπτεις cf. Aj. 185, ἐν ποίμναις πίτνων,  
'attacking flocks.' El. 1477, ἐν μέσοις  
ἀρκυστάτοις | πέπτωχ' ὃ τλήμων. Hor.  
Od. i. 19. 1, 'in me tota ruit Venus.'  
The phrase is probably borrowed from  
the wrestling-school. Donaldson com-  
pares Aesch. Ag. 322, ἔρως δὲ μήτις  
πρότερον ἐμπίπτῃ στρατῶ πορθεῖν ἢ μὴ  
χρῆ κέρδεσιν νικωμένους. Plat. Rep. vi.  
499 C, πρὶν ἂν τοῖς φιλοσόφοις τούτοις  
— ἕκ τινος θέας ἐπιπνοίας ἀληθινῆς φιλο-  
σοφίας ἀληθινὸς ἔρως ἐμπεσῇ.

783. ὅς. From ὅς τ' (so L.) in 781  
Schneid. gives ὅτ', ('the ὅς τ' probably  
originating in a τ' written for correction



νεάνιδος' ἐννυχεύεις'',

φοιτᾶς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς. 785  
καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς

over the second *δς*, written by mistake for *ῥτ*.) μαλακαῖς. μαλακαῖσι Ald. Aug.

784. ἐννυχεύεις. 'Makest thy couch on.' Qu. ἐλλοχίζεις (Eur. Bacch. 723), 'lurkest in secret ambush,' making them thy ὀρητῆριον. Schol: διατρίβεις. Lat. 'excubas.' Hor. Od. iv. 13. 6, 'ille (Amor) virentis et doctae psallere Chiaie pulchris excubat in genis.' Phrynich. ap. Athen. p. 564, λάμπει ἐπὶ πορφυραῖς παρειαῖς φῶς ἔρωτος. Perhaps νεανίδων ἐννυχεύεις (Plut. Erot. ii. 760 refers to this passage, σκόπει τοίνυν αἰθις, τοῖς ἀρῆτοις ἔργοις ὅσον ἔρως περιέσπιν, οὐκ ἀργὸς ὢν, ὡς Εὐριπίδης ἔλεγεν, οὐδ' ἀστράτευτος, οὐδ' ἐν μαλακαῖσιν ὢν (μαλακαῖς Ἰζων?) παρειαῖς νεανίδων. Who seems to have read νεανίδων), and in v. ant. 794, ἔχεις ξυναίμων ταραξας. The only objection to which arrangement is that all the rest of the verses in this ode are glyconics.

785. φοιτᾶς δ' ὑπερπόντιος. As Paris, who crossed over from Troy to Greece, for the sake of Helen. Schol: ὅτι καὶ τὰ πόρρω θηρεύει ὁ ἔρως. Pind. P. v. 79, γλῶσσαν—ἀπένεικεν ὑπερποντίαν. Ὑπερπόντιος Aesch. Ag. 404, διαπόντιος Cho. 346. Trach. 651, ἀπόπτολιν—πελάγιον. Cf. Eur. Hipp. 447, φοιτᾶ δ' ἂν αἰθέρ', ἔστι δ' ἐν θαλασσῷ | κλύδωνι Κύπρις. 1273, ποτᾶται δ' ἐπὶ γαίαν εὐάχνητον θ' ἄλμυρον ἐπὶ πόντον. Soph. Fragm. 607, Ἔρως γὰρ ἄνδρας οὐ μόνους ἐπέρχεται | οὐδ' αὖ γυναικας, ἀλλὰ καὶ θεῶν ἄνω | ψυχὰς ταρασσει καπὶ πόντον ἔρχεται. Translate: 'and roamest over seas, and into rural cots or dwellings.' The all-pervading influence of Love is thus depicted. Go where you may, by sea or land, the god will follow. "In the language of a poet ap. Plutarch. Amat. 750 B, the lover for the sake of the beloved is ready πῦρ καὶ θάλασσαν καὶ πνοὰς τὰς αἰθέρος | περᾶν, and afterwards: ὁ Ἔρως ἐκ Κιλικίας Ἀθήναζε λαίψηρὰ κυκλώσας πτερὰ διαπόντιος πέταται." SCHN. Wex rightly disposes of the explanation of some commentators, who find in this line an intimation of the power of Love over 'the fishes of the deep' and 'the beasts of the field' (Eur. Hipp. 447. 1272. Oppian. Hal. i. 499, πολλὰ γὰρ ἐν ἰχθύσιν ἔστ' Ἀφροδίτη), adding, "Valeant igitur pisces et boves."

786. ἐν τ' ἀγρονόμοις αὐλαῖς. 'And in rural abodes.' As Venus sought out Anchises in his pastoral abode. Oed. R. 1103, πλάκες ἀγρονόμοι. ἀγρονόμοις αὐλαῖς. I. e. αὐλαῖς τῶν ἐν τοῖς ἀγροῖς νεμόντων. 'The abodes of the field,' i. e. land abodes in general, as opposed to the voyage or life on the ocean wave. Schol: αὐλαῖς. ταῖς ἐπαύλεσιν. The word αὐλαί, remarks Wex, is invariably used by our author of the dwellings of human beings. Tr. 201. Phil. 152. 158. 174. 942. Oed. C. 789. Aj. 605. 876. Oed. R. 1119.

787. καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς. I. e. — δύναται φεύγειν σε. Verbals often govern the same case as the verbs from which they are derived. In other words, the transitive force of the verb is often transferred to the derived verbal adjective. Musgrave compares Isocr. adv. Callim. § 17, τὴν δίαίταν μέλλειν ἔξαρνον εἶναι (i. q. ἐξαρνεῖσθαι). Plat. Charm. p. 465 D, ἐξάρνη εἶναι τὰ ἐρωτώμενα. Alc. ii. p. 453, οὐκ ἀνῆκοον εἶναι ἔνια. Herod. iii. 52, ἐγὼ αὐτῆς τὸ πλεῦν μέτοχος εἰμι. Aesch. Ag. 1099, πολλὰ ξυνίστορα αὐτόφωνα κακά. Add Prom. 904, ἄπορα πόριμος. Cho. 21, χοὰς προπομπός. Plaut. Men. v. 7. 29, 'Quid me vobis tactio est?' Curc. v. 2. 27. Cas. ii. 6. 54. V. Matth. Gr. § 422. Qu. καὶ σοῦ γ' ἀθανάτων φύξιμος οὐδεὶς. Cf. Trach. 450, οὗτος γὰρ ἔρχει καὶ θεῶν ὅπως θέλει. Fr. 607, Ἔρως γὰρ ἄνδρας οὐ μόνους ἐπέρχεται, | οὐδ' αὖ γυναικας, ἀλλὰ καὶ θεῶν ἄνω | ψυχὰς ταρασσει, καπὶ πόντον ἔρχεται | καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς σθένει | Ζεὺς, ἀλλ' ὑπείκει καὶ θέλων ἐγκλίνεται. Hipp. 1268 f., σὺ τὰν θεῶν ἄκαμπτον φρένα κατ' βροτῶν | ἄγεις, Κύπρι: σὺν δ' | ὁ ποικιλόπτερος ἀμφιβαλὼν ὠκντάτῳ πτερῷ. | ποτᾶται δ' ἐπὶ γαίαν εὐάχνητόν θ' | ἄλμυρον ἐπὶ πόντον &c. 525 f. Anacr. 54, 4, ὅδε καὶ θεῶν δυνάστης | ὅδε καὶ βροτοὺς δαμάζει.

788. φύξιμος. φυλάξιμος (i. e. 'able to avoid') Erf., who observes that these two words are confounded in Plut. Pomp. c. 76, as also φυλαξάνορα and φυξάνορα Aesch. Suppl. 9. Love, he adds, is called ἀφύλακτος in Anthol. T. ii. p. 238, and 263 Br., and Cupid's arrow is termed βέλος ἀφύλακτον by Statyllius Flaccus.

οὐθ' ἀμερίων σέ γ' ἄνθρώπων, ὁ δ' ἔχων' μέ-  
μηνεν. 790

σὺ καὶ δικαίων ἀδίκους ἀντ. α'.

φρένας παρασπᾶς ἐπὶ λώβα·

σὺ καὶ τόδε νεῖκος ἀνδρῶν

ξύναιμον ἔχεις ταραξᾶς·

νικᾶ δ' ἐναργῆς' βλεφάρων ἱμερος εὐλέκτρον 795

789. ἀμερίων — ἀνθρώπων. Cf. Aj. 398, οὔτε γὰρ θεῶν γένος οὐθ' ἀμερίων — ἀνθρώπων. ἐπ'. ἐπ' conj. ed. Lond. i. Johns. Reiske. Gl: ἐπεστι. Musgrave defends ἐπ' from Aristid. Panath. T. i. p. 96, μόνη τῇ πόλει — ἐπὶ τῶν Ἑλληνικῶν. Wunder explains it by 'inter,' referring to Matth. § 584. Schneid: 'so far as men inhabit.' Lat. 'per omnes mortales,' after the analogy of ἐπὶ γῆς. Perhaps τις or ἀπ'. Or οὐθ' ἀμερίων γέ τις | θνατῶν. But I have little doubt the true reading is οὐθ' ἀμερίων σέ γ' ἀνθρώπων. Cf. Phil. 1116, πότμος σε δαιμόνων τάδε, | οὐδὲ σέ γε δόλος ἔσχ' —. Oed. R. 1101, ἡ σέ γε —. Wunder constitutes ἀμερίων — μέμνηε a single verse, the metre logaoedic. Cf. on 609.

790. ὁ δ' ἔχων. Schol: τὸν ἔρωτα. 'And he who possesses thee.' For they said not only ἔρωσ (πόθος, ἱμερος) ἔχει με (Pind. I. vii. 29, ἔρωσ γὰρ ἔχεν), but ἐγὼ ἔχω ἔρωτα. Plato Phaedr. p. 239 B, ἀνὴρ ἔχων ἔρωτα. Rep. ix. 575 A, ὁ ἔρωσ ἐν πάσῃ ἀναρχία καὶ ἀνομία ζῶν, αἵτε αὐτὸς ὢν μοναρχος, τὸν ἔχοντα — αὐτὸν ὥσπερ πόλιν ἄξει ἐπὶ πᾶσαν τολμαν. Qu. ὁ δ' ἔχεις, or ὁ δ' ἔρῶν (so Reiske n. ms.), or ὁ δ' ἄλους. Cf. Eur. Hipp. 1264, θέλγει δ' (qu. θάλλει δ') ἔρωσ, ᾧ μαινομένα κραδία πτανὸς ἐφορμάσῃ. After μέμνηεν I would place at most a colon, instead of a full stop; as there is no break here in the sentence. Cf. on 781.

791—800. Love perverts the minds even of the well-disposed, as in the present instance Haemon's love for Antigone has overcome his piety towards his father.

σὺ καὶ — σὺ καὶ —. So 296, τοῦτο καὶ πόλεις πορθεῖ, τόδ' —, τόδ' —. 334, τοῦτο καὶ —. ἀδίκους — παρασπᾶς. Sc. ὥστε εἶναι. 'Pervertest (drawest aside) to wrong.' Schol: σὺ καὶ δικαίους διαφθείρεις, ὥστε τὰς φρένας αὐτῶν ἀδίκους γίνεσθαι. Who instances the passion of Hercules for Iole. For the prolepsis in ἀδίκους, for which Musgrave injudiciously proposes ἀδικος, cf. on Oed. C. 1200. Eur. El. 376, διδάσκει δ' ἀνδρα

τῇ χρεῖα κακὸν (πενία). Hipp. 934, σοὶ γὰρ ἐκπλήσσουσί με | λόγοι παραλλάσσοντες ἔξεδροι (l. ἔξεδρον) φρενῶν. Pind. N. iv. 4, θερμὸν ὕδωρ — μαλθακὰ τέγγει γυῖα. Compare 298, τόδ' — παραλλάσσει φρένας | χρηστὰς πρὸς αἰσχροὺς πράγμαθ' ἵστασθαι βροτῶν.

792 f. φρένας — ταραξᾶς in one line Don. παρασπᾶς. 'Drawest aside, pervertest.' Stronger than παράγεις. Oed. C. 1185, παρασπάσει γνώμης. El. 732. Cf. Eur. Herc. 774, ὁ χρυσὸς ἄ τ' εὐτυχία φρενῶν βροτοῦς ἐξάγεται. Lycurg. c. Leocr. p. 213, οἱ γὰρ θεοὶ — πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι. ἐπὶ λώβα. 'For their harm, to their disgrace.' ἐπὶ λώβας (i. e. 'into misfortunes') Reisk.

793. τόδε νεῖκος ἀνδρῶν ξύναιμον. I. e. τόδε νεῖκος ἀνδρῶν ξυναιμών. V. Matth. § 446, n. 1. So 862, ματρῶναι λέκτρων αἵται. Oed. R. 108, τόδε — ἵχνος παλαιᾶς — αἰτίας. 1400, τοῦμὸν αἶμα — πατρός. Eur. Ph. 30, τὸν ἐμὸν ὠδίνων πόνον. 1370, λευκοπῆχεις κτύπους χερσῶν. Pind. P. vi. 4, Πυθιονίκος ὕμνων θησαυρός.

794. ξύναιμον. 'Between those of the same blood.' Schol: συγγενές. ὅτι υἱοῦ πρὸς πατέρα γέγονε μάχη καὶ διαφορά. ταραξᾶς. 'Stirred up.' Oed. R. 483, δεινὰ — ταρασσει. "Plutarch. Them. 5, δίκας — ταραξείν. Cat. min. 22, στάσεις καὶ πολέμους ταραττεύει." Wund.

795. νικᾶ. 'Prevails.' Haemon's love for the maiden prevails over his duty to his parent. Schol: νικᾶ — ὁ ἔρωσ τῆς νύμφης &c. Tricl: ἡγουν ὁ τῆς Ἀντιγόνης ἔρωσ πλέον ἴσχυσε τοῦ πατρικοῦ φίλτρον. ἐναργῆς. 'Bright, flashing, beaming.' Perhaps not sound. Qu. ἐναργῶς, or ἐνεργῆς, 'potent.' βλεφάρων ἱμερος. 'Love-glance of the eyes,' charm, desire. I. e. βλεφάρων ἱμερόεντα. Wund: 'splendidus oculorum nitor.' Fr. 421, τοιάνδ' ἐν ὕψει λύγγα (ὅψις τοιάνδ' ἰνύγγα?) θηρατηρίαν | ἔρωτος, ἀστραπὴν τιν' ὀμμάτων ἔχει. Aesch. Ag. 747, μαλθακὸν ὀμμάτων βέλος. Eur. Hipp.



νύμφας τὸν μεγάλων πάρεδρον ἐν ἀρχαῖστ  
 Θεσμῶν· ἄμαχος γὰρ ἐμπαίζει' θεὸς Ἀφροδίτα. 800

525, Ἔρως, Ἔρως, ὃ κατ' ὁμμάτων στάζεις πόθον —. Med. 632, μήποτ', ὃ δέσποιν' (Κύπρι), ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης | ἰμέρῳ χρίσας' ἄφυκτον οἰστόν. Pind. Fr. 83, τὰς δὲ Θεοζένου ἀκτῖνάς τις ὕσσαν μαρμαρίζοντας δρακὲς ὅς μὴ πόθῳ κυμαίνεται &c. N. viii. init. Ὡρα πότνια — ἔπε παρθενίοισι παίδων τ' ἐφίξισα βλεφάροις. Leonid. Tarent. in Ven. εὐ δ' ὁμμάτων γαληνὸς ἐκλάμπει πόθος. Meleager Epigr. Διπλαῖ δ' ἀκτῖνές με κατέφλεγον, αἱ μὲν ἔρωτος | παιδὸς ἀπ' ὀφθαλμῶν. Hesych: Ὀμμάτειος πόθος· διὰ τὸ ἐκ τοῦ ὁρᾶν ἀλίσκεσθαι ἔρωτι (Fr. 169). Hor. Od. iv. 13. 6. V. Valck. ad Hipp. 533. Donaldson Crat. p. 533 cites Pollux ii. 63, λέγοντο δ' ἂν ὀφθαλμοὶ λάμποντες — καὶ τὸ ἀπ' αὐτῶν ἀπορρέον ἱμερος. Plat. Phaedr. p. 251 B, δεξάμενος τοῦ κλάλλους τὴν ἀπορροὴν διὰ τῶν ὁμμάτων. Aesch. Ag. 418, ὁμμάτων δ' ἐν ἀχηνίαις | ἔρρει πᾶς Ἀφροδίτη.

796. εὐλέκτρον. As she was betrothed to Haemon. Trach. 514, εὐλεκτρος — Κύπρις.

797. For the double gen. βλεφάρων — νύμφας cf. Oed. C. 109, ἀνδρὸς Οἰδίου τοδ' ἄθλιον | εἰδῶλον. τῶν μεγάλων

πάρεδρος ἐν ἀρχαῖς θεσμῶν the mss. τῶν μεγάλων οὐχὶ πάρεδρος (ν — ν) | θεσμῶν Dind. (who considers ἐν ἀρχαῖς a manifest gloss, “quoniam πάρεδροι magistratum esse solent”). τῶν μεγάλων παιδί — Don. Wunder is content to expunge the words ἐν ἀρχαῖς. Emper: τῶν μεγάλων τῶνδε πάρεδρος θεσμῶν (cf. 452, τοῦσδε νόμους). Ellendt: “Amor in administrandis legibus assessor vocatur, quod Haemon amore in consiliis vocato quid sit jus iudicet. A iudicii sumpta locutio.” In these words, acc. to Dind., the Chorus imply that the attachment (ἱμερος) of Haemon for Antigone is not one consistent with those sacred laws, which require respect to be paid to the will of a father, and the laws of one's country. Which view he thinks confirmed by the following words of the Chorus, νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν | ἔξω φέρομαι. So also Herm. Boeckh. Wund. Schn. According to whom these μεγάλοι θεσμοὶ are those primeval moral laws which are anterior to and above all human laws. But, as Arnold justly remarks, this idea is hardly consistent here with the tone of the Chorus's reflections, σὺ καὶ δικάων ἀδίκους φρένας παρασπᾶς . . . ἐμπαίζει Ἀφροδίτα. Moreover, he says, θεσμοὶ is not the

proper term for these ἀρχαῖοι νόμοι, but denotes rather ‘positive law,’ enactments of men. And lastly, what the Chorus says of itself, νῦν δ' ἤδη καὶ τὸς θεσμῶν ἔξω φέρομαι (where θεσμῶν evidently refers to Creon's enactment), implies that the like was predicated of Haemon here. He conjectures therefore τῶν μεγάλων πατρὸς ἀναρκτος (or rather τῶνδε πάραρος, ‘swerving from these enactments,’ Theocr. xv. 8. Valck. ad Adonias. p. 241—7) θεσμῶν. [Pind. P. viii. 86, ἐχθρῶν δ' ἀπάροισι πτώσσοντι. N. iv. 4, συνάροισι.] The unusual form πάραρος he thinks may easily have given rise to the substitution of πάρεδρος. “The form παρήγρος occurs Il. ψ'. 603, ἐπεὶ οὐτ' παρήγρος οὐτ' ἀεσίφρων | ἦσθα πάρος. Archil. Fr. 15, 5, καὶ νόου παρήγρος. Fr. 84, τίς σὰς παρήγειν φρένας; Hesych: παρήγρος. ὁ παραιωρούμενος· ἄφρων. καὶ ἵππος ὁ παράσειρος, ὁ ἐκ τοῦ [ἐκτὸς?] ἄρματος τρέχων. Schol. Theocr. xv. 8, ἀνάρμοστος (as if from ἄρω). — ἐκ μεταφορᾶς τῶν παρηγόρων (παρασείρων;) ἵππων, οἵτινες τῷ ζυγῷ οὐ χρησιμεύουσιν.” This correction is certainly favoured by παρασπᾶς and ἔξω φέρομαι. Schneid: “The charm of love is an assessor of the mighty laws” (inasmuch as together with the moral laws love also exercises a mighty influence over the deeds of men). Schol: πάρεδρον λέγει τὸν ἔρωτα τῶν μεγάλων ἐν ἀρχαῖς νόμων, ὡς κατακρατοῦντα ἀνθρώπων, καθάπερ καὶ τὰ μεγάλα παρὰ τῶν ἀνθρώπων νόμιμα. Id: τοῦτο δὲ εἶπεν ὅτι θαυμαστή τις ἐστὶν ἡ τοῦ ἡμέρου ἀρχὴ καὶ ὥσπερ νομισθεῖσα ἄνωθεν. For πάρεδρος cf. Pind. Ol. viii. 28, Διὸς ξενίου πάρεδρος ἀσκέϊται Θέμις. Isth. vii. 3, χαλκοκρότου πάρεδρον Δαμάτερος — Διόνυσον. Eur. Med. 843, τῇ σοφίᾳ παρέδρους πέμπειν ἔρωτας &c. Arist. Av. 1753, καὶ πάρεδρον Βασίλειαν ἔχει Διός. Lucian Phal. i., πάρεδροι τοῦ Πυθίου. Qu. τῶν μεγάλων ἄρτι παρόπτης (or πάραρος) θεσμῶν. Or τὸν μεγάλων ἄρτι (or ὄντα) παρόπτην (πάραρον) θεσμῶν. The words νῦν δ' ἤδη γὰρ καὶ τὸς — (801) seem to imply that θεσμῶν had already preceded. Compare the corresponding line 798. I have given, with a slight correction, τὸν μεγάλων πάρεδρον (ν — ν) ἐν ἀρχαῖς θεσμῶν, to be referred to Haemon. Burton had already proposed πάρεδρον.

799. ἄμαχος. ‘Resistless.’ Schol:

νῦν δ' ἤδη ἔγω καὶ τὸς θεσμῶν σύστ.

ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ'  
οὐκέτι πηγὰς δύναμαι δακρύνων,  
τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον  
τῇνδ' Ἀντιγόνην ἀνύτουσαν.

805

AN. ὁράτ' ἔμ', ὦ γὰρ πατρίας πολῖται,  
τὰν νεάταν ὁδὸν

στρ. α'.

στείχουσιν, νεάτον δὲ φέγγος  
λεύσσουν ἀελίου,

κοῦποτ' αὔθις· ἀλλά μ' ὁ παγκοίτας' Ἄιδας ζῶσαν  
ἄγει 810

ἀκαταμάχητος. ἐμπαίζει. I. q. ἐπικωμάζει. Schol: ἡδεται, χαίρει. Arist. Th. 975, Ἦραν — ἡ πᾶσι τοῖς χοροῖσιν ἐμπαίζει (qu. χοροῖσι συμπαίζει). But qu. ἐμπαίει, 'ingruit, invadit.' (Cf. 1272, ἐν δ' ἐμῷ κᾶρα θεὸς — ἔπαισεν. El. 902. Oed. R. 1252, εἰσέπαισεν.) Or ἐμπίπτει, 'attacks' (782). Gl: πίπτει and ἐμπίπτει.

801. θεσμῶν ἔξω φέρομαι. 'Am carried beyond the laws,' am led to disobey the royal edict. Schol: οἶον, δυνάμει (qu. καὶ αὐτοὶ) παρακούομεν τοῦ ἄρχοντος, δακρύνοντες τὴν Ἀντιγόνην, ἣν αὐτὸς κατεδίκασεν. Cf. Aesch. Pr. 908, ἔξω δὲ δρόμον φέρομαι λύσσης | πνεύματι μάργῳ. The Chorus confess that, overcome by a feeling of pity for her whom the king's enactment has condemned, they too (as well as Haemon) are carried away beyond the strict line of duty.

803. πηγὰς — δακρύνων. Trach. 854, ἔρρωγεν πηγὰς δακρύνων. Aesch. Ag. 861, κλαυμάτων ἐπίσσυτοι | πηγαὶ κατεσβήκασιν ('the rolling torrents of tears are dried up'). Eur. Alc. 1086, ἐκ δ' ὀμμάτων | πηγαὶ κατερρώγασιν. Herc. 98, ἀλλ' ἡσύχαζε καὶ δακρυρροῦς τέκνων | πηγὰς ἀφαίρει. 443, δακρύνων ὥς οὐ δύναμαι κατέχειν | γραίας ὅσων ἔτι πηγὰς. 626. Cf. on Trach. 921. Shakspeare, Hamlet: 'The fruitful river in the eye.'

804. τὸν παγκοίταν — θάλαμον. 'The chamber in which all alike sleep.' Cf. 810. Oed. C. 1563, κατανύσαι — τὰν παγκευθῆ κάτω νεκρῶν πλάκα. El. 138. Aj. 1193.

805. ἀνύτουσαν. 'On her way to.' Cf. on Oed. C. 1562. Aj. 607, ἀνύσειν τὸν ἀπότροπον — Ἄιδαν. Eur. Or. 1701. Suppl. 1152. Schneid. compares Sapph.

Epigr. 138, Τιμάδος ἄδε κόνις, τὰν δὲ (δὴ) πρὸ γάμοιο θανοῦσαν | δέξατο Φερσεφόνως κυάνεος θάλαμος. Simonid. 107, 3, οὐκ ἐπιδὼν νύμφεια λέχη κατέβην τὸν ἄφυκτον | Γόργιππος ξανθῆς Φερσεφόνως θάλαμον.

806. ὁράτ' ἔμ' L. Dind. ὁράτέ μ' vulg. πατρίας (for the sake of the metre) Tricl. Who, I suppose, found in his copies πατρίας.

807. τὰν νεάταν ὁδόν. 'My last journey.' Cf. Trach. 874, βέβηκε Δηάνειρα τὴν πανυστάτην | ὁδῶν ἀπασῶν. Eur. Alc. 626, προσείπατ' ἐξιοῦσαν ὑστάτην ὁδόν. Seidl. ad Tro. 206. For νεάτος cf. 627. Aj. 1185.

808. νέατον. 'For the last time.' Used adverbially. Cf. Oed. R. 1183, ὦ φῶς, ἤλευταῖόν σε προσβλέψαιμι νῦν. Aj. 857, καὶ τὸν διφρευτήν Ἥλιον προσεννέπω | πανύστατον δὴ κοῦποτ' αὔθις ὕστερον. Oed. C. 1552, ὦ φῶς ἀφεγγές — νῦν δ' ἔσχατόν σου τοῦμὸν ἄπτεται δέμας. Eur. Hec. 411, ὥς οὔποτ' αὔθις, ἀλλὰ νῦν πανύστατον | ἄκτινα κύκλον θ' ἡλίου προσόψομαι. Alc. 208.

810. κοῦποτ' αὔθις. 'And never again' (to behold it). Cf. Oed. R. 1072. Sub. ὀψομένην. Cf. Arist. Pac. 328. ἀλλά μ' ὁ παγκοίτας —. Don. quotes Shakspeare, Rom. and Jul. iv. 5, 'O son, the night before thy wedding-day | hath death lain with thy wife,' &c. Perhaps ὁ παγκοίτας. It is not unlikely the common reading came from τὸν παγκοίταν 804.

811. ἄγει τὰν —. Perhaps ἄγει 's τὰν. But cf. 822. Phil. 1174, εἰ σὺ τὰν — Τρωάδα γὰρ μ' ἤλπισας ἄξειν. Oed. C. 1576.



τὰν Ἀχέροντος

ἄκταν, οὐθ' ὕμεναίων

ἔγκληρον, οὐτ' ἐπινύμφειός' πῶ μέ τις ὕμνος" 815

ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν" κλεινὴ καὶ ἔπαινον ἔχουσ' ἀντισύστ.

ἔς τόδ' ἀπέρχει κεῦθος νεκύων,

οὔτε φθινάσιν πληγεῖσα νόσοις,

οὔτε ξιφέων ἐπίχειρα λαχοῦσ'. 820

ἀλλ' αὐτόνομος ζῶσα μόνη δὴ

812. τὰν Ἀχέροντος ἄκταν. Oed. R. 177, ὄρμενον ἄκταν πρὸς ἐσπέρου θεοῦ.

813. οὐθ' ὕμεναίων — οὐχ ὕμεναίων ἔγκληρον (to agree with ἄκταν) Reisig. Enarr. Oed. C. 1216, comparing the expression Ἀἶδος μοῖρ' ἀνυμέναιος Oed. C. 1221. Cf. 917, ἄλεκτρον, ἀνυμέναιον. Eur. Hec. 416, ἀνυμφος ἀνυμέναιος ὧν μ' ἐχρῆν τυχεῖν. ὕμεναίων. 'Of marriage.' Oed. R. 422.

814. ἔγκληρον. Lat. 'participem.' Schol: μέτοχον. Eur. Hipp. 1011, ἔγκληρον εὐνὴν προσλαβών. Iph. T. 682, ἔγκληρον ὥς δὴ σὴν κασιγνήτην γάμων. Valck. ad Herod. vi. 57. οὐτ' —

ὕμνησεν &c. The finite verb after a participle (here understood), as in 1162. Oed. R. 452. Qu. οὐτ' ἐπινυμφείους πῶ μέ τις ὕμνοις ὕμνησεν. ἐπινυμφίδιος the mss.

ἐπινύμφειος (to suit the metre, cf. on 837) Dind., who compares the forms ἐπινύμφειος Oed. C. 1088, Ἐφέσειος Fr. 82, Ἀνακτόρειον, Βοσπόρειος in Steph. Byz., and perhaps ὑπαίθρειος above 358. He supposes ἐπινύμφειος to have been corrupted first into ἐπινύμφιος, and then into ἐπινυμφίδιος, as in Aesch. Cho. 334, ἐπιτύμβιος (ἐπιτυμβίδιος all the mss.) θρήνος. He is followed by Wund. Schn. Hart. Don. So also Lobeck ad Phryn. p. 556. Compare ἐπιμαστίδιος Fr. 962. Bergk conjectures with probability ἐπὶ νυμφείοις, referring hither the gloss, usually affixed to Ἀχέροντι, λείπει θύραις ἢ κοίταις. Cf. Meleager Epigr. 125, οὐ γάμον, ἀλλ' αἶδαν ἐπινυμφίδιον Κλεαρίστα | δέξατο, παρθενίας ἄμματα λυομένα.

816. Ἀχέροντι νυμφεύσω. Ἀχέρων με νυμφεύσει Hart. Gl: νυμφεύσω. νυμφευθήσομαι. Cf. on 654. 804. 1205, νυμφεῖον Ἀἶδου κοῖλον.

817 f. "The Chorus makes matter of consolation of the very thing which Antigone had just been bewailing, namely, her going down alive to Hades." SCHN.

817. οὐκοῦν. Qu. ἀλλ' οὖν.

818. κεῦθος νεκύων. Eur. Hec. 1, ἤκω νεκρῶν κευθμῶνα καὶ σκότου πύλας | λιπών.

819 f. Schol: οὔτε νοσήσασα οὔτε ἀναιρεθεῖσα. Cf. Oed. C. 1679, τί γάρ: ὅτῳ μὴτ' Ἀρης (i. e. 'a violent death') | μῆτε νοῦσος ἀντέκυσεν &c. 1663, ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις ἀλγεινὸς ἐξεπέμπετ'.

819. φθινάσιν — νόσοις. 'By wasting diseases.' Gl: φθινάσι. φθαρτικαῖς. (Eur. Her. 779, φθινὰς μηνῶν ἡμέρα.) So Aj. 59, μανιάσιν νόσοις. Tr. 980, φοιτάδα νόσον.

820. ξιφέων ἐπίχειρα. 'The recompense of the sword.' The meaning of which is by no means clear. Schol: οὐ διὰ ξιφῶν τὸν μισθὸν τοῦ πλημμελήματος λαχοῦσα καὶ τὴν τιμωρίαν — οὔτε ἀναιρεθεῖσα. Brunck: 'gladiatorum ictus.' Erf: 'ensis poenam sortita.' Wunder with Jacobs understands it to mean rather τραύματα ξίφεσι πεποιημένα, wounds and death being the recompense which the sword (Ares) gives to those who have to do with it. Matth. Ev. xxvi. 52, πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται. Similarly El. 96, ὅν — φοίνιος Ἀρης οὐκ ἐξένισεν (ἐξήνυσεν?).

ἐπίχειρα. 'The wages, or reward.' Aesch. Pr. 319, τοιαῦτα μέντοι τῆς ἄγαν ὑψηλόρου | γλώσσης, Προμηθεῦ, τὰ πείχειρα γίγνεται. Arist. Vesp. 581. Where the Schol. explains it by μισθοὺς, τὰ ἀπὸ τῶν χειρῶν κέρδη. Hesychius rather differently, τὰ ὑπὲρ τὸν μισθὸν διδόμενα τοῖς χειροτέχναις. After λαχοῦσ', I place a colon (instead of a comma), with Br. Wund.

821. αὐτόνομος. 'Of your own free choice and will.' Schol: μετ' ἐλευθερίας τεθνήξει, ἰδίῳ καὶ καινῷ νόμῳ περὶ τὸ τέλος χρησαμένη. Cf. 875.

θνατῶν Ἀΐδαν καταβήσει.

AN. ἤκουσα δὴ λυγροτάταν ὀλέσθαι"

ἀντ. α΄.

τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ,

825

τὰν κισσὸς ὥς\* ἀτενῆς

πετραία βλάστα δάμασεν, καὶ νιν ὄμβροί" τακο-  
μένην,

822. θνατῶν. Qu. θνητῶν, as κλεινὴ 817. μόνη 821. The words Ἀΐδαν καταβήσει, which might have been omitted, are added at the end to strengthen the sentence, and to heighten the effect. Wunder compares similar repetitions in Oed. R. 163 f. προφάνητέ μοι — ἔλθετε καὶ νῦν. Oed. C. 1491 f.

823. The remark of the Chorus, intended for her consolation, that she alone of all mortals is about to go down to Hades alive, serves to remind her of the like (833) fate of an ancestress of her race, Niobe, the daughter of Tantalus.

λυγροτάταν ὀλέσθαι. Qu. λυγρότατ' ἐξολέσθαι.

824. τὰν Φρυγίαν ξέναν Ταντάλου. 'The Phrygian stranger daughter of Tantalus.' The article affects the entire clause. Cf. Oed. C. 623, ὁ Διὸς Φοῖβος. Aj. 952, Ζηνὸς ἡ δεινὴ θεός. The allusion is to Niobe, the daughter of Tantalus, king of Lydia, and wife of Amphion, king of Thebes. As mount Sipylus was in Lydia, Niobe should, properly speaking, have been called rather Lydian; but Strabo xii. 571, remarks that according to some Sipylus was placed in Phrygia. Cf. also on Aj. 1292. "For the boasting of her children she was punished by their being slain by the arrows of the Letoidae; whereupon she herself, transported back to her native land, was by Zeus in pity transformed into an ever-weeping rock on mount Sipylus: a legend which took its rise from the form of the mountain ridge, which, seen at a distance, resembled a weeping woman, a resemblance still recognized by modern travellers, as it was by Paus. i. 21. Cf. Il. xxiv. 602 f. (614, νῦν δέ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν, | ἐν Σιπύλῳ—λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει). Ovid. Met. vi. 301 f. Q. Smyrn. i. 293 f." SCHN. Add Apollod. iii. 5, 6. Hygin. Fab. ix.

826. Schol: ἦν ἐδάμασεν ἡ πέτρας βλάστησις, ὥς κισσὸς περιβαλοῦσα αὐτήν.

περιέφυσεν (περιέφυ?) αὐτῇ, φησὶν, ἡ πέτρα ὥς κισσὸς δένδρῳ. κισσὸς ὥς ἀτενῆς Br. Erf. Dind. Wund. κισσὸς ὥς, ἀτενῆς — Heath. Musgr. Schn. Cf. 113, αἰετὸς ὥς. Fr. 890, ἰκτῖνος ὥς. Aesch. Sept. 480, θυιὰς ὥς. Eur. Ph. 1392, πυρσὸς ὥς. Pind. Ol. ii. 96, κόρακες ὥς.

ἀτενῆς. 'Firmly adhering, or clinging, tenacious.' Lat. 'tenax.' Eur. Tem. Fr. ii., καλὸν γ' ἀληθῆς κἀτενῆς ('firm, unflinching') παρρησία. V. Ruhnck. ad Tim. p. 53.

827. πετραία βλάστα. 'A growth of rock.' Heath: 'saxea germinatio.' δάμασεν. δάμασσε Liv. b. Ovid's description of the petrification, if I may so speak, of Niobe is very graphic and minute, Met. vi. 301 f., 'orba resedit | exanimis inter natos natasque virumque, | dirigitque malis: nullos movet aura capillos; | in vultu color est sine sanguine; lumina moestis | stant immota genis: nihil est in imagine vivum. | Ipsa quoque interius cum duro lingua palato | congelat, et venae desistant posse moveri. | Nec flecti cervix, nec brachia reddere gestus, | nec pes ire potest; intra quoque viscera saxum est.' Cf. El. 150, where Niobe is said ἐν τάφῳ πετραίῳ δακρύνει. καὶ νιν ὄμβροι —. Tricl:

τουτέστι, λιθωθεῖσα ὄμβρῳ καὶ χιόνι χειμάζεται. Wunder cites Ovid. Met. vi. 310 f., 'Flet tamen et validi circumdata turbine venti | in patriam rapta est; ubi fixa cacumine montis | liquitur et lacrimas etiamnum marmora manant.' Propert. ii. 20. 7, 'nec tantum Niobe bis sex ad busta superba | sollicito lacrimas depluit a Sipylō.'

828. ὄμβρῳ the mss. Br. Herm. ὄμβροι Musgr. Dind. Wund. Don. Hart. Bgk. 'Gushing springs.' Oed. C. 690, ἀκηράτῳ σὺν ὄμβρῳ. Qu. ὄμβρῳ (or ὄμβροis) τακομένην — χιῶν οὐδαμὰ λείπει. τακομένην. 'As she pines away.'

El. 834. The more appropriate here, because snow also τήκεται, 'melts.' Eur.



ὥς φάτις ἀνδρῶν,

χιῶν τ' οὐδαμὰ λείπει,

830

τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ἧ με  
δαίμων ὁμοιοτάταν'' κατευνάζει.

ΧΟ. ἀλλὰ θεός τοι'' καὶ θεογεννῆς'',

ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.

835

καίτοι'' φθιμέναν σ'†'' ἔγκληρα'' λαχεῖν''

Andr. 116, τάκομαι ὥς πετρὶνὰ πιδακό-  
εσσα λιβάς. Seneca Ag. 371, 'stat nunc  
Sipyli vertice summo flebile saxum, et  
adhuc lacrimas marmora fundunt antiqua  
novas.' Pausan. i. 21. 5, ταύτην τὴν  
Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν  
Σίπυλον τὸ ὕρον. ἡ δὲ πλησίον μὲν πέτρα  
καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα  
παρεχόμενος γυναικὸς, οὔτε ἄλλως οὔτε  
πενθούσης· εἰ δέ γε πορρωτέρω γένοιο,  
δεδακρυμένην δόξεις ὄραν καὶ κατηγῇ γυ-  
ναῖκα. Cf. Callim. H. Apoll. 22 f. Heyne  
ad Apollod. iii. 5, 6.

830. οὐδαμὰ. οὐδαμὰ Ald. οὐδαμὰ L.

831. τέγγει. τάκει L. δ' Both.  
Dind. Wund. &c. θ' the mss. vulg. The  
subject is Niobe. Wunder compares the  
Homeric expression ὑπ' ὀφρύσι δάκρυα  
λείβειν. He notices also the aptness here  
of the words ὀφρὺς and δειράς, which  
apply equally to a mountain chain and  
the human body. ὀφρύσι — δειράδας.  
The names of parts of the human body  
are constantly transferred to the different  
parts of mountains, and in general to the  
surface of the earth. So in Luke Ev. iv.  
29, ἡγαγον αὐτὸν ἕως ὀφρὺς τοῦ ὕρους.  
παγκλαύτοις L. M. Tricl. παγκλαύ-  
στοις Ald.

832. δειράδας. The mountain ridges,  
above which Niobe was raised.

833. ὁμοιοτάταν. Perhaps ὁμοιότατ'  
αἶ, or ὁμοιοτάτα, 'in very like manner.'  
κατευνάζει. 'Consigns to sleep' (of  
the grave). Tr. 95, δν — Νῦξ — τίττει  
κατευνάζει τε — Ἄλιον. Oed. R. 961.  
Eur. Hipp. 562, πότμῳ φονίῳ κατεύνασε.  
Hec. 477, τὰν Ζεὺς ἀμφιπύρῳ κοιμίζει  
φλογμῷ Κρονίδας. So in Latin 'conso-  
pire.'

834 f. The Chorus in these words, ac-  
cording to some, check the presumption  
of Antigone in instituting a comparison  
between herself and one who was of  
divine origin; at the same time that they  
allow it is no small honour for a mere  
mortal like her to suffer the same fate as  
one descended from the gods. I think

however the words do not necessarily im-  
ply such a rebuke; and indeed may con-  
vey an exactly opposite meaning. Two  
dimeters in this strophe, 834—7, are  
apparently wanting to complete the cor-  
respondence with strophe 817—22; but  
anapaestic systems do not always accu-  
rately observe antistrophic equality.

834. ἀλλὰ θεός τοι. Qu. ἀλλ' ἦδε θεὸς  
καὶ —. θεὸς —. Inasmuch as she  
was daughter of Tantalus, who was de-  
scended from Zeus. Cf. on Oed. C 65.

θεὸς καὶ θεογ. Cf. on 38. El. 589.  
θεογεννῆς. θεογε L. in Schol. διο-  
γενῆς conj. Bergk. Qu. καὶ θειογενῆς, or  
θεογέννητος (or —τός θ', om. καί).

836. καίτοι. καίτοι γε Tricl. Dresd.  
φθιμένα Ald. vulg. Br. Erf. φθιμένα  
(supr. ω) L. φθιμένα Liv. b. Aug. Ven.  
φθιμένην V. Dresd. Tricl. φθιμένῳ R.  
Dind. Wund. Don. Schn. Hart. Gl. Liv.  
b: φθαρτὴν γυναικα. If we read φθιμένα,  
we must understand σοι, 'for you when  
dead.' Tr. 1161, Ἄιδου φθιμένος οἰκήτωρ.  
Aj. 141. Ant. 595. Dobree conj: καί-  
τοι φθιμέναν γ' —. Qu. καίτοι φθιμέναν  
σ' (or φθιμένῳ γ', or φθιμένόν γ', or  
θνητόν γ') ἔγκληρα λαχεῖν τοῖς ἰσο-  
θέοις μέγ' ἀκοῦσαι. Or καὶ σοὶ (or σοὶ  
δὲ) φθιμένα. Schol: καίτοι σοὶ φθιμένη,  
ἢ φθιμένῳ παντὶ, μακαριστὸν ἂν εἶη τὸ τῆς  
αὐτῆς μοίρας τυχεῖν τοῖς ἰσοθέοις.  
τοῖς ἰσοθέοις | ἔγκληρα λαχεῖν μέγ' ἀκοῦ-  
σαι Erf. Herm. Dind. Wund. Schn. Don.  
Hart. Bgk. μέγ' ἀκοῦσαι | τοῖς ἰσοθέοις  
ἔγκληρα λαχεῖν the mss. vulg.

ἔγκληρα. 'A like portion.' Schol:  
ἔγκληρα. κοινὰ, ὅμοια, τοῦ αὐτοῦ κλή-  
ρου καὶ τύχης. I. q. σύγκληρα. So  
ἐγγενῆς and συγγενῆς, as Wunder re-  
marks. The usual and proper meaning  
of ἔγκληρος is, 'having a share in any  
thing.' Cf. 814, οὐθ' ὕμεναίαν ἔγκληρον.  
Eur. Herc. 466, ἔγκληρα πεδία τὰμὰ  
γῆς κεκτημένος. Hipp. 1011, ἔγκληρος  
εὐνή. Iph. T. 682. Schneid. explains  
ἔγκληρα to mean τὰ ἐν κλήρῳ ὕντα, 'a  
lot accorded to the god-like.' Dobree

τοῖς ἰσοθέοις μέγ' ἀκούσαι.

- AN. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων, στρ. β'.  
οὐκ οἰχομέναν" ὑβρίζεις, 840  
ἀλλ' ἐπίφαντον";  
ὦ πόλις, ὦ πόλεως  
πολυκτῆμονες" ἄνδρες  
ἰὼ Διρκαῖαι κρήναι Θήβας τ'  
εὐαρμάτου ἄλσος, ἔμπας 845  
ξυμμάρτυρας ὑμᾶς ἐπιβῶμαι\*,  
οἷα" φίλων ἄκλαυτος, οἷοις νόμοις

and Cobet (Obs. Crit. p. 395) with much reason propose σύγκληρα. Cf. on Aj. 622. I think however δμόκληρα (Pind. Ol. ii. 49) would be preferable. Compare also ἀπόκληρος (Pind. P. v. 51, ἀπόκληρος πόνων). μεγ' ἀκούσαι. 'Is a great thing to hear,' i. e. to have said of one. Theocr. xvi. 30, ὄφρα καὶ εἰν Ἀἶδαο κεκρυμμένος ἐσθλὸς ἀκούσῃς. With μέγα we may understand κλέος. After this line this paroemiac, ζῶσαν καὶ ἔπειτα θανοῦσαν, is found in L. M. R. V. Aug. and the Triclin. mss., but not in Ald.

837. τοῖς ἰσοθέοις. τοῖσιν ἰσοθεοῖς T. Dresd. Br. The first syllable in ἰσοθεοῖς is long, anapaests generally following the usages of epic poetry. So with ἀθάνατος, ἀκάματος, ἀδάματος, ἀλίμενος, &c., which could not otherwise enter into these kinds of metre. V. Pors. ad Orest. 9.

840. ὀλομέναν Ald. vulg. Br. Herm. οὐλομέναν Tricl. Boeckh. Don. (Eur. Ph. 1545, ἀδελφῶν οὐλόμεν' αἰκίσματα δισσω. Ὀλλύμενος and οὐλόμενος, Erf. remarks, are confounded elsewhere, Eur. Iph. A. 793. Iph. T. 1109. Or. 1307. Tro. 1079.) ὀλλυμέναν Liv. b. Dresd. a. Erf. Dind. οἰχομέναν (conj. J. f. Martin) Schn. prob. Wund. "The antithesis to ἐπίφαντον requires a preterite," as Schneid. justly observes. Hart: ὦδ' ὀλλυμέναν ὑβρί-|ζεις ἐπιφανδόν. Wernsdorf proposes: οὐ κλεπτομέναν ('deceived'). Qu. οὐπω φθιμέναν — ἀλλ' ἔτι \* \* (or ἀλλὰ πνέουσιν). The true reading now appears to me ἐξολλυμέναν ὑβρίζεις ὦδ' ἀναφανδόν ('thus openly'); In Homer οὐλόμενος always means 'destructive, pernicious.'

841. Gl: ἐπίφαντον. ὄρωμένην καὶ ζῶσαν. As if ἐν φάει ὄντα. V. Valck. ad Phoen. 1349. Qu. ἀναφανδόν. Il. xvi.

178. Herod. i. 46. Pind. P. ix. 73.

843. πολυκτῆμονες. And so εὐγενεῖς. (Cf. on Oed. R. 1070.) πολυκτῆμονες Liv. a. Cf. v. ant. 862, κλεινοῖς (- , f. κλυτοῖς) Λαβδακίδαισιν.

844. ἰὼ — Θήβας τ' Dind. Three molossi (cf. on Oed. C. 1560). ἰὼ — | Θήβας — ἔμπας edd. vett. Διρκαῖαι κρήναι. Cf. on Aj. 412: Oed. C. 1333.

845. Θήβας τ' εὐαρμάτου. Cf. 149, τῇ πολυαρμάτῳ — Θήβῃ. Pind. Fr. 207, εὐάρματα — Θήβῃ. Ibid. χρυσάρματοι Θήβαι. Ol. vi. 85, πλάξιππον — Θήβαν. Isthm. ii. 20, φιλαρμάτου πόλιος (Thebes). Eur. Herc. 467, Θηβῶν τῶν φιλαρμάτων. Ph. 17, Θήβαισιν εὐίπποις. ἄλσος.

A place consecrated to the gods was thus called. Argos is thus designated El. 5.

ἔμπας — ἔμμ' vulg. 'Ye at all events,' though I cannot others. But see next note.

846. ἔμμ'. "The Aeolic ἔμμε is retained from Homer," says Schneid.

ἐπικτῶμαι vulg. ἐπικτῶμαι. (γρ. ἐπιβοῶμαι) L. Gl: ἐπικτῶμαι. λαμβάνω. ἔτι κτῶμαι (?) conj. Musgr. ἔμμ' ἐπιβῶμαι Bergk. Wund from conjecture reads ἐπανδῶμαι, which he thinks the sense requires, and is confirmed by the explanation of the Schol. A correction which Donaldson thinks quite unnecessary. Hart: ὑμᾶς ξυμμάρτυρας ἐπιβοῶμαι. I doubt not that ἐπιβῶμαι, which Dind. absurdly takes for a mere gloss, is the true reading: and I would read ξυμμάρτυρας ὑμᾶς ἐπιβῶμαι. Cf. on v. ant. 865. We thus also get rid of the suspicious form ἔμμ'.

847. οἷα —. This depends on ξυμμάρτυρας. Cf. Oed. C. 813. Qu. οἶον or οἷως.

φίλων ἄκλαυτος. 'Unwept by friends.' Matth. § 345. ἄκλαυτος. ἄκλαυστος E. Liv. b. Dresd. a. Br. Cf.



πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου,  
 ἰὼ δύστανος, 850

οὔτ' ἐν βροτοῖς οὔτε νεκροῖσιν†  
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν".

ΧΟ. προβαῖς' ἐπ' ἔσχατον θράσους  
 ὑψηλὸν ἐς Δίκας βάθρον  
 προσέπεσες, ὦ τέκνον, πολύ". 855

on Oed. C. 1360. Ald. οἷσι Aug.

οἷσι Turn. οἷοισιν  
 848. ἔρμα the mss. ἔργμα (del. γ ex corr.) L. ἔργμα Br. ἔρμα (proposed already by Blomf. Gl. Sept. 552) Dind. Wund. Schol: ἔρμα. περίφραγμα. Misunderstanding which note the editors prefixed as a heading (lemma) the false reading ἔργμα; whereas this very ἔρμα is itself the genuine heading. See Dind. in Schol. Hesychius and Suidas explain the cognate word ἔρκος by περίφραγμα, as Dind. observes, who properly gives ἔρμα with the rough breathing, referring to Blomf. Gl. Sept. 552.

ἔρμα τυμβόχωστον — τάφου. Aesch. Cho. 351, πολύχωστος τάφος. Sept. 1022, τυμβοχόα χειρώματα Hom. Il. φ'. 322, οὐδέ τί μιν χρεὼ | ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί. Herod. vii. 17, ἐτυμβοχόεε δὲ πάντα ἡ στρατή. Cf. also Ant. 81. 1204. 1216. Blomf. Gl. Sept. 1024. ἔρμα means 'a raised mound, a tumulus.' Lat. 'agger.' Hermann quotes Eur. Hel. 857, εἰ γὰρ εἰσιν οἱ θεοὶ σοφοί, | εὐψυχὸν ἄνδρα, πολεμίων θανόνθ' ὑπο | κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονί, | κακοὺς δ' ὑφ' ἔρμα στερεδὺν ἐκβάλλουσι γῆς.

849. ποταινίου. 'Strange, unheard of.' Schol. προσφάτου — καινοῦ καὶ παρεξηλλαγμένου. V. Blomf. Gl. Aesch. Pr. 102, οὐδέ μοι ποταίνιον | πῆμ' οὐδὲν ἤξει. Sept. 245. Cho. 1055. Eum. 282. Soph. Fr. 162, ἡδονὰς ποταινίους. After ποταινίου Wunder places a comma instead of a colon, taking, as Triclinius does, the words ἰὼ δύστανος as parenthetical.

850. ἰὼ twice Liv. a.

851. οὔτ' ἐν (οὔτε Liv. a.) βροτοῖς (so the Triclin. mss. βροτοῖσιν the older and Ald.) οὔτ' ἐν νεκροῖσι. This verse does not agree with the corresponding one 870, κασίγνητε γάμων κυρήσας. Dindorf condemns it as a spurious interpolation from the following words, intended to fill up a gap in the text. So also Wunder and Bergk. Seidler de V. D. p. 29 corrects: οὔτε βροτοῖσιν —. Emper and Don: οὔτ' ἐν τοῖσιν ἔτ' οὔτε τοῖσιν (who con-

sider the common reading a marginal gloss). Hart: οὐ δεδορκῶσιν οὐ νεκροῖσιν. Qu. βροτοῖς οὔτε νεκροῖσιν οὔσα (or νεκροῖς ξυνοῦσα). Or οὐ θνητοῖσιν (or οὐκ ἄνδρεσσιν) ἔτ' οὐ νεκροῖσιν. I. e. neither among the living, because entombed: nor among the dead, because still alive. Erfurd't well compares Eur. Suppl. 968 f. οὔτ' ἐν τοῖς φθιμένοις, | οὔτ' ἐν ζῶσιν ἀριθμουμένη (κρινομένη Musgr. κληρομένη Erf.), | χωρὶς δὴ τίνα τῶνδ' ἔχουσα μοῖραν. Compare also Phil. 1018.

852. μέτοικος. Cf. 867. 890. Oed. C. 934. 1390. Eur. Hipp. 836, τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας | μετοικεῖν σκότῳ θανεῖν δ' τλάμων. οὐ ζῶσιν, οὐ θανοῦσι. Qu. οὐ ζῶσ' ἔτ', οὐ θανοῦσα. Otherwise there is a needless repetition.

853. Cf. Oed. C. 217, ἐπεὶ περ ἐπ' ἔσχατα βαίνεις. Hartung badly transposes 853—4: ὑψηλὸν ἐς Δίκας βάθρον | προβαῖς', ἐπ' ἔσχατον θράσους | προσέπεσες —. V. Schol.

854. Cf. Aesch. Ag. 383, λακτίσαντι μέγαν Δίκας βωμόν. Eum. 539, βωμὸν αἰδεσάι Δίκας, μηδὲ νιν κέρδος ἰδὼν ἀθέψ ποδὶ λὰξ ἀτίσης (πατήσης?)· ποινὰ γὰρ ἐπέσται &c. βάθρον. 'Base' of an altar, i. q. κρηπίδα. Cf. Aj. 860.

855. προσέπεσες A. L. M. Ald. προσέπαισας Dresd. Turn. and probably E. T. Liv. Aug. Br. Gl: προσέκρουσας. Schol: ἔπεσες. Lat. 'impegisti.' πολὺ vulg. πολλὸν L. M. Liv. b. ποδοῖν Schneid., coll. Aesch. Pers. 508, ὡς ἄγαν βαρὺς | ποδοῖν ἐν ἡλῳ παντὶ Περσικῷ γένει. Aj. 245. Bergk makes the same conjecture. τάφῳ Hart. (see Schol.) Dind. (in Annot.) supposes the genuine reading to be πάλιν, which he infers from the tenor of the Scholiast's note: προβαῖσα ἐπὶ τὸ τῆς δικαιοσύνης ἔσχατον βάθρον μετὰ θράσους, βουλομένη τε ὅσιόν τι δρᾶν περὶ τὸν ἀδελφόν, τὰ ἐναντία πέπονθας· ἔπεσες γὰρ εἰς τὸ κενοτάφιον. As there is no allusion made here to πολὺ or πολλόν, Dind. concludes the grammarian found πάλιν, of which ἐναντία πέπονθας

πατρῶον δ' ἐκτίνεις" τιν' ἄθλον".

AN. ἔμναςας†" ἀλγεινοτάτας ἐμοὶ μερίμνας", ἀντ. β'.  
πατρὸς τριπόλητον οἶτον

is the interpretation; just as, he observes, παλιμπετής is usually explained by ἐναντιοπετής. He has not however yet ventured to adopt this reading into the text. Musgrave proposes προσέπαισας, ᾧ τέκνον' πολὺν ('magnum') | πατρῶον —. Translate πολὺν, 'greatly.' Lat. 'valde.' Hesych: πολὺν. ἀντὶ τοῦ μέγα. Aj. 1382, καί μ' ἔψευσας ἐλπίδος πολὺν. Oed. R. 786. Cf. Philo p. 400, ὀλισθὼν πολλάκις μέγα πτῶμα ἔπεσεν. Qu. μέγα, or ποδοῖν.

856. πατρῶον δ' ἐκτίνεις τιν' ἄθλον. 'And you are undergoing (lit. paying fully) some ancestral calamity,' i. e. are suffering (Tricl. ἀποπληροῖς) in lieu of some of your ancestors. Tricl: ἡγουν ὅσον δυστυχίας ἐμελλεν ἐκείνος δυστυχῆσαι, τοῦτο αὐτῇ ἀποπληροῖς τοιαύταις περιπεσοῦσα δυστυχίαις. Wunder quotes Herod. i. 91, Κροῖσος δὲ πέμπτου γονέος ἀμαρτάδα ἐξέπλησεν. Theogn. 178, ὑπερβασίην ἀντιτίνειν πατέρων. Above 582 f. Add Eur. Hipp. 831, πρόσωθεν δέ ποθεν ἀνακομίζομαι | τύχην δαιμόνων | ἀμπλακίαισι τῶν πάροιθέν τινος. John Ev. ix. 2, τίς ἡμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; For πατρῶον — ἄθλον qu. πατρῶαν — ἄταν ('crime'). Compare the passage cited by Wund.

δ' is not found in the Triclin. mss. ἐκτίνεις. ἐκτείνεις L. V. Cf. Aesch. Ag. 1564, χερὸς πατρώας ἐκτίνοντα μηχανάς. Cho. 640, δωμάτων παλαιτέρων τίνειν μύσος. Eur. Herc. 983, ἐχθραν πατρῶαν ἐκτίνων. 755. Or. 453. Donaldson corrects ἐκτελεῖς, referring to Hom. Od. xxii. 5, οὗτος μὲν δὴ θελός ἀάατος ἐκτετέλεσται. xxi. 135, ἐκτελέωμεν ἄεθλον. xi. 279, τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω | πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι (where the misfortunes of this very family are alluded to). Pind. P. 14. 165, τοῦτον ἄεθλον ἐκὼν τέλεσον. Trach. 1177, τὸ λεκτὸν ἔργον ἐκτελῶν. Ant. 3.

857. The last remark of the Chorus recalls to the mind of Antigone the sad calamities which had fallen upon her family. ἔψανσας. 'Thou hast touched upon.' Wund: 'Excitasti acerbissimam mihi sollicitudinem, infinitum de patre luctum sorte nostra clavorum Labdacidarum.' Don. cites Shaksp. Macb. iv. 1, 'Thou hast harp'd my fear

aright.' Perhaps ἡνοιξας, 'thou hast opened up' (Oed. C. 515), or ἡγειρας (Oed. C. 511). But I suspect the true reading is ἔμναςας, 'hast made mention of.' Cf. Phil. 1170, πάλιν πάλιν παλαιὸν ἄλγην ὑπέμναςας. Eur. Alc. 881, ἔμνησας, ὃ μου φρένας ἤλκωσεν. Gl: ἔψανσας. ἐμνημόνευες. ἀλγεινοτάτας — μερίμνας. Musgrave, Wunder, and Don. rightly take this for an accusative, with which οἶκτον is placed in apposition. Don. compares 962, ψαύων (?) τὸν θεόν. 546, μῆδ' ἂ μὴ ὄθιγες ποιοῦ σεαυτῆς (where see note). Schneid. and others consider it the genitive, as Matth. § 330, n. Elmsley on Her. 693 is of the same opinion. Schol: ἢ τὸ τῆς μερίμνης μου. Qu. ἀλγεινοτάταν — μερίμναν, which I suspect was changed for the genitive because of the corruption ἔψανσας. Musgrave stops thus: μερίμνας πατρὸς, τριπόλιστον οἶκτον.

859. τριπόλιστον vulg. 'Thrice-told, oft-repeated, much-bruited.' I. q. τρίπολον. Il. σ'. 542, πείραν ἄρουραν, | εὐρεῖαν, τρίπολον (Schol: τρίς ἐστραμμένην καὶ ἡροτριασμένην). Hesiod. Op. 384. 448. 462. Theocr. xxv. 25. Cf. Oed. C. 597, πᾶς τοῦτο γ' (τὴν παλαιὰν ξυμφορὰν γένους) Ἑλλήνων θροεῖ. Schol: τριπόλιστον οἶκον (thus): γρ. οἶτον. πολλάκις ἀναπεπολημένον ἢ διάσημον καὶ πανταχοῦ ἀκουόμενον καὶ πολούμενον. Gl: λέγω πολυθρύλλητον καὶ πάνδημον δυστυχίαν, ἣν πᾶς ἐλεεῖ. In confirmation of which explanation Boeckh adduces Pind. N. vii. 152, ταῦτ' ἂν τρίς τετράκις ἂμπολεῖν | ἀπορία τελέθει. Soph. Phil. 1238, δις ταῦτ' αὖ βούλει καὶ τρίς ἀναπολεῖν (ἀμπ.) ἔπη. Dindorf adds Schol. Ven. Hom. Il. β'. 60, δις καὶ τρίς ἀναπολεῖται. As to the form τριπόλιστος, which Boeckh attempts to defend from Pind. P. vi. 2, Ἀφροδίτας ἄρουραν ἢ Χαρίτων ἀναπολίζομεν, Dindorf justly remarks that, as our poet was under no necessity as regards the metre to depart from the usual form, and as verbals ending in ἦτος are often found corrupted into ἰστος (as e. g. in a line of Phrynichus ap. Hesych. v. ἀθαμβές, Σῶμα δ' ἀθαμβές γυιοδόνηστον, rightly corrected by Toup γυιοδόνητον. Pind. Fr. 284, τετεῖχεται. Qu. τετεῖχισται), it is reasonable to conclude that the true reading here is τριπόλητον.



τοῦ τε πρόπαντος’

ἀμετέρου δόμου\*’’

860

κλεινοῖς Λαβδακίδαισιν’.

ἰὼ ματρῶαι’ λέκτρων ἄται

κοιμήματά’ τ’ αὐτογέννητ’

ἀμῶ πατρὶ δυσδαίμονιτ’ ματρὸς,

865

οἶων’ ἐγὼ ποθ’ ἅ ταλαίφρων ἔφυν

Or perhaps *τριπόλευτον*, or *τριπάλαιον* (Phryn. p. 64, 31, *Τριπάλαια. τὰ πάνυ παλαιά.* Cf. *τρίπαλαι*). Hermann gives from conjecture *τριπολιστόν*. Bergk conj: *τρίπαλτον*. Hart: *πατὸς τρίπολον πότμον τοῦ τε πρόπαντος | ἀμετέρου δόμου*. If *μερίμνας* were the gen., it is difficult to see how the accus. *οἶτον* could be defended here. Cf. on Oed. R. 603. Aj. 1191. 872. Elmsl. ad Her. 693. Qu. *τριπολίστου οἶτον (τριπολίστου τ’ οἶτον Ben.)*. *οἶκτον* all the mss., except that *κ* is erased in M., which points to the reading *οἶτον*, which Brunck had already given from conjecture. The same is approved of by Dind. Don. Bergk, Ben. Hermann gives *οἶκον* from the heading of the Scholiast’s note. Hartung *πότμον*. The common reading is maintained by Wund. Schn. (who explains ‘pitiable lot’). Cf. Aj. 895, *οἶκτω (οἶτω?) τῷδε συγκεκραμένην*. El. 168, *τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν*. Aesch. Cho. 409, *πέπαλται — κέαρ, τόνδε κλύουσαν οἶκτον (οἶτον?)*. Perhaps *ἄταν*.

860. *τοῦ τε πρόπαντος — πότμον*. Schol: *καὶ τῆς προτέρας ἡμῶν δυστυχίας*. Whence qu. *τοῦ τε πάροιθεν* —.

861. *πότμον*. Schol: *τύχης*. I would read *δόμου* or *γένους*. Cf. 584. Oed. C. 370, *τὴν πάλαι γένους φθορὰν, | οἷα κατέσχε τὸν σὸν ἄθλιον δόμον*. 596, *ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς; κλεινοῖς Λαβδακίδαισιν*. Schol: *ἀντὶ τοῦ, Λαβδακιδῶν*. The gen. for the dat., they say, added in explanation of *ἀμετέρου*, referring to Matth. § 389, g. 3. Wunder inaptly compares 864, *κοιμήματα πατρί*. El. 1066, *βροτοῖσι φάμα*. The dative is put, acc. to Schn., because *ἀμετέρου* is equivalent to *τοῦ πεσόντος ἡμῖν (!)*. Qu. *κλεινῶν Λαβδακιδῶν*. The latter word would easily pass into *Λαβδακίδαισιν*, and then the further correction *κλεινοῖς* would follow as a matter of course.

863. *ματρῶαι. πατῶναι* L. Which is perhaps preferable. *ματρῶαι λέκτρων ἄται*. I. e. *ματρῶων λέκτρων ἄται*. ‘O

misfortunes resulting from my mother’s marriage.’ Cf. on 793, *τόδε νεῖκος ἀνδρῶν ξύναιμον*. So Oed. C. 526, *γάμων ἄτα*.

864. *κοιμήματά τ’* only V. Herm. Erf. Dind. &c. *κοιμήματ’* Ald. vulg. Br. The corresponding verse is 845, *εὐαρμάτου ἄλσορ, ἔμπας*. Construe: *κοιμήματά τε αὐτογέννητα δυσμόρου ματρὸς ἀμῶ πατρὶ*, ‘and union of my unhappy mother with him whom she had herself borne, my father.’ Or perhaps: ‘and union of my father with my wretched mother, from whom he himself sprang.’ Cf. Oed. R. 1248. 1405. Oed. C. 945 f. And so Schol: *καὶ συνουσαίαι τοῦ πατρὸς αὐτογενεῖς, ἢ συγγενικαῖ, ἢ ὅτι ταύτη συνεκοιμήθη, ἐξ ἧς γέγονε*. — *ὅτι ὁ αὐτὸς πατὴρ ἅμα καὶ παῖς ἦν*. Heath: ‘cubilia, quae ipsi ortum dederunt.’ The epithet *αὐτογέννητα* is made to agree with *κοιμήματα*, instead of *ἀμῶ πατρὶ*, just as we find above 793, *τόδε νεῖκος ἀνδρῶν ξύναιμον (for ξυναίμων)*. Cf. on 863. For *κοιμήματα* qu. *νυμφεύματα* (Oed. R. 980, *σὺ δ’ ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα*). Eur. Andr. 1249, *συγκοιμήματα*. With *κοιμήματα αὐτογέννητα* cf. on Trach. 357, *ὁ ῥιπτὸς Ἰφίτου μόρος. αὐτογέννητ’* Liv. b. (?) Br. Herm. Erf. &c. *αὐτογέννητα* Dresd. Turn. *αὐτογέννητ’* the mss. (*αὐτογενήτ’* V.) Ald. *αὐτογέννητα* Schol. *αὐτογεννῇ* Bergk. Cf. 834, *θεογεννῆς*. Qu. *αὐτογεννῇ | τᾶμῶ πατρί*.

865. *ἐμῶ* vulg. Schn. Hart. *ἀμῶ* the Tricl. mss. Erf. Dind. Wund. &c. *ἀμῶ* Turn. *τῶ ’μῶ* Liv. a. (?) Schol: *ἐμῶ πατρί. λείπει γενόμενα*. Cf. v. ant. 846. The dative *πατρὶ* depends upon *κοιμήματα*, for they said *κοιμᾶσθαί τινα*, acc. to Wunder. Cf. 861. *δυσμόρου. δυσμόρῳ* L. (though not in Schol.) Dobr. Schn. Hart. *δύσμορα* Bergk. I would read *ἐμῶ πατρὶ δυσδαίμονι ματρός*. Cf. on v. str. 846. Probably *δυσμόρῳ* was a gloss on *δυσδαίμονι*.

866. *οἶων*. Sc. *κοιμημάτων*. I. q. *ὅτι τοιούτων*, ‘that from such.’ Oed. C. 370.

πρὸς οὓς ἀραῖος" ἄγαμος ἄδ'" ἐγὼ μέτοικος ἔρχομαι.  
 ἰὼ δυσπότημων

γάμων κασίγνητε\* κυρήσας,  
 θανὼν ἔτ' οὔσαν κατήναρές με.

870

ΧΟ. σέβειν" μὲν εὐσέβειά τις",  
 κράτος δ' ὅτῳ κράτος μέλει  
 παραβατὸν οὐδαμῶς† πελεί".  
 σέ δ' αὐτόγνωτος" ὤλεσ' ὀργά.

875

ΑΝ. ἄκλαυτος, ἄφίλος, ἀνυμέναιος  
 ταλαίφρων ἄγομαι\* τὰν νεάταν† ὁδόν

ἐπωδός.

The Schol. understands γονέων. Or we may take it as an exclamation, 'From what kind of parents did I spring!' Perhaps ἐξ ὧν. ἐγὼ ποθ'. Qu. ἐγὼ τόθ'. The two words are often confounded.

867. ἔφυν. ἐξέφυν Liv. πρὸς οὓς. Schol: πρὸς τοὺς γονεῖς δηλονότι. ἀραῖος. 'Accursed.' Schol: ἐπι-κατάρματος. Perhaps ἄλεκτρος or ἄνυμφος, which would certainly accord better with ἄγαμος. Cf. 917, ἄλεκτρον, ἀνυμέναιον &c. 876. El. 962, ἄλεκτρα γη-ράσκουσιν ἀνυμέναιά τε. Or ἄκλαυτος.

868. ἄδ'. Perhaps ὦδ'. μέτοι-κος. Cf. 852. 890. Eur. Her. 1033, μέτοικος αἰὲ κείσομαι κατὰ χθονός. Hipp. 837, τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας | μετοικεῖν σκότῳ θανὼν ὁ τλά-μων, | τῆς σῆς στερηθεὶς φιλότατης ὀμι-λίας.

869. ἰὼ twice Aug. Ald. δυσπότη-μων — γάμων. With the daughter of Adrastus, unhappy in its results. But for which marriage this expedition would never have taken place, nor the mutual slaughter of the brothers have happened.

870. κασίγνητε γάμων vulg. γάμων κασίγνητε ("metri caussa") Erf. Qu. γάμων κασίγνητ' ὦ κυρήσας (or ἀντι-κύρσας). Cf. on v. str. 851.

871. Cf. Tr. 1159, ζῶντά μ' ἔκτεινας θανόν. Aj. 1027, εἶδες ὡς χρόνῳ | ἔμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθεῖν. El. 808, Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανόν.

872 f. From the allusion just made to Polynices the Chorus take occasion to remark that although the pious duty she has performed is in itself worthy of praise, yet the authority of those who rule is not to be lightly set at naught. 'To act piously is indeed a certain piety (i. e. piety in a certain degree).' The piety alluded to is that of Antigone in interring her

fallen brother. Gl: σέβειν. τοὺς θανόντας. εὐσέβειά τις. There is probably some error here. Qu. πρέπει μὲν εὐσέβει' αἰέ.

873. κράτος δ' ὅτῳ —. Sub. τούτου before ὅτῳ. 'But the authority of him, whosoever is placed in authority, is by no means to be transgressed.' Musgr: 'pene quemcumque imperium est.' Who compares the expressions πυρὶ μέλουσαν Eur. Hel. 199, αἶδα μέλονται 1179; also Iph. T. 650. So Il. β'. 338, οἷς οὔτι μέλει πολεμῆϊα ἔργα.

874. οὐδαμῇ vulg. οὐδαμῇ L. οὐδαμῶς Aug. Rightly, I think. πέλει. Musgrave suggests πόλει, 'populo haudquaquam violandum est.'

875. αὐτόγνωτος. 'Self-willed.' I. q. αὐθάδης, αὐτόβουλος. Schol: αὐθαίρετος καὶ ἰδιογνώμων τρόπος. Schaefer compares αὐτογνώμων, which occurs in the same sense Dion. Hal. v. 74, and αὐτοβούλητος (Zonar. i. 621). In like manner Antigone is called αὐτόβουλος Aesch. Sept. 1032. Indeed it is probable αὐτόβουλος should be restored here (cf. v. str. 856). ὀργά. 'Disposition.' Pind. I. ii. 36, ὀργὰν ὑπὲρ ἀνθρώπων γλυκεῖαν ἔσχευ.

876. ἄκλαυτος. ἄκλαυστος E. Cf. on Oed. C. 1708. ἀνυμέναιος. Oed. C. 1221.

877. ταλαίφρων vulg. ἃ ταλαίφρων Erf. Don. Dindorf ejects ταλαίφρων, as a repetition from 866, and reads ἄκλαυτος, ἄφίλος, ἀνυμέναιος ἔρχομαι | τὰν πυμάταν ὁδόν οὐκέτι μοι τόδε | —.

878. τάνδ' ἐτόιμαν ὁδόν vulg. Lat. 'hanc proclivem viam.' τὰν πυμάταν ὁδόν Dind. Vauv. quotes Solon p. 181, οἷσιν ἐτοιμον | ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν. Incert. in Anthol. i. p. 16, ἀτρα-πὸς εἰς πενίην ἐστὶν ἐτοιμοτάτη. Qu.



οὐκέτι μοι τόδε λαμπάδος ἱρὸν ὄμμα  
θέμις ὄραν ταλαίνα·

880

τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει.  
KP. ἄρ' ἴστ' αἰοιδὰς'' καὶ γόους πρὸ τοῦ θανεῖν  
ὥς οὐδ' ἂν εἰς παύσαιτ' ἂν'', εἰ 'ξείητ', 'κχέωντ' ;  
οὐκ ἄξεθ' ὡς τάχιστα'', καί'' κατηρεφεῖ 885  
τύμβῳ περιπτύξαντες'', ὡς εἶρηκ' ἐγὼ,  
ἄπιτε\* μόνην ἔρημον, εἴτε χρῆ θανεῖν

νεάταν (or πυμάταν) ὁδόν. Cf. 807. Or τὰν ἐρεμνὰν ὁδόν, 'iter tenebriosum.' Or τὰν ὑστάταν ὁδόν. The metre cannot be exactly ascertained.

879. τόδε λαμπάδος ἱρὸν ὄμμα. I. e. 'the eye of this sacred luminary.' So 793, τόδε νεῖκος ἀνδρῶν ξύναιμον. λαμπάδος. I. e. of the Sun. Schol: τοῦ ἡλίου. Eur. Med. 356, εἴ σ' ἥπιούσα λαμπὰς ὕφεται θεοῦ. The Sun is called ἱερὰς ὅμμ' αὐγὰς Eur. Iph. T. 194. ἱερὸν the mss. Herm. Schn. ἱρὸν Dind. Wund. Don. &c.

881. τὸν δ' ἐμὸν. τὸν ἐμὸν δὲ Hart. ἀδάκρυτον. 'Unwept.' Put proleptically, as the consequence of her having no friend to bewail her. Cf. Tr. 106, οὐποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον. Aj. 69. Ant. 791, and on Oed. C. 1200, τῶν σῶν ἀδέκτων ὁμμάτων τητῶμενος. So Virg. Aen. iii. 237, 'scuta latentia condunt.' Tricl: τὸ ἀδάκρυτον σαφηνισμός ἐστι τοῦ οὐδεὶς στενάζει. Cf. Tr. 1200, ἀστένακτος κἀδάκρυτος. Others, with Schol., as Seidler ad Iph. T. 1208, and Blomfield Gl. Prom. 905, with little probability explain ἀδάκρυτον here to mean πολυδάκρυτον, as ἀξύλω ὕλη in Il. δ'. 135.

883. ἄρ' ἴστ' —. Creon angrily desires his attendants to carry off Antigone to her place of punishment without further delay. αἰοιδὰς. Tricl: γόους. I hardly think αἰοιδὰς can be right; for in trimeters the contracted form αἰδῆ is always, I believe, used. Qu. ἄρ' ἴστε θρήνους (or δάκρυα) καὶ γόους. El. 104, οὐ μὲν δὴ λήξω θρήνων στυγερῶν τε γόων.

884. παύσαιτ' ἂν. Perhaps παύσει ἂν, or παύσειεν. εἰ χρεῖη λέγειν vulg. εἰ χρεῖη, λέγων Vauv. Elmsley on Med. 93 supposes αἰοιδὰς to depend on λέγων, contained in λέγειν. Wunder justly requires something to mean 'si liceat.' Qu. εἰ 'ξείη χέειν (or 'κχέειν, 'to pour forth'). Or rather εἰ 'ξείη,

χέων ('κχέων). Cf. Aj. 320, πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους | τοιοῦσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν (qu. ἡγεῖτ' ἐκχέειν). Eur. Suppl. 773, ἄδου τε μολπὰς ἐκχέω δακρυρρόους. Aesch. Ag. 1029. Certainly λέγειν αἰοιδὰς καὶ γόους seems very tame. χρεῖη Dawes. Heath. &c. χρεῖ' ἢ or χρεῖ' ἢ the mss. and Schol.

885. ὡς τάχιστα. Qu. ὡς τάχος σφε. καί. Qu. κὰν. κατηρεφεῖ. 'Vaulted,' probably, in a circular form like beehives. Hes. Theog. 593. Cf. Phil. 272. El. 373. SCHN. 'Dome-shaped.' See Müller's 'Ancient Art and its Remains,' § 48, p. 22 f. Cf. Ph. 272, ἐν κατηρεφεῖ πέτρῳ. El. 381, ἐν κατηρεφεῖ στέγῃ.

886. περιπτύξαντες. Musgrave compares Eur. Ph. 1357, τειχέων περιπτυχαί. Qu. περιφράξαντες, or καταφράξαντες (958, κατὰ φαρκτος), or κατακλήσαντες.

887. ἄπιτε μόνην A. v. l. Br. Erf. ἄφετε μόνην V. Dind. Herm. Wund. Schn. Hart. Don. ἀφεῖτε μόνην E. L. T. Tricl. ἀφήτε μόνην M. Aug. μόνην ἀφήτ' A. Ald. Triclinius mentions the reading ἀφεῖτε, as found in an old copy. It evidently originated in ἄφετε (supr. i or πi). Wunder defends the imperative ἄφετε, considering οὐκ ἄξετε equivalent to ἄγετε. There can be no question that the true reading is ἄπιτε μόνην. Cf. 244, οὐκ οὐκ ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει; 246, θάψας βέβηκε. Otherwise one might conjecture μόνην ἔρημον λείψετ' (or εἴρξετ'). εἴτε χρῆ the mss. vulg. Hart. εἴτε χρῆ Dind. Wund. Don. εἴτε χρῆ Schn. εἰ χρήζει Herm. χρῆ i. q. χρήζει. Cf. on El. 606. Aj. 1373. Schol: εἴτε χρῆ [χρῆ Dind.] θανεῖν: εἰ χρήζει καὶ θέλει. In illustration of this verb, which is of rather rare occurrence, Dindorf quotes Eurip. ap. Cic. ad Attic. viii. 1, πρὸς ταῦθ' ὅ τι χρῆ καὶ παλαμᾶσθω &c. Cratin. ap. Suid. v. χρῆ: ἵνυ γὰρ — πάρα δ' ἄλλ' ὅ τι χρῆς. Hesych: χρῆς. θέλεις, χρήζεις. Cf. Aj. 1373, σοὶ

εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν" στέγη; †  
 ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην·  
 μετοικίας δ' οὖν" τῆς ἄνω στερήσεται.

890

AN. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς  
 οἴκησις αἰείφρουρος, οἱ πορεύομαι  
 πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς  
 πλείστον δέδεκται Φερσέφασσ' ὀλωλότων·  
 ὧν λοισθία γὰρ καὶ κάκιστα δὴ μακρῶ  
 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.

895

δὲ δρᾶν ἔξεσθ' ἂν χρή (read χρῆς with Dind.). So both χρᾶν and χρῆζειν mean 'to foretell.'

888. ζῶσα. ζῶσαν V. Aug. Which reading evidently arose from the corrupt reading χρῆ. Triclinius corrects ζῶσα τυμβεύσει (to suit the metre), and explains it by ἐντάφιος κείσεται. Many copies, he remarks, had ζῶσαν. τυμβεύειν L. M. V. Aug. Ven. τυμβεύει Ald. τυμβεύσει Tricl. Br. (who says nothing of his own mss.). Perhaps τυμβεύσαι (to agree with θανεῖν), which would easily have passed into τυμβεύσει, after the corruption of χρῆ into χρή: but, as a continued action is here implied, the present tense is preferable. Translate τυμβεύειν, 'to live entombed.' Wund: 'sepulta vivere.' Formed as other neuter verbs, δουλεύειν, ἀγνεύειν, καθαρεύειν, βασιλεύειν &c. It is generally used in a transitive sense. So νυμφεύειν 'to give in marriage' and 'to marry.' Hartung gives: ζῶσαν ὑμνήσαι (!). Reiske n. ms: ζῶσαν ὑμνήσειν (ὑμνήσαι?) στέγη, referring to El. 381, ζῶσα δ' ἐν κατηρεφεί|στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά. Oed. R. 1275, τοιαῦτ' ἐφυμνῶν.

889. τοῦπὶ τήνδε —. 'As far as concerns this maiden.' Eur. Alc. 682, τέθνηκα γὰρ δὴ τοῦπὶ σ'. Hec. 514, ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ'. Or. 1338. σώθηθ', ὅσον γε τοῦπ' ἔμ'. Iph. A. 1566. So Thuc. iv. 28, τὸ ἐπὶ σφᾶς εἶναι. viii. 48, τὸ ἐπ' ἐκείνους. Lysias p. 481 R, καὶ τὸ γε ἐπ' ἐκείνον ἐσώθης. V. Pors. ad Orest. 1338. The whole line is parenthetical.

890. μετοικίας δ' οὖν —. 'In any case she shall be deprived of living with those above (on earth).' Cf. 1224, εὐνῆς — τῆς κάτω. Schol: τοῦ μεθ' ἡμῶν ἄνω οἰκεῖν. Tricl: τῆς ἄνω διαίτης — τῆς μεθ' ἡμῶν διατριβῆς. μετοικίας.

Cf. on 852. δ' οὖν. γ' οὖν M. γοῦν Aug. Ben.

891 f. In this farewell speech Ant. reiterates more at large most of the thoughts which she had lyrically expressed in the kommos; so Aj. 201—330. El. 86—309. SCHN.

891. κατασκαφῆς. 'Dug below ground, excavated.' I. q. κατεσκαμμένη. Cf. 920, ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς. 1100, κατάρνχος στέγης.

892. αἰείφρουρος L. M. Aug. Dind. &c. αἰείφρουρος vulg. 'Αείφρουρος is cited, probably from this passage, by Hesych. and Etym. M. p. 21, 45. οἱ πορεύομαι.

Antigone speaks of her sepulchral chamber as of the abode of the dead. Cf. 822. πορεύομαι. πορεύσομαι Aug.

893. πρὸς τοὺς ἐμαυτῆς. 'To those of my family,' the vault probably being the family burial-place. Compare the language of Jacob Gen. 37, 35, καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ἄδου. And David 2 Sam. xii. 23, καὶ νῦν τέθνηκεν, — ἐγὼ πορεύσομαι πρὸς αὐτὸν &c.

894. φερσέφασσ' L. Liv. b. Dresd. a. Dind. Schn. Hart. φερσέφασσ' M. Περσέφασσ' vulg. Br. Herm. Wund. See Dind. ad Arist. Ran. 671.

895. λοισθία. Cf. 940 f. κάκιστα δὴ μακρῶ. 'In by far the most wretched manner.' Lat. 'exemplo pessimo.'

896. κάτειμι. 'Am going down to the grave.' So Eur. Med. 1011, κάτει μοι καὶ σὺ &c. Hec. 414, ἄπειμι κάτω. 395, κάτω βέβηκε. Alc. 74, κάτεισιν εἰς Ἄιδου δόμους. 380, ἀπέρχομαι κάτω. Andr. 102, ἥξει κάτω. 545. Sup. 797. Her. 913. Ion. 1068. Hom. Il. ξ'. 457, κατῖμεν δόμον Ἄιδος εἶσω. V. Lenting ad Med. 1011. πρὶν μοι —. 'Before my allotted term of life had run out (fully come, expired).' Phil. 199, πρὶν ὅδ' ἐξήκοι χρόνος.



ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω  
 φίλη μὲν ἤξειν πατρὶ, προσφιλὴς δὲ σοὶ,  
 μῆτερ, φίλη δὲ σοὶ, κασίγνητον κάρα  
 ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ 900  
 ἔλουσα κακόσμησα κάπιτυμβίους  
 χοὰς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν  
 δέμας περιστέλλουσα τοιάδ' ἄρννυμαι.  
 καίτοι σέ γ' εὖ\* 'τίμησα τοῖς φρονούσιν εὖ.  
 οὐ γάρ ποτ' οὗτ' ἂν εἰ τέκνων μήτηρ ἔφυν, 905

897. ἐν ἐλπίσιν (ἐνελπίσιν L. ἐν ἐλπίσι Ald.) τρέφω. 'I entertain or cherish the hope.' Schol.: ἐλπίζω ἀποθανοῦσα πάντας ἔξειν φίλους. Sophocles is partial (as the Schol. observes) to the verb τρέφω for ἔχω. Wunder instances 660. 1089. Aj. 503. 644. 1124. Oed. R. 356. 374. Tr. 28. 117. Ph. 795. Cf. 1246, ἐλπίσιν δὲ βόσκομαι — οὐκ ἀξιώσιν &c. Eur. In. Fr. xx. ἐν ἐλπίσιν χρῆ τοὺς σοφοὺς ἔχειν βίον. Plato Phaed. 9, εὐελπὶς εἶναι ἐκεῖ μέγιστα οἴσσεσθαι ἀγαθά.

898. φίλη — προσφιλὴς δὲ σοὶ. Eur. Hec. 982, φίλη μὲν εἰ σὺ, προσφιλεὶς δέ μοι τόδε | στράτευμ' Ἀχαιῶν. Lenting ad Med. 196, injudiciously proposes προσφιλὴς τε.

899. κασίγνητον κάρα. I. e. Eteocles. For he mentions Polyneices presently after 902. So Schol. Cf. 915, and on 1.

900 f. ὑμᾶς — ἔλουσα &c. Soph. here, agreeably with his object, follows a different form of the mythus from that which he afterwards adopted in Oed. R. and Oed. C. There the sisters are yet infants at the time of their mother's death; here Antigone performs the last offices for Jocasta.—Antigone assisted in the obsequies of Eteocles; see on 25. SCHN.

900. αὐτόχειρ — ἔλουσα. Tr. 1194. Aj. 57. Ant. 1175. 1315.

901. ἐπιτυμβίους. Aesch. Cho. 334, ἐπιτύμβιος θρήνος.

902. χοὰς ἔδωκα. El. 406, πατρὶ τυμβεύσαι χοὰς. Supply ὑμῖν. Cf. El. 451. 458. Eur. Or. 124. Ph. 940. Iph. T. 61.

903. περιστέλλουσα. Gl: ἐνταφιάζουσα. 'Laying out, burying.' Aj. 1170, τάφον περιστελοῦντε δυστήνου νεκροῦ. Hipp. Maj. 291 D. In Latin 'componere.' τοιάδ' ἄρννυμαι. 'I get this reward.' Gl: λαμβάνω. Il. α'. 159, ἀρνύμενοί σοι τιμὴν. ε'. 553. ζ'. 446, &c.

904. καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονούσιν εὖ vulg. Triclinius bids us connect ἐτίμησα with εὖ, the whole emphasis of the passage lying on this latter word, 'Albeit I have honoured thee rightly (I have done right in honouring thee) in the eyes of those who are wise' (τοῖς φρονούσιν). Schol.: παρὰ τοῖς καλῶς φρονούσι δοκῶ σε τιμηκέναι, ὥστε τοὺς συνετοὺς ἀποδέξασθαι τὰ ὑπ' ἐμοῦ εἰς σέ γενόμενα. There could be no doubt of Antigone having paid all honour to the remains of her brother; the question was whether she had acted rightly in so doing. The position of εὖ at the end of the verse serves to heighten the emphasis; and we find it similarly placed Oed. C. 642, ὦ Ζεῦ, διδόλης τοῖσι τοιούτοιςιν εὖ. Arndt however objects to this arrangement that this separation of εὖ from its verb ἐτίμησα is not elegant, and that the audience would naturally connect εὖ with τοῖς φρονούσιν, as these words are so commonly joined together. He proposes therefore with much probability to read, καίτοι σέ γ' εὖ 'τίμησα τοῖς φρονούσιν εὖ, comparing 1031, εὖ σοι φρονήσας εὖ λέγω. 723. Phil. 672, ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται. Aesch. Ag. 486, εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι. Eum. 830. Suppl. 216. His correction is adopted by Schneid. τοῖς φρονούσιν εὖ. 'In the opinion of those who are wise.' So Arist. Nub. 688, οὐκ ἄρρεν' ὑμῖν ἔστιν; Cf. on Phil. 1031.

905—13. Schneid., with A. Jacobs, considers these verses a spurious addition. "Ant.," observes Schneid., "who elsewhere assigns as her motive the holy laws of the gods, which imposed the same duties upon all relations without exception—she, who in the close of her speech expresses in strong words her unalterable conviction that she has done her duty—would be untrue to herself and to the

οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο",  
βία πολιτῶν τόνδ' ἂν ἡρόμην πόνον.  
τίνος νόμου" δὴ ταῦτα πρὸς χάριν λέγω ;

purity of her motives, if she allowed herself to mix up such a sophistical piece of reasoning with her single-hearted purpose.—Besides other marks of spuriousness, there are harshnesses in the language and awkwardnesses of expression: while the source of the interpolation is obvious.—Our passage keeps very close to the very words of Herodotus; and was probably inserted, at a later performance, by some actor, or even by Sophocles' son Iophon, to please the Athenians, who were partial to such like sophisms. Aristotle indeed read them in his copy without offence, as we see in Rhet. iii. 16, where he cites the passage for exemplification of his rule, that in advancing paradoxes one must go into the reasons."

SCHN. Who gives other reasons for suspecting the genuineness of the passage. Wunder also is decidedly of opinion that lines 905—912 are an interpolation; considering them unworthy of the character of Antigone. It is not so easy to ascertain exactly where the interpolation ends, and the genuine text begins: some little alteration seems to have been made just before 914. This interpolation, for such it would seem to be, is very remarkable for its great antiquity; and it is highly probable that many such exist, not only in Soph., but in most ancient writers of celebrity. If we find such a difficulty in establishing a good text of our own Shakspeare, so soon after the time when he lived, and notwithstanding the advantages of printing, we can readily understand how disfigured must be the texts of authors who wrote more than two thousand years ago!

906. ἐτήκετο. 'Were rotting' from exposure to the air. Lat. 'putresceret.' Qu. ἐσήπετο. Il. ω'. 414, χρώς σήπεται.

907. βία πολιτῶν. This does not well suit her case. Cf. 914. ἀνηρόμην or ἀννήρόμην most mss. ἂν ἡρόμην E. Br. Herm. Dind. Don. ἂν ἡρόμην (aor. of ἄρνημαι) Neu. Wund. Schn. Hart. Cf. Oed. R. 829, ἂν ὀρθοίην (ἀνορθοίην vulg.). 1387, οὐκ ἂν ἐσχόμην (ἀνεσχόμην vulg.). Schol: ἀννήρόμην. ὑπέστην. 'Have taken upon myself.' Brunck considers ἡρόμην the only legitimate form, and calls ἡράμην "forma Atticis poetis inusitata." I prefer ἡράμην,

which form I would gladly see restored in all passages of Attic writers, rather than ἡρόμην. See the examples adduced by Elmsley in Her. 986. The same remark is applicable to ἡλάμην, which is often interchanged with ἡλόμην (see on Oed. R. 1311). Cf. Aj. 247, ποδοῖν κλοπὰν ἀρέσθαι (qu. ἄρασθαι). El. 34, δίκας ἀροίμην (qu. ἀραίμην). Oed. R. 1225, ἀρεῖσθε πένθος. Eur. Ion. 199, κοινὸς αἰρόμενος πόνους. Rhés. 54, αἵρεσθαι φυγῇ. 126. Her. 986, νεῖκος ἡράμην. 991, δυσμένειαν ἡράμην. Herc. 147, πένθος αἵρεσθε. Or. 767, συνηράμην φόνον. 111. Ph. 437. Iph. A. 938. Iph. T. 1201. In Homer however we find ἀρόμην, ἄρετο, ἄροντο (if the reading be correct).

908 f. The resemblance between this passage and Herod. iii. 119 is so striking as to preclude any doubt that one writer must have borrowed from the other. The charge of plagiarism is laid at the door of the historian by Clemens Alex. Strom. vi. p. 625 d. But this imputation has been deservedly repelled by Wesseling (Diss. Herod. p. 175 f.) and others. Herodotus tells the narrative as a matter of fact, that really happened; the poet merely puts the sentiment in the mouth of Antigone, in supposition of a case that might have happened, but which actually had not, of her having a husband and children. In the one case we have the substance of truth, in the other the mere shadow of fiction. Nor, even if we allow that the history of Herodotus was not publicly read until after the representation of the Antigone, should we feel obliged to relinquish this opinion; for the poet may easily have learnt the story from a private perusal of the great historian's work, with whom he is known to have lived on intimate terms. In the same manner we may account, if necessary, for the remark respecting the Egyptians, evidently borrowed from Herod. ii. 35, put in the mouth of Oedipus, Oed. C. 337 f. Perhaps also the observation respecting human happiness, at the conclusion of the Oedipus Rex, may have been suggested by the narrative of Solon and Croesus in Herod. i. 32. In fact this very practice of culling the beauties of other writers is at once acknowledged and



πόσις" μὲν ἂν μοι καθανόντος ἄλλος ᾦν,  
καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἡμπλακον, 910  
μητρὸς δ' ἐν Ἰδίου καὶ πατρὸς κεκευθότιν"  
οὐκ ἔστ' ἀδελφὸς ὅστις" ἂν βλάστοι ποτέ.  
τοιῶδε μέντοι σ' ἐκπροτιμήσας" ἐγὼ  
νόμῳ, Κρέοντι" ταῦτ' ἔδοξ' ἁμαρτάνειν  
καὶ δεινὰ τολμᾶν, ὃ κασίγνητον κára. 915  
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν  
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου

laid to the credit of our poet by the Author of his life. It is fair however to state that Aristotle (Rhet. iii. 16) cites the narrative as from Sophocles. And Donaldson (whom see in Trans. of the Phil. Soc. i. 163 f.) maintains that the historian is here the imitator of the poet. G. Wolff and Schneid. (Introd. p. 61) with reason suspect this passage to be an interpolation of the ψυχρὸς Ἰοφῶν.

908. τίνας νόμου — πρὸς χάριν. I. q. τίνας νόμου χάριν (ἐνεκα). 'In consideration of (in deference to, in compliance with) what principle, or reason?' Tricl: ἡγουν τίνι νόμῳ χαριζομένη, καὶ στέργουσα καὶ ἀποδεχομένη τοῦτον, λέγω ταῦτα; Perhaps τίνας λόγον ('reason') δὴ —; But cf. 914, τοιῶδε — νόμῳ. Herodotus says, ταύτῃ τῇ γνώμῃ χρεωμένη ἔλεξα ταῦτα. Cf. Phil. 594, πρὸς ἰσχύος κράτος. Eur. Med. 538, μὴ πρὸς ἰσχύος χάριν. The self-interrogation, as in 921. Oed. C. 1308.

909. καθανόντος. Sc. τοῦ προτέρου. Cf. Oed. R. 629. Matth. § 563. "Unsuitably, as there is an antithesis in the case." SCHN. Such an ellipse here would be very harsh. Should we read πόσιος for πόσις? Cf. Ovid. Rem. Amor. 454, 'Cessit ab Idaea conjuge victa prior (sc. conjux).'

910. τοῦδ'. Wunder understands παιδός. Perhaps it will be better to render 'this thing.' It cannot apparently very well refer to a husband, because she might have lost him, and still have had children by him; whereas she is supposing a case of having no children. But still there seems an intended opposition between ἄλλου and τοῦδε. There is certainly a great want of clearness in the language. The words of Herodotus are, ἀνὴρ μὲν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι. ἡμπλακον. I. q. ἡμαρτον.

'Had lost.' Cf. 554. Eur. Alc. 247. ἀρίστης ἀπλακὼν ἀλόχου. 430, γυναῖκας ἐσθλῆς ἡπλακες. 631, ἐσθλῆς γὰρ — γυναῖκας ἡμάρτηκας. 900, ἁμαρτεῖν πιστῆς ἀλόχου. 145. 352.

911. κεκευθότιν. κεκευθότων Schol. ad Oed. R. 968. τετευχότων Clem. Alex. Strom. vi. p. 747. βεβηκότων Arist. Rhet. iii. 16. Perhaps ἐς Ἰδίου — βεβηκότιν.

912. ὅστις ἂν βλάστοι. Doederlein Minut. Soph. p. 7 corrects ὥς τις ἂν βλάστοι. I should much prefer to read: οὐκ ἔσθ' ὅπως ἀδελφὸς ἂν βλάστοι ποτέ. One might also read, οὐκ ἔστ' ἀδελφὸν ὥστ' ἀναβλαστεῖν ποτε. "Instead of the simple ὅστις, Soph. would have written οὐκ ἔσθ' ὅπως ἀδελφὸς ἂν β. π." SCHN. βλάστοι Arist. l. l. Schaef. &c. βλαστοῖ the mss. Cf. on 563.

913. σ' ἐκπροτιμήσας. Qu. σε (or σ' εἶ) προτιμήσας. Cf. on Oed. C. 739. Fr. 199, πρὸς Ἰτριά βλέπω. ἐγώ. ἔχω Wesseling Obs. i. 24. Valek. ad Ph. 712. We might then also correct Κρέοντι δ' αὐτ' —.

914. Before the interpolation was introduced (905—13), it is probable, as Schneid. suspects, that μόνῳ Κρέοντι, or Κρέοντι μέντοι was written.

916. διὰ χερῶν — λαβὼν. 'By force of hands, forcibly.' Oed. C. 470, δι' ὁσίων χειρῶν θιγών. Aesch. Sept. 418, φλέγει δὲ λαμπὰς διὰ χερῶν ὀπλισμένη. 513. Pers. 239. Suppl. 193. Eur. Bacch. 733. ἄγει. I. e. orders to be led.

917. ἄλεκτρον, ἀνυμέναιον. El. 492. 962, ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε. ἄλεκτρον ἀνυμφα — γάμων ἀμιλλήματα. Eur. Hipp. 548, ἄνυγα λέκτρων — καὶ ἀνυμφον. Hec. 416, ἀνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν. οὔτε του. Qu. οὐδέπω — οὐδέ. Cf. 814. Schol: οὔτε παῖδα θρέψασαν. Cf. El. 1135, τύμβου πατρὸς κοινὸν εἰληχὼς μέρος.

μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,  
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος  
 ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς· 920  
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;  
 τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι  
 βλέπειν; τίν' αὐδᾶν' ξυμμάχων; ἐπεὶ γε δὴ'  
 τὴν δυσσέβειαν εὔσεβούσ' ἐκτησάμην.  
 ἀλλ' εἴ' μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ'', 925  
 παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·

918. παιδείου. παιδίου L. M. &c. Ald. So ἐρκίου for ἐρκείου the mss. 487. Cf. Oed. C. 346, ἐξ ὅτου νέας | τροφῆς ἔληξε.

919. πρὸς φίλων. This cannot be connected with ἔρημος, as Schneid. explains, but must be construed with ἔρχομαι (i. q. πορεύομαι, ἄγομαι), 'by order of my friends.' Cf. 876. By φίλων Creon is meant. Cf. on 10.

920. κατασκαφάς. 'Subterranean abodes.' Cf. 891, κατασκαφῆς οἴκησις. 774. 1100. Aesch. Sept. 1008, Ἑτεοκλέα μὲν — θάπτειν ἔδωξε γῆς φίλαις κατασκαφαῖς. 1037, τάφον — καὶ κατασκαφὰς ἐγὼ — τῷδε μηχανήσομαι. Similarly ἐκβολή for ἐκβλημα.

921. This question seems to refer especially to the reproof administered to her 853.

922. τί χρή με; 'Why need I, what profits it me?' ἐς θεοὺς L. Br. Dind. εἰς θεοὺς vulg. ἐν θεοῖς M. εἰς θεοὺς — βλέπειν. Aj. 398. El. 959, εἰς τίν' ἐλπιδῶν | βλέψας' ἔτ' ὀρθήν;

923. τίνα — ξυμμάχων; 'Whom of allies?' Cf. 257. 882. Ph. 692.

αὐδᾶν. 'To call, invoke.' Gl: ἐπικαλεῖσθαι. ἐπεὶ γε δὴ. This combination of particles I have no where else met with, and I much suspect it. Qu. τίν' ἀνδρῶν ξύμμαχον καλεῖν; ἐπεὶ | τὴν —. Or perhaps τίν' αὐδᾶν ξυμμαχεῖν; ὅπου γε δὴ —.

924. τὴν δυσσέβειαν — ἐκτησάμην. 'I have gotten me the imputation of impiety.' Lat. 'impietatis crimen.' Schol. rec: εὔσεβῇ πράξασα ἔργα ἀσεβῆς ἔδοξα. So El. 968, εὐσέβειαν — οἶσει. Aj. 75, μηδὲ δειλίαν ἄρη. Phil. 1444. Aesch. Sept. 1017, ἄγος δὲ καὶ θανὼν κεκτήσεται —. Eur. Iph. T. 676, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι. Med. 220, δύσκειαν ἐκτήσαντο καὶ βραθυμίαν. Hel. 1522. Elmsl. ad Med. 213.

925. ἀλλ' εἴ' μὲν οὖν —. This combi-

nation also of particles seems to me suspicious. I much doubt whether μὲν οὖν can follow ἀλλά. Qu. εἴπερ μὲν οὖν —. Or ἀλλ' εἴ' μὲν (or εἴ' μὲν νυν) ἐστὶ ταῦτά γ' ἐν θεοῖς καλὰ. Or ἀλλ' εἴ' μὲν ἐν θεοῖσι ταῦτ' ἐστὶν καλὰ. Schol: εἴ' ταῦτα τοῖς θεοῖς ἀρέσκει. 'If then this treatment is right in the eyes of the gods, I will readily acknowledge the justice of what I endure, as having acted wrong.' "Si mea poena et diis probatur, et ego merito sustineo, veniam datam volo iis qui me perdunt. Sin plector injuste, videant ne plus sibi accersant meo supplicio quam ego accipiam. Vel imprecatur ut non plus, i. e. tantum mali, accipiant quantum dant sibi." CAMER. Heath and Vauv. propose ἀλλ' εἴ' μὲν οὐ —. But the sense of the passage is against this, not to mention that the rules of grammar would require εἴ' μὴ, not εἴ' οὐ. ἐν θεοῖς. 'In the opinion of the gods.' Lat. 'apud deos' (judices). Cf. 459, and on Oed. C. 1214.

926. παθόντες —. 'We will acknowledge that we have suffered, as having done wrong.' Or, 'we shall acknowledge the justice of our chastisement, as having erred.' Schneid: 'then must I pardon what I have suffered, as having indeed done wrong.' - The Schol. does not well explain: εἴ' ταῦτα τοῖς θεοῖς ἀρέσκει, παθόντες τὴν τιμωρίαν γνωίμεν [ἂν] τὴν ἁμαρτίαν. Cf. on El. 257. Dind. connects ἂν ξυγγνοῖμεν ἡμαρτηκότες, 'fatebimur peccasse.' But παθόντες (to be connected closely with ἡμαρτηκότες) depends equally on ξυγγνοῖμεν. Cf. 961, ἐπέγνω ψαῦον. For ξυγγιγνώσκειν in the sense of 'to confess, allow,' cf. Herod. i. 45. iv. 126, &c. Plat. Legg. 717 D. With this compare the prayer of Aristides, who on being banished from Athens, ἠΰξαστο μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὅς ἀναγκάσει (—σειε;) τὸν



εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω'' κακὰ  
πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ  
ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν''.

930

ΚΡ. τοιγὰρ τούτων'' τοῖσιν ἄγουσιν  
κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ''.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω

δῆμον Ἀριστείδου μεμνήσθαι. Cited by Wernsdorf. Observe the masculines παθόντες and ἡμαρτηκότες applied to a female, as in El. 391, πεσοῦμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι. According to Dawes' canon, when a woman speaks of herself in the plural number, she uses the masculine; and vice versa. V. Matth. Gr. § 436, 4. Kühn. Gr. 430 c. ξυγγνωμέν. For ξυγγνωλημέν. So φαίμεν in Homer. Plat. Hipp. Maj. 297 E. εἶμεν Eur. Hipp. 349. σωθεῖμεν Iph. T. 1028. λυπηθεῖμεν Hel. 777. ἐκβαίμεν Herc. 82. Cf. on 215.

927. εἰ δ' οἷδ' ἄμ. 'But if (not I, but) these are the wrong-doers.' οἷδ'. Creon is meant, and perhaps his supporters. Cf. on 10. 919. μὴ πλείω —. 'May they not suffer more than what they are inflicting unjustly upon me!' We should have expected rather, μὴ μείω ('not less'), as Vauv. remarks, who however thinks the common reading may mean the same, if the passage be taken ironically, as Plaut. Capt. p. 301, 'Ne quī deterius huic sit, quam cui pessime est.' "Because more is inconceivable," says Schneid. "Otherwise the usual wish is, may they suffer the like (Phil. 794 f. 1114 f. Aj. 839 f.). Antigone regards hers as the severest of all possible punishments." Qu. μὴ λᾶσσω.

928. ἢ καὶ δρῶσιν. On the καὶ thus used cf. El. 1146, and on Oed. C. 53. Matth. § 620, 2. Μὴ πλείω κακὰ ἢ καὶ δρῶσιν is equivalent to τὰ αὐτὰ κακὰ ἅπερ καὶ δρῶσιν. ἐκδίκως. ἐνδίκως (supr. κ) L. 'Unjustly.' Schol.: ἔξω τοῦ δικαίου.

929. ἀνέμων — ῥιπαί. Cf. 137, ῥιπαῖς ἐχθίστων ἀνέμων. Eur. Med. 834, χῶρας καταπνεύσαι μετρίας ἀνέμων ἡδυνόους αὔρας. Gl: τῆς πρὶν ὑπεροψίας καὶ τύφου. I. e. she is still of the same resolute and unyielding temper, neither confessing that she has done wrong, nor expressing her regret for it. Cf. Aesch. Eum. 840, πνέω τοι μένος ἅπαντά τε κότον. αὐταί. αὐταί the mss. αὐταί

Erf.

930. ῥιπαί. 'Blasts.' Lat. 'flatus.' Gl: ῥιπαί. ὄρμαλ, κινήσεις. τήνδε γ' ἔχουσιν. "γε, for Creon might possibly be now of another mind." Schen. Qu. νιν κατέχουσιν. Or rather τῇδε πνέουσιν. Or ψυχὴν — τῇσδὲ γ' ἔχουσιν (so, I find, Reiske n. ms.).

931. τοιγὰρ. τοιγὰρ τοι L. Ald. τούτων. 'For this,' this delay in carrying off Antigone, and her querulous lamentations and imprecations consequent thereupon. Cf. 458. 1074. Perhaps ταύτην. τοῖσιν. τοῖς L. Qu. τοῖς ἀπ-άγουσιν. But cf. 885.

932. βραδυτήτος ὑπερ (ὑπὸ C. ὑπο Aug.). 'Because of their slowness.' Schol: διὰ τὸ ἐν αὐτῇ ἐμβραδύνειν. Cf. Eur. Suppl. 1125, ἀλγέων ὑπερ (ὑπο recte Markl.). Hipp. 158, ὑπὲρ παθέων. Andr. 484, ἔριδος ὑπερ. Brunck and Schaefer transpose and read: βραδυτήτος ὑπερ κλαύμαθ' ὑπάρξει. Vauv. would dispense with ὑπερ. Observe the lengthening of the last syllable in ὑπερ, justified by the change of person. Cf. Oed. C. 170. 173. V. Seidl. de V. D. p. 80. Linwood, G. M. p. 76—7. κλαύμαθ'. 'Punishment.' Cf. on 754. Phil. 1260, ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα.

933. θανάτου — ἐγγυτάτω. I. e. ἰσο-θάνατον (Fr. 329). Gl: θάνατον ἀπειλεῖ. Brunck: 'Hei mihi! mortem proxime haec vox accedit.' Oed. C. 529, ὦ μοι, θάνατος μὲν (μοι?) τὰδ' ἀκούειν 1215, πολλὰ μὲν αἱ μακρὰ ἡμέραι κατέθεντο δὴ λύπας ἐγγυτέρω. Liban. iv. 1431, ἐγγὺς ἵεναι τοῦ θανάτου. Aesch. Sept. 974, ἀχέων τοίων τὰδ' ἐγγύθεν. Eur. Her. 247, καὶ τὰδ' ἀγχόνης πέλας. 907, ἐγγὺς μανιῶν ἐλαύνει. Eur. Alc. 283, οἴμοι τὸδ' ἔπος λυπρὸν ἀκούω | καὶ παντὸς ἐμοὶ θανάτου μεῖζον. Hipp. 214, μανίας ἔποχον ῥίπτουσα λόγον. 1070, αἶ αἶ, πρὸς ἥπαρ δακρύων τ' ἐγγὺς τὸδε, | εἰ δὴ —. Bacch. 982, κακοῦ γὰρ ἐγγὺς ὦν ἐμάνθανον. ἐγγυτάτω. This form occurs in Arist. Av. 1664, ἐγγύτατα (qu. ἐγγυτάτω?) Ran. 162. So ἀχχοτάτω

τοῦπος ἀφίκται.

ΧΟ". θαρσεῖν" οὐδὲν παραμυθοῦμαι"  
μὴ οὐ τὰδε ταύτη κατακυροῦσθαι.

935

ΑΝ. ὦ γῆς Θήβης ἄστν πατρώων  
καὶ θεοὶ προγενεῖς,  
ἄγομαι δὴ" κοῦκ ἔτι\* μέλλω.  
λεύσσετε, Θήβης οἱ κοιρανίδαι,  
τὴν βασίλην μούνην δὴτ" λοιπὴν\*,  
οἷα πρὸς οἷων ἀνδρῶν πᾶσχω,  
τὴν εὐσεβίαν σεβίσασα".

940

(i. q. ἄγχιστα) Herod. vi. 102. The reader will observe that the metre here requires ἐγγυτάτω, which reading ought probably to be restored in other passages for ἐγγύτατα, between which two readings the mss. constantly fluctuate. Cf. on El. 391. The same remark applies to ἄπωθεν (Ant. 1206. Tr. 816), for which we frequently find ἄποθεν in mss.

935—6. These lines are usually assigned to Creon. They are given to the Chorus by Boeckh. Dind. Wund. Schn. Don. Bgk. Not by Hart. The Schol. doubts to which they belong. Creon appears to have had his last word 932. Schol.: ἡ ὁ Χορὸς λέγει, ὡς τοῦ Κρέοντος μὴ μεταπεισθέντος.

935. θαρσεῖν οὐδὲν —. Gl: αὐτὴν δηλονότι. ἤγουν παρηγορίαν οὕτινα δίδωμι αὐτῇ μὴ τὰ κεκυρωμένα γενέσθαι. Qu. θαρσεῖν σ' (or σφ') —, or θαρσεῖν σ' οὐκ ἂν παραμυθοίμην, 'I can give you no hope;' in French, 'Je ne saurais te soulager.'

936. κατακυροῦσθαι. 'Be ratified.' Lat. 'rata fieri.' Aesch. Pers. 527, ἐπειδὴ τῇδ' ἐκύρωσεν φάτις | ὑμῶν. Eur. El. 1069, τῆς θυγατρὸς πρὶν κεκυρῶσθαι σφαγᾶς. Or. 1013, ψήφῳ θανάτου κατακυρωθεῖς. Qu. ταύτην, μὴ οὐ τὰδε κατακυροῦσθαι.

937. γῆς — ἄστν πατρώων. Oed. C. 297, πατρώων ἄστν γῆς ἔχει. Cf. 842 f. For the double genitive cf. on Phil. 489.

938. καὶ θεοὶ πατρογενεῖς Ald. and several mss. καὶ θεοὶ προγενεῖς L. Aug. Dind. Herm. Wund. Schn. Hart. καὶ θεοὶ προσγονεῖς E. θεοὶ πατρογενεῖς τ' Erf. θεοὶ τε πατρογενεῖς Heath. Vauv. and (conj. καὶ θεοὶ πρόγονοι) Br. καὶ θεοὶ προγόνων Valck. ad Phoen. 1475. θεοὶ πατρογόνων id. ad Phoen. p. 497. Burges (ad Tro. 177) and Benedict read: καὶ θεοὶ πατρογενεῖς, ἄγομαι δὴ, | κοῦκ ἔτι μέλλω. With προγενὴς Hermann com-

pares μεταγενὴς (Menand. ap. Athen. p. 559 F), of both which adjectives the comparatives προγενέστερος, μεταγενέστερος, are more in use. He understands προγενεῖς to mean, not προγόνους, but 'antiquos,' and supposes the gods alluded to to be Ares and Aphrodite (Aesch. Suppl. 105. 127), the parents of Harmonia the wife of Cadmus. Lat. 'aviti.' Qu. καὶ θεοὶ προγόνων (Aj. 387, ὦ Ζεῦ, προγόνων προπάτωρ. Dion. Hal. A. R. xi. p. 696, μαρτύρομαι θεοὺς καὶ προγόνων δαίμονας). Or θεοὶ πρωτόγονοι (Phil. 180) τ'. Perhaps the synizesis in θεοὶ gave rise to the corruption. The common reading θεοὶ τε πατρογενεῖς is objectionable, on account of the concurrence of a dactyl and an anapaest in the same dipodia. Cf. on 941.

939. δὴ κοῦκ. δὴ γὰρ κοῦκ L. V. Liv. b. Aug. Dresd. a. Qu. ἄγομαι γὰρ. The δὴ may have crept in here by mistake from 941 (see note). Cf. Phil. 1256, δρῶντα κοῦ μέλλοντ' ἔτι. 567. κοῦκέτι vulg. κοῦκ ἔτι Herm. &c.

940. κοιρανίδαι. 'Lords, nobles.' Schol.: κοίρανοι. τοῖς ἀπὸ τοῦ χοροῦ φησὶν εἰώθασι γὰρ οὐ μόνον τοὺς βασιλεῖς, ἀλλὰ καὶ τοὺς ἐνδόξους τῶν πολιτῶν οὕτω καλεῖν. Tricl: οἱ προὔχοντες τῶν Θηβαίων. Cf. 938, Θήβης ἀνακτες. Oed. R. 911. Κοιρανίδαι, formed as οὐρανίδαι, Eur. El. 483, &c. On such patronymic forms consult Lob. ad Aj. 879. Emper's conjecture, λεύσσετε Θήβης τὴν κοιρανιδᾶν | μούνην λοιπὴν, is adopted by Schneid. (who observes: "neither can Ant. call herself 'queen,' nor can βασιληῖς mean 'princess,'" ) and by Don. Schneidewin also objects to the Chorus being addressed as κοιρανίδαι, especially under the circumstances, by Antigone.

941. τὴν βασιλῖδα μούνην λοιπὴν the mss. and vulg. The objection to both



ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς

στρ. α'.

which readings is the concurrence of a dactyl and an anapaest in the same dipodia (cf. on 938 above, Eur. Tro. 102, μεταβαλλομένου δαίμονος ἀνέχου, and, in a soliloquy, Iph. A. 1322, ὠφελεν ἑλάνταν πομπαίαν. Fritzsche ad Rau. 1525 suspects in consequence the common reading here). τὴν βασιλῖδα τὴν μούνην λοιπὴν Toup Em. i. 99. Brunck. τὴν βασιλείαν ('princess,' Aj. 1302) μούνην λοιπὴν Tricl. Johns. Musgr. τὴν βασιλὴν τὴν μούνην λοιπὴν Erf. Schaeff. (coll. Fr. 292). τὴν βασιλῖδα μούνην λοιπὴν Seidl. Herm. Wex. (Seidler compares Eur. El. 186, κούρα τῇ βασιλῖτῃ. Hipp. 1281, βασιλῖδα τιμάν.) τὴν Οἰδιπόδα μούνην λοιπὴν (coll. 380) Doederl. Min. Soph. p. 7. τὴν Λαβδακιδᾶν μούνην λοιπὴν is the not improbable conjecture of Bergk. Dind. and Hart. cancel the verse as spurious, nor does Dind. consider it necessary that μ' should be added after κοιρανίδαι, because of the hiatus. Schol: τὴν βασιλῖδα. τὴν βασιλείαν. Emper, who doubts whether κοιρανίδαι could apply to the Chorus, supposes βασιλῖδα to be a marginal gloss. Qu. τὴν βασιλὴν τὴν μούνην (or μούνην δὴ, cf. 58, νῦν δ' αὖ μόνῃ δὴ νῶ λελειμμένα —. 821, ζῶσα μόνῃ δὴ—θνατῶν Ἀΐδαν καταβήσει) λοιπὴν. Dem. p. 632, 17, ἡ μόνῃ [καὶ, qu. δὴ] λοιπῇ. The contracted βασιλῆ for βασιλεία (Aj. 1302. Eur. Hipp. 158. 176. Arist. Ran. 385, &c.) is found in Fr. 292. Hesych: Βασιλῆ. βασιλεία. Or τὴν βασιλείαν (or βασιλίσσαν) μούνην λοιπὴν. But the form βασιλίσσα is condemned by Phrynichus, p. 96, who says: Βασιλίσσα οὐδεὶς τῶν ἀρχαίων εἶπεν, ἀλλὰ βασιλεία ἢ βασιλὶς. And so Moeris, Thom. Mag., Eust. The form βασιλὶς occurs Fr. 549. Eur. Hec. 550, ἐν νεκροῖσι γὰρ | δούλῃ κεκληῆσθαι, βασιλὶς οὐδ', αἰσχύνομαι. Hipp. 267. 778. Med. 1003. Iph. A. 1306. Rhes. 718. It is probable enough that the more common form βασιλῖδα was substituted by some grammarian for the less common one βασιλῆν. Antigone is called a βασιλὶς or βασιλεία, 'a princess,' just as Hesione is βασιλεία Aj. 1320, and Polyxena βασιλὶς Eur. Hec. 547. μούνην δὴ λοιπὴν. Antigone, a girl of high mind and haughty spirit, although her sister Ismene is alive, naturally speaks of herself as the only remaining scion of the house, considering her sister to be no longer worthy of the name. So above the Chorus say of An-

tigone 599, νῦν γὰρ ἐσχάτας ὑπὲρ ρίζας ἐτέτατο φῶς ἐν Οἰδίπῳ δόμοις &c. In like manner Oedipus calls his two daughters τέκνων — τὴν μούνην ξυνωρίδα, although he had two sons as well alive, Oed. C. 895. So also Priam says of Hector, ὅς δέ μοι οἶος ἔην Il. ω'. 499, though he had numerous sons. And in Eur. Iph. T. 894, Iphigenia, notwithstanding her sister Electra was still alive, speaks of herself and her brother Orestes as the only hope of the house, τίς ἀν' (ἄρ') οὖν — δυοῖν τοῖν μόνοις Ἀτρεΐδαι φανεῖ κακῶν ἔκλυσι; Cf. also on Phil. 425. Schol. ad El. 101.

942. οἶα πρὸς οἶων. So El. 752, οἶ' ἔργα δράσας οἶα λαγχάνει κακά. Trach. 1047, οἶαις οἶος ὧν ἐλαύνεται. Eur. Alc. 145, ὦ τλῆμον, οἶας οἶος ὧν ἀμαρτάνεις.

943. τὴν εὐσεβίαν. Schneid: 'the piety which was my duty.' τὴν εὐσέβειαν the older mss. The Ionic and more ancient form εὐσεβίαν (so Liv. a.?) was restored by Triclinius, to suit the metre. Cf. on Oed. R. 48. Oed. C. 188. On the contrary they occasionally put εὐτύχεια for εὐτυχία, &c. σεβίσασα. Thus Triclinius says we should write on account of the metre. Did he then read in his copies σεβήσασα? But the expression τὴν εὐσεβίαν σεβίσασα is a singular one. Perhaps we should correct, τῆς εὐσεβίας ἐπιβᾶσα (as in Oed. C. 188, εὐσεβίας ἐπιβαίνοντες).

944—87. With a view to administer some consolation to Antigone, now about to be led to the place of her punishment, the Chorus bring forward the cases of three persons, themselves also of noble birth, who had undergone the like sentence of imprisonment whilst yet alive, viz. Danae, Lyncurgus, and Cleopatra. Of these it is true Danae and Cleopatra according to some accounts were afterwards liberated, but we should not infer from this that the Chorus intended to hold out to Antigone any prospect of a like escape. "In three examples, fetched from heroic fable, of similar modes of death, the Chorus shows that nothing can resist the omnipotence of Destiny (cf. 951. 986), thereby seeking to console Antigone, now in the act of being led off to her punishment, and exhorting her to willing resignation.—The ode, bordering on the style of Pindar, and in its grave and solemn rhythms announcing itself as a Threnos, forms in respect of its contents a lyrical





ἀλλ' ἃ μοιριδία τις δύνασις δεινά·

οὐτ' ἄν νιν ὄλβος οὐτ' Ἄρης, οὐ πύργος, οὐχ ἀλί-

κτυποὶ

κελαιναὶ νᾶες ἐκφύγοιεν.

ζεύχθη' δ' ὀξύχολος παῖς ὁ Δρύαντος, ἀντ. α'. 955

place so called. ταμιεύσκε. 'Kept, fostered,' like as a trusty ταμίς takes care of a κτήμα. Schol: ταμιεύσκε: ἀντὶ τοῦ ἐν αὐτῇ εἶχε τὰς γονὰς τοῦ Διός· ὃ ἔστιν, ἔγκυος ἦν. Some understand the expression 'de jam natum filium fovente.' A strange expression! Perhaps ταμίου ἔσχε.

950. χρυσορύτους (with gl. ἐν ρ διὰ τὸ μέτρον) Dresd. a. Br. χρυσορρύτους L. M. Ald. Cf. on Oed. C. 469. Il. xiv. 319.

951. μοιριδία. Dind. conjectures μοιραδία (?). Cf. on Oed. C. 228. Schol: εἰμαρμένη. Construe: ἃ μοιριδία δύνασις δεινά τις. Cf. Oed. C. 1651, ὡς δεινοῦ τινος | φόβου φανέντος. Eur. Iph. T. 987, δεινὴ τις ὄργη δαιμόνων ἐπέξεσε &c. For the position of τις cf. Phil. 519, τις εὐχερής. Aesch. Sept. 497, ὁ σηματουργὸς οὗ τις εὐτελὴς ἄρ' ἦν. Eur. Bacch. 822, εἰ γ' εἶπας αὐτὸ, καὶ τις εἰ πάλαι σοφός. Generally τις is placed after the adjective. The correction 'στὶν is obvious, but tame. For the sentiment cf. 937. Pind. P. xii. 30, τό γε μόρσιμον οὐ παρφυκτόν. Theocr. xxiv. 68, οὐκ ἔστιν ἀλύξαι | ἀνθρώποις ὃ τι Μοῖρα κατὰ κλωστήρος ἐπέγει. Theogn. 816, ὃ τι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπαλύξαι. Herod. i. 91, τὴν πεπρωμένην μοῖρην ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῶ. δύνασις. δύναιμι Livv. Cf. 604.

952. οὐτ' — οὐτ' — οὐ — οὐχ. It would be easy to force a uniformity in these particles by correcting οὐκ — οὐκ &c., but οὐτε — οὐ, and also οὐ — οὐτε are frequently combined. ἄν. ἄρ Aug. Dresd. ὄλβος Erf. Dind. Schn. Don. Hart. Bgk. ὄμβρος the mss. vulg. Wund. Erfurdt compares Bacchylides ap. Stob. Ecl. i. 6, θνατοῖς δ' οὐκ αὐθαίρετοι | οὐτ' ὄλβος, οὐτ' ἄκαμπτos ἄρης, | οὐτε πάμφθερσις στάσις. Benedict defends ὄμβρος, understanding by it 'things in heaven,' inasmuch as the rain descends from heaven [Oed. R. 1428, μήτ' ὄμβρος ἱερὸς μήτε φῶς], and also because it was as a shower of rain that Jove addressed himself to Danae, the subject in question.

So Schol: βούλεται δὲ εἰπεῖν ὅτι οὐτε τὰ ἐν οὐρανῷ (ὄμβρος), οὐτε τὰ ἐν τῇ γῇ (Ἄρης — πύργος), οὐτε τὰ ἐν τῇ θαλάττῃ πραττόμενα (ἀλίκτυποι κελαιναὶ νᾶες) παρὰ μοῖραν γίνεται. οὐτ' Ἄρης. Fr. 234, πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται. By Ἄρης Schneid. understands 'bodily strength' (?). A favourite combination, he says, with the poets. Cf. 1168, on Oed. R. 380. Bacchyl. l. 1.

953. οὐ πύργος, — οὐχ — νᾶες. These are joined also Oed. R. 56, οὐτε πύργος οὐτε νᾶς. "Whether one shut oneself up by land in a place of strength, or flee by sea in a ship. Cf. Hor. Od. ii. 16. 21 f." SCHN. πύργος. Schol: διότι ἐν πύργῳ οὐσα ἔγκυος γέγονεν ὑπὸ Διὸς χρυσοῦ γενομένου καὶ καταρρυέντος ἐπὶ ταύτῃ ἀπὸ τοῦ τέλους. Hor. Od. iii. 16. 1 f.

954. κελαιναὶ νᾶες. An Homeric expression.

955 f. The next instance is that of Lycurgus, who was king of the Thracians, and was for his insolence towards Bacchus and his companions cast in prison, and according to Homer (Il. ζ'. 130 f.) also visited with blindness by Jove. See also Apollod. iii. 5. 1. Diodor. iii. 65. Hygin. Fab. 132. The fate of Lycurgus is often mentioned together with that of Pentheus (Hor. Od. ii. 19. 14. Ovid. Met. iv. 22. Paus. i. 24). "As the manner of his punishment is related in very different ways, it seems that Soph. followed the version given by Aeschylus in his Λυκούργεια. Cf. Apollod. iii. 5. 1." SCHN. Homer Il. ζ'. 130 f. relates the offence committed by the son of Dryas, and says that blindness was inflicted upon him in consequence by the gods. The Chorus cites the case of Lycurgus' punishment because of its similarity with that of Antigone; but does not thereby mean to imply that Ant. was profane as he was.

955. ζεύχθη δ'. In answer to κατεζεύχθη 946. Qu. εἴρχθη δ'. ὀξύχολος the mss. Herm. ὀξύχολος Scal. Reisk. Br. Dind. &c. ὀξύχολοις [Herm.]. ὀξύχό-

Ἡδωνῶν βασιλεὺς, κερτομίοις ὀργαῖς"  
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.  
οὕτω τᾷς μανίας" δεινὸν ἀποστάζει"  
ἀνθηρόν τε μένος. κείνος" ἐπέγνω μανίαις

960

λφ Schol. Marg. Turn. δῆνυχλῶν (as μελαγχολῶν, i. e. 'insanus') conj. Musgr. Compare the epithet ἀκράχολος. "In Homer Lycurgus is called ἀνδροφόνος, by other poets μαιφόνος, ἄγριος, 'sacrilagus,' in Virg. Aen. iii. 14, 'acer.'" SCHN. παῖς ὁ Δρύαντος. Lycurgus.

956. Ἡδωνῶν. A people of Thrace, living near mount Edonus and the river Strymon. Plin. H. N. iv. 11. κερτομίοις ὀργαῖς. κερτομίαις ὀργαῖς E. Erf. κερτομίας ὀργῆς (i. e. κερτομίαις ὀργαῖς) Aug. Schol: διὰ τὰς κερτομίους ὀργάς. 'Because of his reviling disposition.' Erf: 'propter procax ingenium.' (Cf. 391, ταῖς σαῖς ἀπειλαῖς.) So presently 962, ἐν κερτομίοις γλώσσαις. Qu. κερτομίαις ὀργᾶς, or κερτομίαις ὀρμαῖς ('because of his insolent attacks'). "Thus in Aeschylus he calls Dionysus γύννις, Arist. Th. 134 f." SCHN. For the plural ὀργαῖ cf. 1200, ὀργὰς εὐμενεῖς. Aj. 640, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. Aesch. Ag. 71, ὀργὰς ἀτενεῖς. Eur. Med. 1141, Πανὸς ὀργάς. 1119, ὀργάς τ' ἀφῆρει &c.

958. πετρώδει (πετρώδη L. pr.) — ἐν δεσμῷ. In a cavern of mount Pangaeus. Apollod. iii. 5. κατάφαρκτος L. Dind. Wund. Schn. Hart. Don. κατάφρακτος vulg. and probably all the other mss. Cf. on 235, on Aj. 910. Buttm. Gr. ampl. § 19, n. 5.

959. Schol: οὕτω καὶ τοῦ Λυκούργου ἀπὸ τῆς μανίας ὀργὴ ἀποβαίνει· μένος γὰρ ἡ ὀργή. ἀνθηρὸν δὲ τὸ ἀκμαῖον καὶ ἀνθοῦν ἐν κακοῖς. 'Thus the strong and exuberant force of his rage diminishes,' is made to diminish, lit. distils or melts away. Or, 'thus strong and exuberant distils the force of rage.' But the context seems to favour the former explanation. Wunder considers it a general reflection: 'ita (istiusmodi poena) compescitur magna et vegeta vis insaniae sive furor.' τὰς μανίας some old mss. Dind. Schn. Don. τὰς μανίας E. Ald. μανίας Liv. a. Br. Wund. μανίας (supr. τῆς) Dresd. Qu. τὰν μανίαν. Cf. on 585. Schol: δεινόν. ἀντὶ τοῦ πολὺ. ἀποστάζει. ἀποστάζειν (with a comma after ἐπέγνω) Both. ἀποστάζων Hart. Gl. Dresd: ἀπορρέει πρὸς τοὺς αὐτὴν ἔχοντας. Qu. ἀπέσταξεν

or ἀπόσταξεν. Schneid. quotes Aesch. Ag. 1067, οὐ ζεύγνυται | πρὶν αἵματηρὸν ἔξαφρίσσειν μένος. Archil. Fr. 32, κύψαντες ὕβριν ἀθρόην ἀπέβλυσαν.

960. ἀνθηρόν τε. ἀνθηρόν τι Br. Erf. Ben. ἀνθηρὸν τὸ μ. Schn. ἀνθηρόν τε conj. Bergk. Perhaps ἀνθηροῖο. 'Exuberant.' Gl. Dresd: ἀκμαῖον καὶ σφοδρόν. Schol: τὸ ἀκμαῖον καὶ ἀνθοῦν ἐν κακοῖς. Cf. Trach. 999, ἀκλήλητον μανίας ἄνθος. 1089, ἤνθηκεν, ἐξάρμηκεν (ἡ νόσος). Aesch. Cho. 1009, πάθος ἀνθεῖ. μένος. 'Force, strength, fury.' Schol: μανία. κείνος ἐπέγνω — vulg. Schol: τὸ ἐξῆς· κείνος ἐπέγνω τὸν θεὸν κερτομίους γλώσσης μανίαις ψαύων. Herm: 'ille cognovit deum, quum eum pro insaniam sua acerbis dictis laederet.' Schneid: 'That man got to know how that in his frenzy he had been touching the god in his railing utterances' (with a peculiar sarcasm heightened by the asyndeton). Donaldson with Emper stops thus: — μένος κείνος· ἐπέγνω &c. He thinks κείνος is emphatically placed last in the sentence, to mark the parallel between this case and that of Antigone. The feeble position of κείνος placed at the beginning of a sentence is noticed also by Doederlein Min. Soph. p. 7, who connects it with the preceding sentence. Qu. καί ποτ' ('at length,' or καὶ τότε or καὶ τάχ') ἐπέγνω &c. Or thus: μένος κείνος, ὅτ' ἔγνω &c.

961. ἐπέγνω μανίαις ψαύων τὸν θεὸν —. 'He learnt that in his madness he was jeering the god with abusive speeches.' But this he must have known all along. I conclude therefore the passage is not quite sound. Tricl: ἐπέγνω τὰς οἰκείας μανίας, ὥς εἰς κακὸν αὐτῷ ἐτελεύτησαν. Dind. explains ἐπέγνω τὸν θεόν, 'sensit vim dei.' Vauv. reads and explains: ἐπέγνω τὸν θεὸν ψαύων μανίας &c., 'agnovit deum, lingua procaci usque ad insaniam provectus,' coll. Eur. Her. 907, ἐγγὺς μανίων ἐλαύνει. Emper conjectures: ἐπέγνω δ' ἀνίαις. Don. reads: ἐπέγνω δὲ δύαις. Who for δύαις compares Aesch. Pr. 179, πικραῖς δύαισιν οὐδὲν ἐπιχαλᾶς (where the Chorus is addressing the fettered Titan). 511, μυ-



ψαύων" τὸν θεὸν ἐν κερτομίοις γλώσσαις".

παύεσκε μὲν γὰρ ἐνθέους γυναικας εὐϊόν τε πῦρ,

φιλαύλους τ' ἡρέθιζε Μούσας.

965

παρὰ" δὲ Κυνάεων" σπιλάδων† διδύμας ἀλὸς" στρ. β'.

ῥαίσι δὲ πημοναῖς | δύαισι τε καμφθεῖς ᾧδε  
δεσμὰ φυγγάνω. 524, δεσμοὺς ἀεικέις καὶ  
δύας ἐκφυγγάνω. As Lycurgus ζεύχθη  
ἐν δεσμῷ, he thinks the mention of δύαι  
the more appropriate. For the construc-  
tion ἐπέγνω ψαύων, he refers to Pind. P.  
viii. 12, τὰν ('Ασυχίαν) οὐδὲ Πορφυρίων  
μάθεν παρ' αἰσαν ἐξερεθίζων. Which pas-  
sage he thinks Soph. may have had in  
view when he wrote this passage (cf. 965,  
ἡρέθιζε Μούσας). Add El. 1330, ἐν —  
κακοῖς — ὄντες οὐ γιγνώσκετε. Eur.  
Andr. 799, ἔγνωκε πράξας'. μανίαισι.  
μανίας (supr. ais) L. μανίας Liv. b. Aug.  
Dresd. Schol. Vauv. μανία (μανίαι) Ben.  
Which is perhaps the true reading (so  
μανίας 959); though the plural μανίαι, as  
well as ὀργαί, often occurs, as in Aesch.  
Pr. 1093, χαλᾷ μανιῶν. Arist. Nub. 832,  
μανιῶν. So close a repetition however of  
the word here is rather suspicious.

962. ψαύων. Qu. ψέγων, 'abusing.'  
ἐν (ἐκ Aug.) κερτομίοις (κερτομίαις  
Ald. and some mss. of Br.) γλώσσαις.  
'By his jeering remarks.' But the plural  
γλώσσαις is suspicious; unless indeed we  
suppose that it refers to a frequent repe-  
tition of such insolent language. Qu.  
ἐν κερτομίαις (or —αι) γλώσσας. (For  
ἐν cf. Phil. 61, ἐν λιταῖς στείλαντες.)  
Or ἐκ κερτομίας (—ίου) γλώσσας. Bothe:  
μανίαις — ἐν κερτομίαις γλώσσας.

963. παύεσκε. So ταμειεύεσκε 949.  
βλασπάνεσκε Fr. 491. In the Epic poets  
these forms are of constant occurrence.

ἐνθέους γυναικας. 'The inspired  
maidens, the Bacchanals.' Schol: τὰς  
θεολήπτους βάκχας.

964. εὐϊόν τε πῦρ. 'And the mystic  
or Bacchic flame,' of the torches bran-  
dished by the Bacchanals in their orgies.  
Schol: τὸ ὑπὸ τῶν Βακχῶν αἰρόμενον ἐν  
ταῖς Διονυσιακαῖς δαδουχίαις. Eur. Ph.  
660, γυναιξίν εὐϊοῖς. Bacch. 219, τελετὰς  
εὐϊοῦς. 564. 747. 608, εὐϊοῦ βακχεύμα-  
τος. 790, εὐϊῶν ὀρῶν. Cycl. 191, βό-  
τρυος πῶμ' εὐϊοῦ. 25. Tr. 451.

965. φιλαύλους τ' (τ' om. L.) —.  
Eurip. ap. Arist. Ran. 1300, ἴν' ὁ φίλαν-  
λος ἔπαλλε δελφίς. ἡρέθιζε. 'He pro-  
voked, challenged.' ἡθέριζε conj. Bergk.  
Compare the passage from Pindar quoted  
on 960. Don. compares Arist. Nub. 311,

εὐκελάδων τε χορῶν ἐρεθίσματα | καὶ  
Μοῦσα βαρύβρομος αὐλῶν. Μούσας.  
The Muses, as Musgrave observes, are  
reckoned among the attendants of Bac-  
chus by Diod. Sic. iv. 4.

966 f. The third instance is that of  
Cleopatra, who, although of divine origin,  
was confined in a prison; while her chil-  
dren, deploring her sad fate, and more-  
over deprived of sight by their cruel step-  
mother, pined away in misery. Cleo-  
patra, daughter of Boreas and Aurora,  
the daughter of Erechtheus, married  
Phineus, king of Salmydessus, by whom  
she had two sons, Plexippus and Pandion.  
She was subsequently repudiated by him,  
to make way for Idaea or Idothea,  
daughter of Dardanus, who from jealousy  
of their mother put out the eyes of the  
two mentioned sons, and then immured  
them in a tomb. The mother herself  
also was previously placed in confinement.  
'The imprisonment of the mother Soph.  
leaves us to gather from the context, and  
only hints at it 977. Cf. Apollod. iii. 15.  
3. Diod. S. iv. 43 f.' SCHN. "The third  
example takes up two strophes, the poet  
dwelling with peculiar interest on the an-  
cient Athenian heroine, his compatriot,  
who together with her two sons endured  
a heavy calamity." SCHN.

966. παρὰ δὲ —. Schol: παρὰ δὲ τοῖς  
κυνάεοις πελάγεσι τῆς διδύμης θαλάττης  
γένονεν ἐμφύλια κακὰ περὶ τοὺς Φινεΐδας.  
The narrative begins, as is often the  
case in the poets, with a description of  
the locality where the events about to  
be related occurred, as in Il. β'. 811,  
ἔστι δὲ τις προπάρειθε πόλιος αἰπεῖα  
κολώνη. So in the Latin poets, 'Est  
locus — ubi' &c. Wex instances Tr.  
235. 752. Eur. Hipp. 121. Hel. 179.  
Ovid. Met. i. 568. ii. 195. iii. 155. 407.  
v. 385. Wunder: 'est apud Bosporium  
Thracium Salmydessus, ubi' &c. But  
see note on 970. παρὰ δὲ Κυνάεων —.  
For παρὰ with a gen., where we should  
expect a dat., Wunder compares 1123,  
and refers to Matth. § 588, a. Vauv. ren-  
ders παρὰ, 'le long de.' Dind. explains  
παρὰ 'apud,' as in 1123, ναϊετῶν παρ'  
ὑγρῶν Ἰσμηνοῦ ῥείθρων. "The gen. with  
παρὰ, because the notion is 'setting out

## ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρηκῶν ἄξενος"

from ' (immediately from them onwards). Cf. 1110. Il. xv. 5, ἔγρετο παρὰ χρυσοθρόνου Ἥρης." SCHN. Don. quotes Pind. P. iii. 60, γνόντα τὸ παρὰ ποδός. x. 62, φροντίδα τὰν παρ ποδός. Musgrave proposes πέρα ('ultra'), (and in v. ant. 977, κατὰ for κατὰ). Qu. πρὸς δὲ —, 'in the direction of.' This kind of verse, composed of Aeolic metre, is called by Hephaestion (p. 42, ed. G.) 'the Sapphic pentameter of fourteen syllables,' and consists of a base, three dactyls, and a cretic. V. Herm. Elem. p. 360 f. As the base of all verses in this metre is invariably disyllabic (acc. to Heph. p. 40, and his Schol. p. 177), Wunder has given παρ δὲ for the common reading παρὰ δέ. The same form occurs Tr. 636, Μηλίδα παρ λίμαν. So Il. σ'. 576, παρ ποταμὸν κελεύδοντα. And often in Epic poetry.

Κυανέων —. The Cyanean rocks were two small islands at the entrance of the Euxine, called also Symplegades, from their being supposed at times to meet (an optical delusion no doubt arising from the relative position of the nearing ship). V. Pomp. Mel. ii. 7. 19. Eur. Iph. T. 746, Κυανέας πέτρας. 392, Κυανέαι σύνοδοι θαλάσσας. 889. 241. Med. 2, Κυανέας Συμπληγάδας. 1263. Andr. 865, διὰ Κυανέας ἀκτάς. Theocr. xiii. 22, ἄτις Κυανέων οὐχ ἤψατο συνδρομάδων ναῦς &c. The first syllable is long in κυανέος, Eur. Andr. 856. 1003. Tro. 1094, and always in Homer. V. Blomf. ad Pers. 83. πελαγέων πετρῶν διδύμας ἁλὸς Ald. and the older mss. πελάγεων (sic, om. πετρῶν) L. both in text and lemm. πετραίων (om. πελ.) δ. ἁ. Tricl. πετρῶν — Turn. πελαγέων — Liv. a. Benth. Br. Dind. Eust. p. 581, 18 quotes the words διδύμων πελαγέων, without naming the author. The same writer ad Dionys. Perieg. 148 explains διδύμην θάλασσαν from this passage. Schol: Κυανέοις δὲ πελάγεσιν εἶπε τοῖς ὑπὸ τῶν Κυανέων πετρῶν περιεχομένοις. Tricl: αἱ δὲ Θρακικαὶ ἀκταὶ τῆς ἁλὸς τῆς ἀπὸ τῶν Κυανέων πετρῶν διπλῆς &c. Schneid. reads: παρὰ δὲ Κυανέων πελαγέων διδύμων πετρῶν —, 'not far from the Cyanean rocks of the double sea.' "In the first place πελάγη ἁλὸς is a construction here scarcely to be justified by Homer's ἁλὸς ἐν πελάγεσιν; and in the next place, we no where else find mention of a Κυανέων πέλαγος, but always of the rocks well known in Argonautic story (Od. xii. 59), the Κυανέαι πέτραι (Eur.

Med. 1230, cf. ibid. 2, Κυανέαι Συμπληγάδες), which are also called συνδρομάδες, σύνδρομοι συνορμάδες (Eur. Iph. T. 124, πόντου δισσαὶ συγχωροῦσαι πέτραι Εὐξείνου), or πλαγκταί." SCHN. He supposes ἁλὸς to have been added by some one well versed in Homer. Herm. ap. Erf: παρὰ δὲ Κυανέων πελαγέων διδύμας ἁλὸς τ'. Hart: παρὰ δὲ Κυανέων διδύμαις ἁλὸς | ἀκταῖς Βοσπορίαῖς Θρηκῶν Ἄρης | Σαλμυδήσιος ἀγχιπτόλεμος —. Bergk conj: παρὰ δὲ Κυανέων σπιλάδας διδύμας ἁλὸς (πελαγέων "aperte vitiosum" he thinks may have originated in a gloss πλαγκτῶν). Qu. παρὰ δὲ Κυανέων πετρῶν (a solution being supposed in μέλει in v. ant. 977) —. Or rather παρὰ δὲ Κυανέαισι πέτραις (the dative being here the proper case). Or παρὰ δὲ Κυανέας σπιλάδας (or Κυανέαις σπιλάσιν) —. For σπιλάς cf. Fr. 341. Od. γ'. 298. Polyb. i. 37. 2 &c. But the simplest correction would be παρὰ δὲ Κυανέων (or -εῶν) σπιλάδων —. πελαγέων ἁλὸς. "Hom. Od. ε'. 335, νῦν δ' ἁλὸς ἐν πελάγεσσι. Eur. Tro. 88, πέλαγος Αἰγαίης ἁλὸς." WUND. πέλαγος means 'the deep sea,' Lat. 'mare profundum.' However πελαγέων seems corrupt. The true reading, I suspect, is σπιλάδων, of which πετρῶν was a gloss.

967. διδύμας ἁλὸς. 'Of the double sea,' i. e. the sea on each side of them, the Bosphorus (or Propontis?) and Euxine. Dionys. Perieg. 156 (after describing the Cyanean rocks) says: ἐκ τοῦδ' ἂν καὶ πόντον ἴδοις διθάλασσον ἐόντα. Eust. ad eund. 148. Act. Apost. xxvii. 41, περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν.

968. Dind. with ἀκταὶ understands εἰσι, this being a usual way with poets of beginning a narrative, 'est locus ubi' &c. So also Schneid.

969. ἡδ' vulg. ἡδ' L. ἰδ' Livv. Dresd. a. Turn. Dind. Wund. Schn. Don. Qu. ἴν' or καί. Cf. on 972. After Θρηκῶν Boeckh from conjecture inserts ἄξενος, to fill up the deficiency in the metre. In this he is followed by Dind. Wund. Don. Schn. Bgk. Cf. Aesch. Pr. 725, Σαλμυδησσία γνάθος, | ἐχθρόξενος ναῦταισι μητρὶά νεῶν. Cf. Oed. R. 195. Wunder defends the spondee Θρηκῶν found instead of the dactyl in the third foot of this verse, the metre of which is Aeolic (cf. on 966), referring to Schol. ad Hephaest. p. 177, and Aristid. Quintil. ap. Herm. El. p. 361. Qu. ἴν' ὁ Θρηκῆσιος λιμὴν (or



Σαλμυδησὸς, ἔν' ἀγχίπολις" Ἄρης"  
 δισσοῖσι Φινείδαις  
 εἶδεν" ἀρατὸν" ἔλκος  
 ἀραχθὲν" ἐξ ἀγρίας δάμαρτος

970

πέλει) —. Or καὶ ὁ —. Or ἔν' ὁ Θρηϊκίον πόρου —. Cf. on v. ant. 980.

Θρηϊκῶν. Θρακῶν Erf. Σαλμυδησὸς vulg. Wund. Schn. σαλμυδισσὸς L. and Schol. Σαλμυδησὸς Br. Dind. On the orthography of this and similar nouns v. Blomf. ad Choeph. 555, who prefers the form with single σ. Salmydessus was situated in the Euxine sea, some fifty miles to the N.W. of the mouth of the Bosphorus. Its coast is called by Scymnus of Chios *δυσπρόσορμος ἀλίμενός τε παντελῶς*. V. Schol. ad Apoll. Rh. ii. 177.

970. ἔν' (supr. δν) L. Which various reading is also noticed by Schol. Tricl: ἵνα καὶ ὅπου ὁ Ἄρης ἀγχίπολις καὶ γείτων ἐστίν· ἐκεῖ γὰρ τὸ ἱερὸν ἦν Ἄρεως. Perhaps ἰδ' or ὅ τ'. ἀγχίπολις Aug. Dresd. a. Dind. ἀγχίπολις Ald. vulg. The metre the same as in 944. 788, &c. If ἀρχαιογόνων in v. ant. 981 were certainly genuine, we should, observes Dind., have to substitute some other word in the place of ἀγχίπολις, like ἄγχουρος (of which ἀγχίπολις is probably an interpretation), since the resolution of the arsis in a choriamb is objectionable. Don. gives ἄγχιστος, supposing ἀγχίπολις may be a marginal synonym for it, derived perhaps from Aesch. Sept. 503. Schol. παρὰ γὰρ Θραξὶ τιμᾶται ὁ Ἄρης, ὡς ὁ ποιητής (Il. ν'. 301)· τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μετὰ θωρήσσεσθον. Cf. Oed. R. 196. Virg. Aen. iii. 13, 'Mavortia regna' (of Thrace). Musgrave explains ἀγχίπολις as equivalent to ἐμπολις, 'incola, indigena,' πόλις being often used in the sense of 'terra.' Cf. 1155, Κάδμου παρ-οικοί. But he would prefer ἀρχίπολις [rather ἀρχέπολις, Pind. P. ix. 92]. Wunder also with Passow explains ἀγχίπολις to mean 'a native of,' i. q. πολίτης, ἐγχώριος, ἐμφύλιος, χθόνιος. He refers to Valck. ad Ammon. p. 246. Eur. Hipp. 1226. "Ares at home on that pirate-infested coast (Xen. An. vii. 512): hence ἀγχίπολις 'the neighbour-god' of Salmydessus. See on Oed. R. 196 f." SCHN. Cf. Aesch. Sept. 501, Ὅγκα Παλλὰς, ἥτ' ἀγχίπολις, | πύλαισι γείτων —. Phil. 726, Σπερχεῖοῦ τε παρ' ὄχθας,

ἔν' ὁ χάλκασπις ἀνὴρ θεοῖς πλάθει &c. Qu. ἔγχωρος, or ἰδρυται. Or thus: ἀκταί — Σαλμυδησὸς, | ἔν' ἀγχίπολις ναίει Ἄρης. Cf. on. 981. After Ἄρης place a comma. The editors generally connect Ἄρης with εἶδεν, as e. g. Schneid., who construes: ἵνα Ἄρης εἶδεν ἔλκος ἀλαδν ἀρακτὸν Φινείδαις κύκλοις ὀμμάτων. Wunder also observes that, whereas a prose writer would have said, 'where the sons of Phineus were blinded by their step-mother,' Sophocles as a poet more elegantly expresses himself thus, 'where Ares (the god of destruction) saw the sons of Phineus blinded by their step-mother.' The words ἔν' ἀγχίπολις Ἄρης should, if I am not mistaken, be considered rather as parenthetical. Cf. on 972. Erfurd places a comma after ἀγχίπολις.

971—982. Ischiorrogic verses. V. Dind.

971. δισσοῖσι Φινείδαις. Plexippus and Pandion, sons of Phineus by Cleopatra. Their history is given by Schol. on 980. Both datives δισσοῖς Φιν. and ἀλαστόροισιν — depend on ἀραχθὲν. V. Matth. § 389, h. Φινείδαις (Φινείδαισιν Livv.). Φινείδαις (and in v. ant. Ἐρεχθεῖδαν for Ἐρεχθεῖδαν) Wund. Cf. on 1115.

972. εἶδεν vulg. (connected usually with nom. Ἄρης). I would correct εἶδον with Mudge and Heath, taking for the nominative ἀκταί Βοσπόριαι &c. Cf. Schol. rec: εἶδεν. ἐπειδὴ ὁ Σαλμυδησὸς ποταμὸς εἰς τὰς Βοσπορίους ἀκτὰς εἰσβάλλει, διὰ τοῦτο πρὸς αὐτὸν τὴν σύνταξιν ἀπέδωκε, τὸ εἶδεν. Who explains as I do, only he considers the sing. εἶδεν to be used because the less remote subject Σαλμυδησὸς is singular. ἀρατὸν vulg. ἀραῖον Schn. ἀραχθὲν (from 975) Wund., who supposes τυφλωθὲν to be an interpretation. Qu. ἄλαστον. ἔλκος —. Tricl: πῆρῳσιν καταράσιμον.

973. τυφλωθὲν. 'Inflicted so as to cause blindness.' Tricl: τυφλωθὲν ἀλαδν καὶ τυφλόν. With τυφλωθὲν ἔλκος cf. 675, τροπὰς καταρρήγνυσι, and on Aj. 55, ἔκειρε πολύκερων φόνον. Pind. N. viii. 29, ἐν θερμῷ χροῖ ἔλκεα ῥῆξαν πολεμιζόμενοι. See also the passages compared

ἀλαδὸν'' ἀλασφόροισιν'' ὀμμάτων κύκλοις  
ἄτερθ' ἐγχείων'', ὑφ' αἵματηραῖς  
χείρεσσί'' καὶ κερκίδων ἀκμαῖσιν.

975

with this in Matth. § 409. 5, obs. 1. Wunder, contending that τυφλοῦν — ἔλκος is not Greek, reads from conjecture with much probability ἀραχθέν. Schneid. similarly reads ἀρακτόν. For ἀράσσειν cf. 52. Oed. R. 1276. ἐξ ἀγρίας δάμ. 'By his cruel wife,' Idothea or Idaea whom Phineus married after having repudiated Cleopatra, the daughter of Erechtheus. Ovid. Rem. Am. 454, 'cessit ab Idaea conjugē victa prior.' Others (Diod. S. iv. 43. 44. Apollod. iii. 15. 3, &c.) relate that this injury was inflicted by Phineus himself on account of the step-mother. The contradiction is more apparent than real. What Phineus suffered to be done, he may be said to have done himself. Cf. 916. Triclinius says that Idaea herself blinded them and entombed them alive.

974 ἀλαδόν. Wunder explains ἀλαδὸν by ὥστε ἀλαοὺς γενέσθαι τοὺς ὀφθαλμούς. ἀλασφόροισιν vulg. ἀλασφόροις Dresd. Turn. 'Wretched.' Schol: τοῖς ἄλαστα πεπονθόσιν (Oed. C. 538, ἔπαθον ἄλαστα), ἢ τοῖς δυστυχέσι κύκλοις τῶν ὀμμάτων. Cf. on Oed. C. 788. Donaldson with Welcker explains ἀλασφόροισιν in the sense of 'crying for vengeance.' The unusual form ἀλάστωρος, observes Schneid., had been used by Aeschylus frequently, and even by Pherecydes (Ζεὺς ἀλάστωρος) in Cramer. Anecd. Oxon. i. 62. Cf. Anecd. Bekk. i. 382, 'Ἀλάστωρον' ἀντὶ τοῦ ἀλάστορα, ἀπὸ τῆς εὐθείας ὁ ἀλάστωρος. Αἰσχύλος μέγαν ἀλάστωρον εἶπεν. Similarly φύλαξ and φύλακος (Il. ω'. 566), μάρτυς and μάρτυρος (Il. γ'. 280), διάκτωρ and διάκτορος. Heath proposed ἀλάστοις. Musgrave ἀλάστωρσιν. Vauv: ἀλαῶν ἀκάροις (i. e. τυφλοῖς ?) ὀμμάτων κύκλοις, citing Hesychius, who in κηρίωμα says: ἔστι γὰρ τὸ κηρίον, ᾧ προσεικάζει τοὺς ὀφθαλμούς τῶν Φινειδῶν. Brunck conj: ἀλασφόρως ἐν —. Hart: ἀλαδὸν ἄλαστ' ὀρφνοῖσιν ὀμμάτων κύκλοις. Qu. ἀλασφόρεσσιν. Cf. on Aj. 373. Or ἄλαστον τοῖσιν —. Or ἐφ' αἵμακτοῖσιν —. Or ἄλαστον δεινόν. Or ἀδέρκοις δεινόν. (Oed. C. 1200, τῶν σῶν ἀδέρκων ὀμμάτων τηρώμενος.) And for ἀλαδὸν qu. ἀλαῶν —. (Oed. C. 150. 243. So τυφλὸν ὄμμα Eur. Hec. 1117.) For ἄλαστος cf. Oed. C. 538. 1483. 1672. 'Ἀλάστωρ is found Oed. C. 788. Aj. 373. Tr. 1092. 1235. But

ἀλάστωρος is certainly a rather doubtful form. Compare Milton Sams. Ag. 521, 'These dark orbs no more shall treat with light.'

975. ἀραχθέν ἐγχείων the mss. and Schol. ἀτερθ' ἐγχείων (from Schol.) Herm. Dind. Wund. Schn. ἀραχθέντων Lachmann (de Chor. System. p. 157). Boeckh. Hart. prob. Dind. in Annot. ἐγχείων ἀτερθε Don. (not however for ἀραχθέν, which he thinks very appropriate; but for ὑφ' αἵματηραῖς). The incision in ἀραχθέντων, he thinks, would be very objectionable. Reisig. Enarr. Oed. C. 896 reads: ἀραχθέν ἐγχείων ἄφ' ('sine ensibus') αἵματηραῖς | χείρεσσι καὶ κερκίδων ἀκμαῖσιν. Schol: ἀραχθέν ἀντὶ τοῦ τυφλωθέν (τυφθέν conj. Don., coll. Il. ω'. 421, σὺν δ' ἔλκεα πάντα μέμκεν, | ὅσσ' ἐτύπη). αἵματηραῖς χείρεσσιν ὑπ' ἐγχείων καὶ κερκίδων ἀκμαῖς. Tricl: ἀραχθέν. πληγέν. Hermann attempts the following correction of the entire Scholium: τυφλωθέν. ἀντὶ τοῦ ἀραχθέν, αἵματηραῖς χείρεσσι, καὶ οὐχ ὑπ' ἐγχείων καὶ κερκίδων ἀκμαῖσι τουτέστι γυναικείois ὀργάνοις. The passage is thus read in Dresd. and Turn., ἀραχθέν οὐκ ἐγχείων, ἀλλ' ὑφ' αἵματηραῖς χερσὶ τε καὶ κερκίδων ἀκμαῖς. (ἀραχθέν being connected with ἐγχείων, 'inflicted by weapons,' not with ἀκμαῖσι, as Musgrave proposes.) Cf. 52, ὅφεις ἀράξας αὐτὸς αὐτοῦργῳ χερὶ. If we read ἀτερθ' ἐγχείων ('whereas the god of war is ἐγχεσπαλος.' SCHN.), cf. Pind. P. ix. 45, λέοντι — ὀμβρίμῳ μούναν παλαίοισαν ἄτερ ἐγχείων. ὑφ' αἵματηραῖς —. ὑφ' om. Br. On this rather poetic use of ὑπὸ v. Matth. § 395. Cf. Pind. N. i. 68. βελέων ὑπὸ ῥιπαῖς. So ὑπὸ χερσὶ δαμῆναι, ὑπὸ δουρὶ τυπῆναι. Tricl: ὑπὸ αἵματηραῖς τε χερσὶ καὶ ἐν ἀκμαῖς κερκίδων. αἵματηραῖς. Cf. Oed. C. 552, τὰς αἵματηρὰς ὀμμάτων διαφθοράς.

976. χείρεσσι Ald. vulg. χερσὶ Aug. Qu. χερσὶν τε. κερκίδων ἀκμαῖσι. Cf. Fr. 48, ἀχρῆν (qu. ἀκμήν) Λυδῆς κερκίδος. Eur. Bacch. 1205, χερῶν ἀκμαῖσι. Musgrave ad Eur. Hec. 1153 remarks that the usual instruments employed by Grecian women for inflicting wounds were their 'clasps,' not their 'shuttles.' Erfurdt however remarks that it is with this latter instrument that Alcmena digs out



κατὰ" δὲ τακόμενοι μέλαιοι μελέαν πάθαν ἀντ. β'. 977  
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν 980  
 ἃ δὲ σπέρμα" μὲν ἀρχαιογόνων  
 ἄντας' " Ἐρεχθειδᾶν,

the eyes from the head of the murdered Eurystheus (Apollodor. ii. 8. 1).

977. κατὰ δὲ vulg. καὶ δὲ Wund. κατὰ Musgr. Perhaps then κατ' αὐτ. Cf. on v. str. 966. μέλαιοι μελέαν. Cf. 50. 1310. Oed. R. 479. Aesch. Sept. 877, μέλαιοι μελέους θανάτους εἶδοντο. SCHN. μέλαιοι om. Hart.

978. μελέαν πάθαν κλαῖον ματρὸς. 'Lamented the wretched fate of their mother.' Or: 'bewailed the wretched fate inflicted on them by their step-mother.' Schol: ὅτι τελευτήσασα ἀφῆκεν αὐτοὺς ὑπὸ μητρυιάν. ἢ ὅτι αὐτὴ ('herself') αὐτοὺς ἐξετύφλωσεν. Idem: ἀνύμφευτον γονάν. κακόνυμφον γονήν. ὅτι ἐπὶ κακῷ νυμφευθεῖσα δυστυχεῖς αὐτοὺς ἔτεκεν. ἢ τὴν ἀνύμφευτον ἑαυτῶν κοινωνίαν, οἷον τῆς πρὸς γυναῖκα συνουσίας ἄπειροι ὄντες. The former of these explanations is adopted by Herm. Dind. &c. "Cleopatra," says Schneid., "was ἄνυμφος, κακόνυμφος δάμαρ." To myself the latter appears far preferable, both in point of construction and sense. So Antigone bewails with artless and touching simplicity her sad lot in having to leave this world unmarried (ἀνυμέναιος) 876. Cf. also 917. El. 962.

979. ματρὸς. μητρὸς L. πατρὸς Liv. b. There is a difference of opinion among the commentators as to the construction of ματρὸς, some connecting it with πάθαν (as edd. vett. Br. Don.), others with γονάν (as Tricl. Erf. Dind. Wund. Herm. Schn.). Tricl: κακόνυμφεῦτον μητρὸς γέννημα ὑπάρξαντες. δέον δὲ εἰπεῖν ἀνυμφεύτου μητρὸς, ἀνύμφευτον πρὸς τὸ γονάν εἶπε. Schneid. explains: 'who had borne them in an unblest union.' (ἔχοντες γονάν = γεγονότες. Oed. C. 972, ὅς οὔτε βλάστας πω γενεθλίου πατρὸς, | οὐ μητρὸς εἶχον.) But Donaldson justly observes: "It seems to me that, unless there were some reference here to a similarity between the fate of the *mother* of the Phineidae and that of Antigone, the whole passage, and especially the end of this antistrophe, would lose its chief point. The fact that the Phineidae themselves were blinded by their step-mother, and that they bewailed their own wretched lot, in being sprung from a mother unhappy in her marriage,

would not sufficiently connect their case with the catastrophe of this drama.—The imprisonment of Cleopatra, rather than the blindness of her sons, was the point of the story so far as Soph. was interested in it." Brunck reads: ματρὸς, ἐχούσας —.

ἔχοντες. ἔχοντές τ' Musgr. Erf. Ben. ἐχούσας (referred to ματρὸς) Br. om. Hart. We must then read ἡδ' 969.

980. ἀνύμφευτον γονάν. 'An unwedded life.' Qu. ἄνυμφον τὰν τροφάν. (El. 1183, τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. Oed. C. 1614, κοῦκ ἔτι | τὴν δυσπύνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν. 1687, βίου δύσσοιστον ἔξομεν τροφάν. Aj. 499, δουλίαν ἔξειν τροφήν.) Or ἀνύμφευτον (or ἀνόλβιον) βίον. Or ἀνολβοτάταν τροφάν. Cf. on v. str. 970. I do not think the common reading, at least γονάν, can be right. Electra complains El. 164, ἄτεκνος τάλαιν' ἀνύμφευτος αἰὲν οἰχυνῶ, δάκρυσι μυδαλέα &c. 'Ἀνύμφευτος γονή as ῥιπτὸς μόρος Tr. 357. Brunck's correction ἐχούσας is well worth consideration. If it be adopted, we must read ἡδ' in 979.

981. ἃ δὲ σπέρμα μὲν —. Qu. ἃ δὲ φῦσα μὲν —. Or ἃ βλαστοῦσα μὲν —. Cf. on 97. σπέρμα. I. q. γένος, 'race, family.' σπέρμα μὲν Br. Erf. σπέρμ' Dresd. Ben. ἀρχαιογόνων — Ἐρεχθειδᾶν. ἀρχαιογόνοιο — Ἐρεχθειδα Dind. in Annot. (not in text). Cf. Aj. 202, ναὶς ἀρωγὸς τῆς Αἰάντος γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν. Eur. Ion. 1060, τῶν εὐγενετῶν Ἐρεχθειδᾶν. Med. 806. ἀρχαιογόνων. 'Of old descent.' Cf. Phil. 180, πρωτογόνων — ἦκων &c. ἀρχαιογόνων appears to be corrupt, if we may judge from the metre of the v. str. 970.

982. Ἐρεχθειδᾶν. For Cleopatra was the daughter of Orithyia (by Boreas), the daughter of Erechtheus. ἄντας' vulg. 'Met, touched, was allied to.' Gl: ἄντας'. ὑπῆρξε. Cf. Eur. Ion. 1056, τῷ τῶν Ἐρεχθειδᾶν δόμων ἐφαπτομένῳ. In an oracle ap. Schol. on Eur. Ph. 641 we read, ἀθανάτων λεχέων ἀντήσας ἔλβιε Κάδμει. Musgrave quotes Eur. Iph. A. 150, ἦν γάρ νιν πομπαῖς ἀντήσας —. Schneid. explains ἄντασε by ἔθιγε, σπέρμα 'by birth.' Wunder considers ἀντᾶν τιнос σπέρμα (accus.) equivalent to εἰναί τιнос

τηλεπόροις δ' ἐν ἄντροις

τράφη θνέλλαισιν ἐν' πατρώαις

Βορεὰς' ἄμιππος ὀρθόποδος ὑπὲρ πάγου"

985

θεῶν παῖς'· ἀλλὰ κατ' ἐκείνα

Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

γένος, coll. Phil. 239, ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου | Σκύρου. But he suspects ἄντασ', and that not without reason. Don. reads αὐδασ' (coll. Phil. 240, αὐδῶμαι δὲ παῖς Ἀχιλλέως. Tr. 1096). I should prefer αὐχῆσ' (i. e. ἠύχησε, as αἰμάχθης Aj. 909), 'boasted, could boast of,' or ἐβλαστ', 'sprang from,' or perhaps ἔψανσ', 'touched, was near to.' Dind. falls upon the same conjecture αὐχασ', but strangely hesitates to adopt it. Compare with him also the Homeric εὐχομαι, as in ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, and (without the infin.), ἐκ μὲν Κρητῶν γένος εὐχομαι εὐρείων, | ἀνέρος ἀφνειοῦ παῖς. Eurip. ap. Stob. Flor. 79, 27, κείνου γὰρ ἐξ-ἐβλαστον, οὐδ' ἂν εἰς ἀνὴρ | γυναικὶς αὐδήσειεν (αὐχέσειεν Coraë's ad Nicol. Dam. p. 375), ἀλλὰ τοῦ πατρός. Add Pind. Ol. vii. 23, τὸ μὲν γὰρ πατρώθεν ἐκ Διὸς εὐχονταί. Eur. Andr. 464, μηδὲν τόδ' αὐχεῖ.

984. θνέλλαισιν Dind. θνέλλησιν vulg.

θνέλλαισιν ἐν πατρώαις. Qu. θνέλλαισι σὺν πατρώαις. Cf. Hom. Il. κ'. 437, θείειν δ' ἀνέμοισιν ὁμοῖοι. Tyr. ix. 4, νικῶν δὲ θεῶν Θρηῖκιον Βορέην. Theogn. 715, ὠκύτερος παῖδων Βορέα.

985. Βορεὰς. 'Daughter of Boreas.' Compare Θεστία, 'daughter of Thestius,' Aesch. Cho. 596. On these forms Wunder refers to Matth. § 101. Musgrave cites Nonnus xxxvii. 121, δευτέρῳ ἵππον ἔθηκε βορειάδι σύνδρομον αὔρη. He also proposes Βορεῖς, which form occurs in Nonn. xxxiii. 211, πῶς ποτε Φοῖβον ἔφευγε βορητῖδι σύνδρομος αὔρη. And he compares Tyr. ix. 4, νικῶν δὲ θεῶν Θρηῖκιον Βορέην. The patronymic Βορεάδας (prob. from Βορεάδης) he observes is found in Diod. Sic. iv. 44. He reads βορέαις ἄμιππος ('fleet as the northern gales'). Qu. βορέαις ἄμιππος. Cf. on v. str. 974.

ἄμιππος. ἄμ' ἵπποις Liv. b. ἄμιπποις Schol. v. l. prob. Musgr. 'Fleet as a horse.' Oenomaus conquers "equis Aquilone velocioribus." SCHN. Cf. on Oed. R. 466. Horses that were yoked and ran together were called ἄμιπποι (i. q. σύνδρομοι), as Musgrave remarks on the authority of ancient grammarians quoted

by Harpocration. ὀρθόποδος ὑπὲρ πάγου. 'Over the steep or craggy hill.' Schol: ὑψηλοῦ ὄρους καὶ ἀκρωρείας. Fr. 110, ἀπ' ὀρθίων πάγων | καθεῖρπεν ἔλαφος. Below 1203, τύμβον ὀρθόκρανον. Qu. ὀρθόποδας (or ὀρθίας or —ous) ὑπὲρ πάγους, 'above the steep hills.' With ὀρθόπους compare ὑπίπους Oed. R. 866, νόμοι ὑπίποδες. Hartung gives ὀρθοπέδον. Schneid. understands this of the steep heights of the Pangaeus, to which Boreas was said to have borne off Orithyia.

986. θεῶν παῖς (παῖς Liv. a.). θεῶν ἡ παῖς Dresd. Turn. θεῶν ἡ ('utpote') παῖς Musgr. θεῶν περ οὖσ' Reisig. Enarr. Oed. C. 896. θεῶν γε παῖς Erf. (to equalize the verse with 975). Reisig's conjecture, which had occurred also to myself, seems highly probable; but as the corresp. v. is probably corrupt, it is impossible to pronounce it certain. Cleopatra is called θεῶν παῖς, as being the daughter of Boreas, himself a divinity, and by her mother's side descended from the gods. "Cleopatra's grandsire, the γηγενὴς Ἐρεχθεὺς, who was worshipped in the Erechtheion on the Acropolis of Athens, was deified as Ποσειδῶν Ἐρεχθεὺς. Cic. N. D. iii. 19. 15, 'Erechtheus Athenis filiaeque ejus in numero deorum sunt.' Paus. i. 26. 6." SCHN.

ἀλλὰ κατ' ἐκείνα —. 'Yet even against her,' notwithstanding her having been brought up in a far distant region, her swiftness of foot, and her descent from the gods. Schol: ἀλλὰ κατ' ἐκείνης — ἐνέσκηψαν. — ἡ μεγάλαι δυστυχίαι καὶ ἐπ' ἐκείνη τῇ Κλεοπάτρᾳ ἦλθον. Heath: 'Attamen et hanc assecutae sunt Parcae longae.' Her repudiation by Phineus, and consequent imprisonment, are meant. Qu. ἀλλ' ὅμως ἐκείναν —. Cf. Phil. 331, ἔσχε μοῖρ' Ἀχιλλέα θανεῖν. Oed. R. 713. ἐπ' — ἔσχον. Musgr: 'irruerant, invadabant.' Whom see ad Eur. Bacch. 1131. Schneid: 'irruerunt' (with the accessory notion of καθελεῖν, cf. El. 720). Schol: ἔσχον δὲ ἐπέσχον, ἐπετίθησαν, ἐπεβάρησαν. Gl: ἔσχον. ἐπέθεντο. Cf. Pind. Ol. ii. 160, ἐπεχε νῦν σκοπῶ τόξον.

987. Μοῖραι μακρ. The παλαιγενεῖς of



ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν  
 δύ' ἐξ ἐνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ  
 αὕτη'' κέλευθος ἐκ'' προηγητοῦ πέλει. 990

KP. τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον ;

TE. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

KP. οὐκουν'' πάρος γε σῆς ἀπεστάτου φρενός.

TE. τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις\* πόλιν.

KP. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995

TE. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης''.

KP. τί δ' ἔστιν ; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

Aesch. Eum. 165. Cf. 951. SCHN. ὦ om. Dresd.

988. ἄνακτες. Oed. R. 911. Oed. C. 831. So above 940, Θήβης οἱ κοιρανίδαι. Schol: τοὺς ἀπὸ τοῦ χοροῦ ἐντίμους. Teiresias enters, led by his daughter Manto.

990. ἐκ προηγητοῦ. 'To wit by the assistance of a guide.' Explanatory of αὕτη. Qu. ἡκ προηγητοῦ (viz. 'that which is with the aid of a guide'). Cf. Oed. R. 1292. For αὕτη perhaps μόνη.

992. τῷ μάντει. Cf. 1053.

993. οὐκουν. Qu. ἀλλ' οὐ, or οὐ γὰρ, or οὐτοι. Schol: οἶον οὐδὲ τὴν ἀρχὴν τῆς σῆς κατωλιγώρου μαντείας. ἀπεστάτου. Gl: ἐχωρίζομην. This verb occurs Oed. R. 743. Aesch. Ag. 1075. Cho. 438. 813. Eum. 65. 392. Niob. Fr. 147. Pind. Fr. 278.

994. δι' ὀρθῆς. Sc. ὁδοῦ. I. q. ὀρθῶς. Matth. § 580, g. Schaef. ad Bos. p. 43. So ἐκ ταχείας Trach. 395. Musgrave compares similar instances of ellipse, Herod. iii. 127, ἐκ μὲν ἰθείης. iv. 43, ἐκ ταύτης. iv. 119, τὴν ὁμοίην. v. 106, ἐξ ὑστέρης. v. 116, ἐκ νέης. Aristid. T. i. p. 84, ἐκ καινῆς. Thuc. iii. 92. i. 77, ἀπὸ πρώτης. Eur. Tro. 759, διὰ κενῆς. For the remark cf. 1058. 163 f.

τήνδε ναυκληρεῖς. τήνδε ναυκληροῖς A. Ald. Ben. τήνδ' ἐναυκλήρεις Valck. ad Phoen. 856. Br. Hart. prob. Bergk. Cf. 167, ἡνίκ' Οἰδίπους ἄρθου πόλιν. Aesch. Sept. 652, σὺ δ' αὐτὸς γῶθι ναυκληρεῖν πόλιν.

995. 'I am able to bear witness that I have experienced (from you) what is advantageous.' Lit.: having experienced I am able to bear witness &c. Matth. §

555. Cf. 926. Camer: "non possum negare, re expertus te mihi profuisse." Cf. Oed. C. 1265, καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἤκειν (f. ἤκων). The allusion is to the deliverance of the state by the sacrifice, at the suggestion of Teiresias, of Creon's own son Megareus. Cf. 1162.

996. 'Consider (know) that now again thou art placed in a critical state of fortune.' A proverbial expression to denote a person's being in great danger. Gl: ἡγουν εἰς κίνδυνον καθιστάμενος. The origin of this phrase is to be found in Hom. Il. κ'. 173, νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς, | ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἡὲ βιῶναι. Cf. Aj. 786, ξυρεῖ γὰρ ἐν χρῶ τοῦτο, μὴ χαίρειν τινά (where v. Schol.). Herod. vi. 11, ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἡ εἶναι ἐλευθέροισι ἡ δούλοισι. Simonid. Ep. 88 (158 Schn.), ἀκμᾶς ἐστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν | κείμεθα ῥυσάμενοι. Theogn. 557, Φράξ' εὖ κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς. Theocr. xxii. 6, ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἤδη ἐόντων. Aesch. Cho. 870. And simply ἐπ' ἀκμῆς Eur. Hel. 906. Valck. ad Herod. vi. 11. Schneidewin ad Diogen. Cent. iv. 41.

βεβῶς equivalent to ὦν. Cf. Oed. C. 1359, &c. So in Latin, 'in summo discrimine versari.' αὖ νῦν. 'Now again.' ἐπὶ ξυροῦ τύχης. Qu. ἀκμῆς ἐπὶ ξυροῦ, 'on the edge of a razor,' as in Homer &c.

997. τὸ σὸν φρίσσω στόμα. 'I dread (shudder at) thy discourse,' 'I fear thou wilt utter somewhat against me. Schol: τὸν σὸν λόγον. Cf. 20. For στόμα in this sense cf. Oed. R. 426. Aj. 1110.

- TE. γνώσει, τέχνης σημεία τῆς ἐμῆς κλύων.  
 ἐς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον  
 ἴζων, ἢν' ἦν' μοι παντὸς οἰωνοῦ λιμήν, 1000  
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ  
 κλάζοντας οἴστρω καὶ βεβαρβαρωμένῳ  
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς  
 ἔγνων· πτερῶν γὰρ ῥοῖβδος' οὐκ ἄσημος ἦν.  
 εὐθὺς δὲ δείσας ἐμπύρων ἐγενόμην 1005

999. ἐς — θᾶκον — ἴζων. Cf. on Oed. C. 100, καπὶ σεμνὸν ἐξόμην | βάθρον τόδ'. Eur. Andr. 43, εἰς ἀνάκτορον | θάσσω τόδ' ἐλθοῦσ'. Arist. Ran. 200, κάθιζ' ἐπὶ κώπην. Ibid. 204, ἴζω 'πὶ κώπην. But Eur. Alc. 451, ἐπὶ κώπα — ἴζει (Charon). θᾶκον E. pr. L. M. Aug. Br. &c. θᾶκον A. Ald. Cf. on Arist. Ran. 1522. θᾶκον ὀρνιθοσκόπον. In one word οἰωνοσκοπεῖον. Pausan. ix. 16. 1, Θηβαίοις ἐστὶν οἰωνοσκοπεῖον Τειρεσίον καλούμενον. Wund. Eur. Ph. 853, οἰωνίσματ' ὀρνίθων μαθὼν | θάκοισιν ἐν ἱεροῖσιν, οὐ μαντεύομαι. Bacch. 347, ἐλθὼν δὲ θάκους τοῦδ', ἢν' οἰωνοσκοπεῖ —. ὀρνιθοσκόπος Reiske n. ms.

1000. ἢν' ἦν. Qu. ὕπου. λιμήν. 'Haven, receptacle, resort.' Schol: ὕρμος καὶ ἔδρα. Tricl: συναγωγή. A sort of preserve is perhaps meant, where birds were kept for the purpose of augury. Schneid. thinks λιμήν may have been a technical term, like the Etruscan 'templum.' Boeckh compares the 'templum' of the Roman augurs. Aesch. Pers. 255, πλούτου λιμήν. Eur. Or. 1075, μέγας πλούτου λιμήν. Cf. on Oed. R. 420.

1001. ἀγνώτ'. 'Unknown,' unusual. Oed. R. 681. Phil. 1008. κακῶ. 'Unfavourable, inauspicious, ill-omened.' Schol: ἐπὶ κακῶ.

1002. κλάζοντας. As if not φθόγγον ὀρνίθων, but φθεγγομένους ὀρνίθων, its equivalent in point of sense, had preceded. The construction according to the sense. Tricl: δέον εἰπεῖν κλαζόντων, πρὸς τὸ ὀρνίθων, κλάζοντας εἶπε πρὸς τὸ σημαινόμενον. τὸ γὰρ ἀκούω φθόγγον ὀρνίθων ἀντὶ τοῦ ὕρινθας. A similar construction occurs in Phil. 497, τὰ τῶν διακόνων — ποιοῦμενοι — ἤπειγον. Aesch. Prom. 144, φοβερὰ δ' ἐμοῖσιν ὕσσοις ὀμίχλα | προσῆξε πλήρης δακρύων | σὺν δέμας ἐσιδούσα. Where ἐσιδούσα is written, as though ἐμοί, not ἐμοῖσιν ὕσσοις, had preceded. Eur. Iph.

A. 899, οὐκ ἐπαιδεσθήσομαι γε προσπεσεῖν τὸ σὺν γόνυ, θνητὸς ἐκ θεᾶς γεγῶτα. El. 1243, οὐ γὰρ ἔστι σοι πόλιν | τήνδ' (πόλεως τήσδ' ἔ) ἐμβατεύειν, μητέρα κτείναντα σῆν. Med. 810, σὸς δὲ συγγνώμη λέγειν | τάδ' ἐστὶ, μὴ πάσχουσιν ὡς ἐγὼ κακῶς. Aesch. Eum. 867 f. τοιαῦθ' ἐλέσθαι &c. Cho. 410 f. πέπαλται &c. Arist. Av. 47, ὁ δὲ στόλος νῶν ἐστι παρὰ τὸν Τηρέα | τὸν Ἑποπα, παρ' ἐκείνου πυθέσθαι δεόμενοι (—νω?). Such irregularities of construction are familiar to the very best writers. οἴστρω. 'Fury, vehemence.' Gl: μανία. βεβαρβαρωμένῳ. 'Confused, indistinct, unintelligible.' Lit. 'made barbarous.' Schol: ἐρμηνευθῆναι μὴ δυναμένῳ, ἀλλὰ ἄσαφεϊ. Gl: ἀτάκτω. Wunder thinks it may signify 'wild, savage,' Lat. 'efferato.'

1003. φοναῖς. φονὰς Both. Hart. 'In slaughter.'

1004. πτερῶν γὰρ —. This he adds to explain how he perceived that which, being blind, he could not see with his eyes. ῥοῖβδος. ῥοῖζος Liv. b. Gl: ἤχος οὐχ ἥσυχος, ἀλλὰ σφοδρὸς καὶ ψοφώδης. 'Ροῖβδος is used of the rushing motion of wind Arist. Nub. 407. Cf. 1021, ἀπορροῖβδεῖ βοάς. Aesch. Eum. 404, ροιβδοῦσα κόλπον αἰγίδος. Perhaps the correct forms in this sense are ῥοῖζος and ροιζεῖν. 'Ροῖζος is used of the whizzing of an arrow Il. xvi. 361. Oppian. Hal. ii. 352; of a shepherd's whistling Od. ix. 315; of the rushing sound of wind Plut. ii. 18 B; of the hissing of a serpent Apoll. Rh. iv. 138. 1453. 'Ροίσημα of the whirring noise of birds on the wing Arist. Av. 1182. 'Ροιζεῖν, 'to whistle,' Il. x. 502.

1005. ἐμπύρων ἐγενόμην. 'I made a trial of burnt-sacrifices.' Br: 'experiebar, periculum faciebam.' Schol: ἀπεπειρώμην τῆς διὰ πυρὸς μαντείας. Cf. Tr. 1103, ἄλλων τε μόχθων μυρίων ἐγευσάμην. Eur. Hipp. 667, τῆς σῆς δὲ τόλμης εἶσομαι γεγενυμένος. Arist. Ran.



βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων  
 "Ηφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ  
 μυδῶσα κηκὶς μηρίων ἐτήκετο  
 κατνυφε κἀνέπτυε, καὶ μετάρσιοι  
 χολαὶ διεσπείροντο, καὶ καταρρυεῖς"  
 1010  
 μηροῖ' καλυπτῆς ἐξέκειντο" πιμελῆς.

462, οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς  
 θύρας; ἐμπύρων. Eur. Iph. T. 16,  
 εἰς ἐμπύρ' ἦλθε. Andr. 1113, τυγχάνει  
 δ' ἐν ἐμπύροις. Ph. 968, ὅστις δ' ἐμπύρῳ  
 χρῆται τέχνη, | μάταιος. Aesch. Sept.  
 25, πυρὸς δίχα. Hesych: 'Εμπύρια. μαν-  
 τεῖα, παρὰ Βοιωτοῖς. Soph. El. 405, τῷ  
 φέρεται τὰδ' ἐμπύρα;

1006. παμφλέκτοισιν. 'All-devouring,  
 all-consuming.' El. 1139, παμφλέκτου  
 πυρὸς, and on Oed. R. 969.

1007. "Ηφαιστος οὐκ ἔλαμπεν. A clear  
 bright flame, burning upward to a point,  
 was looked upon as a good omen in sacri-  
 fices; whereas a dull, dark and smoky one  
 betokened evil. In Seneca Oed. 309,  
 Teiresias asks: 'Utrumne clarus ignis et  
 nitidus stetit, | rectusque purum verti-  
 cem coelo tulit, | et summam in auras  
 fusus explicuit comam? | An latera cir-  
 cum serpit incertus viae, | et fluctuante  
 turbidus fumo labat?' Val. Fl. viii. 247.  
 On the contrary in Apoll. Rh. i. 437,  
 σέλας πάντοσε λαμπόμενον θυῶν ἔπο.  
 Val. Fl. i. 205. Cited by Valck. ad  
 Phoen. 1261. Cf. Aesch. Pr. 498, καὶ  
 φλογωπὰ σήματα ἐξωμμάτωσα.

1008. μυδῶσα κηκὶς. 'A damp or  
 moist vapour.' Gl: κηκὶς. ὑγρὰ καὶ  
 λιπώδης ἀνάδοσις. Cf. Oed. R. 1278,  
 μυδῶσας σταγόνας. Aesch. Cho. 266,  
 κηκίδι πισσῆρει φλογός. According to  
 Musgrave, κηκὶς, which usually means  
 'vapor fuliginosus, non limpidus,' here  
 seems to signify 'adeus liquefactus.'  
 Compare the verb κηκίειν, 'to spurt  
 forth,' Phil. 697. 784. μηρίων ἐτή-  
 κετο. 'Oozed out from the thighs.'  
 Wunder wrongly, I think, connects κηκὶς  
 μηρίων. The μηρία were the thigh-bones,  
 which, enveloped in fat, and with gall laid  
 upon them, were consumed in the fire.  
 V. Aesch. Pr. 494. Gl: ἐτήκετο. κατ-  
 ἔρρει.

1009. κατνυφε. 'And smouldered.'  
 Schol: τύφειν ἐστὶ τὸ ἡρέμα ὑποσμύχειν.  
 Gl: ἔτυφε. χωρὶς ἀνάψεως ἐκαίετο. He-  
 sych: τύφεισθαι. μαράναισθαι, ἥσυχῃ ἐκ-  
 καίεσθαι, χωρὶς φλογὸς καπνὸν εἶναι.  
 Plut. Sol. τυφομένην ἀδρού πυρὸς ἔτι

ζῶσαν φλόγα. κἀνέπτυε. 'And  
 spat or spurted forth.'

1010. χολαί. The gall and the bones  
 of the victim were burnt in the fire, as  
 we gather from Incert. ap. Clem. Alex.  
 p. 851, τίς ὦδε μῶρος — ὅστις ἐλπίζει  
 θεοὺς | ὅστων ἀσάρκων καὶ χολῆς πυρου-  
 μένης — χαίρειν; Aesch. Pr. 495, χολῆς  
 λοβοῦ τε ποικίλην εὐμορφίαν, | κνίσῃ τε  
 κῶλα συγκαλυπτὰ. Eur. El. 827, λοβὸς  
 μὲν οὐ προσῆν | σπλάγχνοις, πύλαι δὲ καὶ  
 δοχαὶ χολῆς πέλας | κακὰς ἐφαινον τῷ  
 σκοποῦντι προσβολάς. In Aristotle χολή  
 means not the gall itself, but its rece-  
 ptacle or bladder, Hist. A. ii. 15. With  
 whom agrees Pollux, as Musgrave ob-  
 serves, who himself proposes δοχαί. The  
 gall, laid upon the thigh-bones, instead  
 of being consumed, as it should, in the  
 flame, burst with the heat and was scat-  
 tered all about. διεσπείροντο. 'Were  
 sputtered about.' Tr. 782. El. 748,  
 πῶλοι διεσπάρησαν. 1291. Herod. iii. 68,  
 διέσπειρε ἡμέας, ἄλλην ἄλλῃ τάξας.

καταρρυεῖς. 'Hanging down, drooping.'  
 Lat: 'decidentes, defluentes.' Formed as  
 περιρρυῖς. Schol: καταρρεόμενοι, καθ-  
 υγραινόμενοι, ἐκ τοῦ λίπους τῆς καλυπτού-  
 σης αὐτοὺς πιμελῆς ἐξέπιπτον. Tricl:  
 δέον δὲ εἰπεῖν μεταρσίως, καὶ καταρρυεῖς  
 τῆς πιμελῆς, μετάρσιοι εἶπε πρὸς τὸ χολαί,  
 καὶ καταρρυεῖς πρὸς τὸ μηροί. "The μη-  
 ροὶ themselves καταρρυεῖς, because that  
 on or from which any thing flows is itself  
 described as flowing: thus ῥέειν αἵματι  
 γαῖα, 'tigna perpluunt,' &c." SCHN. Qu.  
 καταρρυοῦς (to agree with πιμελῆς), 'set-  
 tling or running down, melting.'

1011. μηροί. 'The thigh-bones,' with-  
 out the flesh (ὁστᾶ ἄσαρκα), usually called  
 μηρία or μῆρα, which were cut out for  
 sacrifice; not the thighs themselves. For  
 which sense of the word Musgrave refers  
 to Pollux ii. 185. Arist. H. A. i. 13.  
 Hom. Il. α'. 460, μηρούς τ' ἐξέταμον  
 (Schol. μηρούς, τὰ μηριαῖα ὁστᾶ), and to  
 Hippocrates, who however sometimes has  
 τὸ ὅστεον τοῦ μηροῦ. Wunder explains  
 in like manner, referring to Pausan. i.  
 24. 2, θύσας δὲ αὐτὸν (τὸν κριδόν), τοὺς

τοιαῦτα παίδος τοῦδ' ἐμάνθανον πάρα  
 φθίνοντ' ἀσῆμων ὀργίων μαντεύματα.  
 ἐμοὶ γὰρ οὗτος ἡγεμὼν, ἄλλοις δ' ἐγώ.  
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.  
 βωμοὶ γὰρ ἡμῖν ἐσχάrai τε παντελεῖς  
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς  
 τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.  
 κᾶτ' οὐ δέχονται θυστάδας λιτὰς ἔτι

1015

μηρὸς κατὰ νόμον ἐκτεμὼν τῶν Ἑλλήνων  
 ἐς αὐτοὺς καιομένους ὀργῶν. Qu. καὶ καταρ-  
 ρουὸς μῆρ' ἐκ καλυπτῆς ἐξέκειτο (ἐξ-  
 εχεῖτο?) πιμελῆς. καλυπτῆς. 'Cover-  
 ing, enveloping' (the limbs of the victim).  
 Cf. Iliad. α'. 460. Schol. Eur. Ph. 1290.  
 On verbal adjectives used actively see  
 on Oed. R. 968. Matth. § 220. 2.  
 Schol: ἐκ τοῦ λίπους τῆς καλυπτούσης  
 αὐτοὺς πιμελῆς ἐξέπιπτον. Wunder with  
 Boeckh wrongly understands it passively,  
 in the sense of 'placed around.' Lat.  
 'circumdati, circumvoluti' (adipis), as  
 the Greeks said καλύπτειν τί τινα,  
 'circumdare aliquid alicui.' (Eur. Ion.  
 1522, καὶ περικαλύψαι τοῖσι πράγμασι  
 σκότον.) Gl: ἡγουν ἐξέπιπτε τῶν μη-  
 ρῶν ἢ κεκαλυμμένη πιμελή. Cf. Aesch.  
 Pr. 496, κνίσση τε κῶλα συγκαλυπτά.  
 Hom. Od. μ'. 360, μηρὸς τ' ἐξέταμον  
 κατὰ τε κνίσση ἐκάλυψαν, | δίπτυχα  
 ποιήσαντες. γ'. 457. Il. α'. 460. β'.  
 423. ἐξέκειντο. 'Protruded from,  
 lay bare of.' Gl: ἐγυμνοῦντο.

1012. Doederlein Minut. Soph. p. 8,  
 places a comma after πάρα [as in Brunck],  
 and considers the following line to be  
 added in apposition to τοιαῦτα. Cf. on  
 Aj. 453. Ph. 38.

1013. φθίνοντ' —. 'Faint (lit. wasting,  
 failing) prognostications from the (thus)  
 uncertain sacrifice.' Cf. on Oed. C. 1200.  
 In sacrifices it was considered a bad omen  
 when any of the prognostications were  
 dull or dubious. Cf. on Eur. Ph. 1291.  
 With φθίνοντα — μαντεύματα cf. Oed.  
 R. 906, φθίνοντα — θέσφατα. ἀσῆ-  
 μων. 'Indistinct, uncertain, ambiguous,'  
 or else 'unfavourable,' i. q. κακοσῆμων  
 (so Gl. Cf. on 989). Wunder under-  
 stands by ἀσῆμων not 'uncertain or ob-  
 secure,' but 'ill-omened,' Lat. 'infausta.'  
 Cf. 1021, εὐσῆμους — βοᾶς. Aesch. Pr.  
 662, χρησμούς ἀσῆμους δυσκρίτως τ' εἰρη-  
 μένους. Schol: ἀσῆμων τῶν ἐμπύρων  
 ὕντων. Bergk conjectures ἀσῆμους.

ὀργίων. 'Sacrifices.' Tr. 765. Aesch.  
 Sept. 180, φιλοθύτων — ὀργίων. μαν-  
 τεύματα. 'Prognostications.'

1015. ταῦτα — νοσεῖ. 'Is thus trou-  
 bled.' Cf. on Oed. R. 289. τῆς σῆς  
 ἐκ φρενός. 'By reason of thy disposi-  
 tion' and conduct. νοσεῖ πόλις. Cf.  
 1140 f. Oed. R. 60. 169. 636. 1061. Oed.  
 C. 598. 766, &c. Eur. Iph. A. 411,  
 Ἑλλὰς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.  
 1016 f. Cf. 1041. Lysias 191, 10.

1016. ἐσχάrai. Schol: αἱ ἐστίαι.  
 Ἐσχάρα is a 'hearth-altar,' βωμὸς α  
 'raised altar.' Phot: Ἐσχάρα. ἢ ἐπὶ  
 γῆς ἐστία στρογγυλοειδῆς —. ὁ δὲ βω-  
 μὸς τὸ ἐν ὕψει ἐστὶ πρὸς θυσίαν οἰκοδό-  
 μημα. Fr. 36, καὶ βωμιαῖον ἐσχάρας λα-  
 βῶν. Arist. An. 1232, βουθύτοις ἐπ'  
 ἐσχάrais. παντελεῖς. 'All,' Lat.  
 'omnes,' as explained by Br. Erf. Matth.  
 &c. Or 'entirely.' Schol: αἱ τὰ τελεῖα  
 τῶν ἱερῶν δεχόμεναι ἢ ὕλαι ἢ δι' ὧν  
 πάντα τελειοῦνται. Tric: παντελεῖς. ἐν  
 αἷς πᾶσαι αἱ θυσίαι τελοῦνται. Musgrave  
 thinks it may mean 'sanctissimae,' as  
 Jupiter is called πατήρ παντελῆς Aesch.  
 Sept. 120. The word is used in a differ-  
 ent sense Oed. R. 901. Qu. πανταχοῦ  
 (or — ἦ).

1017. πλήρεις — βορᾶς. 'Are filled  
 (and so polluted) with flesh (lit. food)  
 brought thither by the birds and dogs,'  
 or 'Are filled with the food of birds,' &c.  
 Cf. 1040 f. 1080 f. Connect πλήρεις  
 with βορᾶς. Cf. 1219, τὰδ' ἐξ ἀθύμου  
 δεσπότης κελεύσασιν —. Schol: οἱ  
 κύνες καὶ οἱ ὕρνιθες διασπάσαντες τὸ τοῦ  
 Πολυνείκου σῶμα ἐπὶ τοὺς βωμοὺς ἐκό-  
 μισαν, καὶ οὕτως ἐμόλυναν ἅπαντας. Gl:  
 βορᾶς. σπαράξεως εἰς βορᾶν.

1018. Construe τοῦ δυσμόρου γόνου  
 Οἰδίου πεπτῶτος (who has fallen and  
 lies unburied).

1019. θυστάδας λιτὰς. 'Sacrificial  
 prayers.' Schol: τὰς διὰ θυσιῶν γινομένας  
 λιτὰς. Aesch. Sept. 269, θυστάδος βοῆς.



θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020  
οὐδ' ὄρνις" εὐσήμους ἀπορροιβδεῖ" βοὰς,  
ἀνδροφθόρου βεβρῶτες αἵματος" λίπος.  
ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ  
τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·  
ἐπεὶ δ' ἀμάρτη, κείνος" οὐκέτ' ἔστ' ἀνὴρ 1025  
ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν  
πесὼν ἀκῆται μῆδ' ἀκίνητος" πέλῃ".  
αὐθαδία τοι" σκαιότητ' ὀφλισκάνει.  
ἀλλ' εἶκε τῷ θανόντι, μῆδ' ὀλωλότα  
κέντει. τίς ἀλκὴ" τὸν θανόντ' ἐπικτανεῖν ; 1030

1021. ὄρνις. With the last syllable short, as in El. 149. Fr. 578. The gen. in this case is, not ὄρνιθος, but ὄρνις (as πόλις &c.). εὐσήμους. 'Clear, distinct.' Cf. 1013. ἀπορροιβδεῖ βοὰς. Qu. ἔτι ροιβδεῖ βοὰς. Cf. on 1004. Hom. II. x. 502. Hes. Th. 835. Or ἔτι ῥύζει (Arist. Ran. 684). Or οὐδ' ὄρνις εὐσήμως ἀπορροιβδεῖ ἔτι. Schol: ἀπηχεῖ, ἀφίησιν. Triclinius notices that ἀμαθεῖς τινες took ὄρνις for ὄρνιθες. This line has neither caesura nor quasi-caesura: instances of which are not very uncommon. Cf. 518, πορθῶν δὲ τήνδε γῆν· ὃ δ' ἀντιστὰς ὑπερ. 555, σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. Oed. R. 968, κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε &c. 1155, δύστηνος, ἀντὶ τοῦ ; τί προσχρήζων μαθεῖν ; 1290, ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι. 1513, οὐ καίρως αἰεὶ ζῆν, βίου δὲ λῶνος. Tr. 761, λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ. Oed. C. 610, φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σῶματος. Phil. 1009. 1369. Aj. 1129. Oed. R. 979. Oed. C. 607.

1022. ἀνδροφθόρου — αἵματος. I. e. αἵματος ἀνδρὸς φθαρέντος. βεβρῶτες Liv. b. vulg. and so Eust. p. 229, 12. βεβρῶτος Ald. βεβρωτες (supr. ο, and without accent) L. βεβρῶτες is to be referred to ὄρνιθες, implied in what has preceded: the construction according to the sense, as in 1002. Dobree defends against Bentley ὄρνις — βεβρῶτες, comparing Arist. Nub. 988—9. Schol: βεβρῶτες. ἀπὸ τοῦ ἐνικοῦ ἐπὶ τὸ πληθυντικὸν μετέβη. I should rather suspect some error. Qu. ἀνδροφθόρου γε σῶματος βεβρῶς (or βεβρῶς γε σῶματος) λίπος. Or οὐδ' ὄρνις — βεβρῶτα σῶματος λίπος. Or thus, οὐδ' οὖν ἔτι ροιβδεῖσιν εὐσήμους

βοὰς | ἀνδροφθόρου βεβρῶτες ὄρνιθες λίπους. There certainly seems to be some error. We can understand what λίπος σῶματος is, but no commentator has yet told us what λίπος αἵματος, 'the fat of blood,' means (Fr. 464, λίπος τ' ἐλαίας, qu. λίπος τ' —). Not to mention that so sudden a change from singular (if indeed ὄρνις be singular) to plural would be unnatural. Σῶμα and αἷμα are elsewhere confounded. V. ad 121. λίβος for λίπος is suggested by Blomf. in Gl. Cho. 25.

1023—8. Cf. Aesch. Pr. 1037, ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται | λέγειν· ἄνωγε γὰρ σε τὴν αὐθαδίαν | μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν. | πείθου· σοφῶ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

1025. ἐπεὶ δ' ἀμάρτη. V. Matth. § 521, n. 1. Brunck, against the mss., gives ἐπὶν δ' ἀμάρτη. I suspect κείνος.

1026. ἀνολβος. Is this correct? We seem to require some epithet more in accordance with ἄβουλος: but cf. 1209, ὥμοι ἐμῶν ἀνολβα βουλευμάτων.

1027. ἀκεῖται the mss. Herm. Schn. ἀκῆται Dind. Wund. Bgk. ἀκίνητος. 'Unmoved, obstinate.' ἀίνητος L. ἀνίητος Liv. b. Perhaps ἀνίκητος, or ἀνίατος. πέλει E. T. Livv. Aug. Herm. Schn. πέλει (supr. η) L. πέλη most mss. and Ald. Dind. Wund. Qu. μένη or μένει.

1028. σκαιότητ' ὀφλισκάνει. 'Incurs the charge of folly.' Eur. Hec. 327, ἀμαθίαν ὀφλήσομεν. Med. 581, πλείστην ζημίαν ὀφλισκάνει. 1227, μεγίστην μωρίαν ὀφλισκάνειν. Alc. 1096, μωρίαν ὀφλισκάνεις. Ion. 443, ἀνομίαν ὀφλισκάνειν. Iph. T. 488. Alcmae. Fr. v. For τοι qu. γάρ.

1030. τίς ἀλκὴ — ; 'Where is the

εὖ σοι φρονήσας εὖ'' λέγω· τὸ μανθάνειν δ'  
ἡδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ  
τοξεύετ' ἀνδρὸς τοῦδε, κοῦδ' ἔ' μαντικῆς''  
ἄπρακτος'' ὑμῖν εἰμι, τῶν γένους ὑποτ'

1035

bravery to kill over again a dead man?' Similarly 753, τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν; A proverbial expression. Cf. 1288, αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω. Phil. 946, ἐναίρων νεκρόν. Il. ω'. 54, κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων. Diog. L. ii. 135, νεκροὺς αὐτὸν ἐπισφάττειν ἔλεγεν. For τίς ἀλκὴ qu. τίς εὐχὴ, 'what boast or glory is it?' cf. I Ep. Pet. ii. 20, ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;

1031. εὖ σοι φρονήσας. 'Wishing thee well.' Cf. Oed. R. 1066. El. 334, οἱ αὐτοῖς φρονῶ. For εὖ — εὖ cf. on 904. Qu. τὰδ' εὖ φρονήσας σοι λέγω, or εὖ σοι φρονήσας τὰδε λέγω, or εὖ σοι φρονῶν τὰδ' εὖ λέγω.

1032. εἰ κέρδος λέγοι. 'If what he may say is for his good.' Cf. 1326, κέρδη παραινέις. φέροι (with gl. λέγοι)

Aug. φέρει E. T. V. Br. λέγει Ald. A. &c. Hart. λέγοι L. Dind. Wund. Don. Schn. λέγοι (γρ. φέροι) Liv. b. For the optative cf. on Oed. R. 314. Perhaps λέγη might be preferable.

1033. ὥστε τοξόται. Cf. 1084, ὥστε τοξότης. Aesch. Ag. 611, ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ.

1034. τοξεύετ' ἀνδρὸς τοῦδε. 'Ye aim at this man (me).' Cf. 1084, τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης | ἀφῆκα θυμῷ καρδίας τοξεύματα. Hom. Il. ψ'. 854, ἧς ἄρ' ἀνώγει | τοξεύειν. Od. θ'. 218, εἰ τοξαζοῖατο φωτῶν. χ' 27, κακῶς ἀνδρῶν τοξάζει. Eur. Tro. 645, ἐγὼ δὲ τοξεύσασα τῆς εὐδοξίας. Ion. 1431, εἰς τοῦθ' ἰκοίμην· τοῦδε τοξεύω, τέκνον. Pind. N. ix. 55, ἀκοντίζων σκοποῦ ἄγχιστα Μοισῶν. Similarly Aj. 154, τῶν γὰρ μεγάλων ψυχῶν ἱεῖς | οὐκ ἂν ἁμάρτοις. Eur. Bacch. 1096, αὐτοῦ χερμάδας — ἔρριπτον. Cycl. 51, δίψω πέτρον τάχα σου. Il. ν'. 516, τοῦ δὲ βάδην ἀπίοντος ἀκόντισε δουρὶ φαεινῷ. V. Matth. § 350. For this figurative use of τοξεύειν compare also Aesch. Suppl. 455, καὶ γλῶσσσα τοξεύσασα μὴ τὰ καίρια. Eur. Hec. 601, καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην. Suppl. 456, καὶ ταῦτα μὲν δὴ πρὸς τὰδ' ἐξηκόντισα. Ion. 256. Aesch. Cho. 1020, τόξω γὰρ οὐτις πημάτων

ἐφίξεται. Menand. Stob. Fl. 36, 12, αἰσχρόν γ' ὅταν τις — γλώσση ματαίους ἐξακοντίσῃ λόγους. Lucian Tox. p. 109, ἄσκοπα τετοξεύκαμεν. Juven. vii. 156.

τοῦδε, κοῦδέ. Read τοῦδ' ἐπεὶ οὐδὲ, which would be written τοῦδ' ἐπ' οὐδέ. κοῦδ' —. 'Nor yet am I free from being tampered with by divination at your hands.' Heath: 'neque ab arte vestra divinatrice vobis sum intentatus: ab hujus generis hominibus venditus fui et exportatus jam pridem.'

1035. ἄπρακτος vulg. 'Not tampered with.' Lat: 'non tentatus.' Cf. Oed. R. 125, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσει' ἐνθ' ἐνδ'. Compare also the verb πραγματεύεσθαι, 'negotiari,' and πρηκτῆρες, 'negotiators' ('merchants') Hom. Od. θ'. 162. Hermann supposes this put inversely for κοῦδὲ μαντικὴ ἄπρακτος ὑμῖν ἐστι κατ' ἐμοῦ. Just such an inversion as we have Oed. R. 998, καὶ ἐμοῦ | μακρὰν ἀπφικεῖθ' ἢ Κόρινθος ἐξ ἐμοῦ. Stephens however contends that ἄπρατος is the true reading, comparing the foll. ἐξ-ημπολήμην κακπεφόρτισμαι. 1063, ὥς μὴ ἔμπολήσων ἴσθι τὴν ἐμὴν φρένα. Phil. 973, οἴμοι, πέπραμαι. Which correction is approved of by Cant. Hart. Wakef. S. C. clxxxv. Cf. Aesch. Cho. 126, πεπραμένοι (πεπραγμένοι vulg.) γὰρ νῦν γέ πως ἀλώμεθα | πρὸς τῆς τεκούσης. "Creon himself πράσσεται ὑπὸ μάντεων," says Schneid. But is a person ever said πράσσεσθαι by another? Qu. μαντικῆς ἄπρατος. I. e. οὐ πεπραμένος ὑπὸ μαντικῆς, as Stephens explains. Or μαντικῇ ἄπρατος ὑμῶν. Cf. El. 344, κείνης διδακτά. Ph. 417, οὐμπολητὸς Σίσυφος. Matth. § 345, n. Oedipus prefers a similar charge against Creon and Teiresias in the Oed. Rex. Schol: ὑμῖν. ὑφ' ὑμῶν τῶν μάντεων, καὶ τῶν συγγενῶν.

τῶν δ' ὑπαὶ γένους vulg. I. e. ὑπαὶ δὲ γένους τῶν ('of them'). τῶν ὑπαὶ γένους Br. Herm. τῶν δ' ὑπαὶ γένους Schn. τῶν δ' ἐπ' ἐγγενῶν Hart. τῶν ὑπ' ἀργύρου (i. e. 'by whom for money') Don. (coll. 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος). Schneid. conjectures: τῶν δ' ὑπ' ἐν γένει (coll.



ἐξημπούλημαι κάκπεφόρτισμαί" πάλαι.  
κερδαίνεται, ἐμπολάτε τὰπὸ Σάρδεων  
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν  
χρυσόν· τάφω δ' ἐκείνον οὐχὶ κρύψετε,  
οὐδ' εἰ" θέλουσ'" οἱ Ζηνὸς αἰετοὶ βορὰν  
φέρειν νιν ἄρπάζοντες ἐς Διὸς θρόνους·  
οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ

1040

659 f. Oed. R. 1016. 1430). I would read τῶν γένους ὑπο, 'by the tribe of whom,' τῶν (i. e. ὧν, cf. on 1137) being referred to μάντις contained in μαντικῆς. Cf. on Tr. 260. Ottema refers it to ὑμῖν. It is at least impossible that ὑπὸ τῶν γένους can mean ὑπὸ τῶν ἐγγενῶν.

1036. ἐξημπούλημαι. 'I have been sold.' Cf. Phil. 978, οἱμοὶ πέπραμαι κάπολῳ. Arist. Ach. 374, λανθάνουσ' ἀπεμπολώμενοι. κάκπεφόρτισμα. κάμπεφόρτισμα (supr. κ) L. and Schol. κάκπεφρόντισμα V. καὶ πεφόρτισμα Hart. Schol: πεπραγματεύμαι, προδέδομαι, φόρτος γεγένημαι. "Ἐποιήσαντό με φόρτον." Καλλιμάχος. Schneid. compares the compounds ἐκδρακοντοῦσθαι, ἐκλιθοῦσθαι, ἐκβαρβαροῦσθαι &c., and explains, 'am altogether made a φόρτος of,' instead of the simple verb, merely to accord with ἐξημπούλημαι. With ἐκφορτίζειν cf. ἐξεμπολᾶν. But I am inclined to prefer κάμπεφόρτισμα. Cf. Tr. 537, κόρη γὰρ — παρὶσδεδεγμαι, φόρτον ὥστε ναυτίλος, | λωβητὸν ἐμπούλημα τῆς ἐμῆς φρενός. Compare our expression 'to take in' (as merchandise, to be sold). Translate: 'I have been made merchandise of by them.' Blomfield ad Cho. 126 renders: 'bought and sold' (i. e. betrayed).

1037. τόν. τὰ (supr. ὃν) L. πρὸς E. M. Dresd. a. Eust. p. 368, 30. 1483, 27. Br. πρὸ A. L. Ald. Musgrave explains πρὸ Σάρδεων 'prope Sardes,' coll. Aesch. Suppl. 627. Pind. P. i. Isthm. iv. For τὸν πρὸ (or πρὸς) read τὰπὸ (τὰ πρὸ L.), i. e. τὸ ἀπό. Confirmed by Philostr. Vit. Apoll. i. 12, πάντα — τὰ ἀπὸ Ἰνδῶν καὶ Σάρδεων. Creon suspects Teiresias has been bribed. Cf. 1055. Σάρδεων. Aesch. Pers. 45, αἱ πολυχρῆσοι Σάρδεις.

1038. ἤλεκτρον. 'Electrum,' i. e. 'silver-gold.' A metal composed of certain parts of gold and silver, so called no doubt from the resemblance of its colour to 'amber,' Lat. 'succinum.' For that ἤλεκτρον originally and properly means

'amber' (Lat. 'succedaneum'), and not the metallic mixture of silver and gold, is shown by Buttmann in his Mythologus ii. 337—63. As to the derivation of the word, Donaldson ingeniously suggests it may have been from ἔλκειν, and compares a somewhat similar one given in the Etym. M. παρὰ τὸ ἐλεῖν τὰ ἐκτός· τριβόμενον γὰρ ἄρπάζει τὰ πελάζοντα φύγατα. In like manner ἡλακάτη might appear to be formed from ἔλκειν (ἐξ οὗ τὸ νῆμα ἔλκουσιν). Put here loosely for χρυσὸν acc. to Eust. p. 150, 18. According to Pliny, H. N. xxxiii. 23, 'ubicunque quinta argenti portio est, (i. e. with four parts of gold,) electrum vocatur.' Eust. ad Od. iv. 73, explains ἤλεκτρον by μίγμα χρυσοῦ καὶ ἀργύρου. "In all (qu.) native gold there is present more or less silver: whence Herod. i. 50, distinguishes the λευκὸς from the ἀπεφθός χρυσός." SCHN. Cf. Ovid. Met. xv. 315, 'Electro similes faciunt auroque capillos.' Virg. Aen. viii. 402. Voss. ad Virg. Ecl. vi. 62. ἤλεκτρον is mentioned between gold and silver as an ornament of walls in Hom. Od. iv. 73. The word appears to come from the same root as ἡλέκτωρ 'the shining sun' (Il. vi. 513. xix. 398. H. Ap. 369), and perhaps ἥλιος ἡέλιος. τὸν Ἰνδικὸν χρυσόν. "The treasures of Sardis (πολύχρῆσοι) and India, whose wealth of gold was early known in Hellas, as in fact gold dust formed part of its tribute to Persia, Herod. iii. 94, are often put together; thus Philostr. V. Apoll. i. 12, φιλοσοφεῖς τὴν ἄρρητον φιλοσοφίαν μὴ συγχωρῶν τοῖς φαύλοις δεῦρο ἤκειν, μὴδ' ἂν πάντα σοι τὰ ἀπὸ Ἰνδῶν καὶ Σάρδεων ξυμφέρωσιν." SCHN.

1039 f. κρύψετε, — θρόνους. vulg. κρύψετε. — θρόνους, Schaef. Ben.

1040. οὐδ' εἰ. οὐ δὴ L. θέλουσ'. θέλωσ' conj. Bergk. θέλουσι (om. οἱ) Ven. A monstrous hypothesis, referring to 1016 f. Cf. on 486 f. SCHN. οἱ Ζηνὸς αἰετοί. Pind. P. iv. 4, χρυσέων Διὸς αἰετῶν πάρεδρος. SCHN.

1042. οὐδ' ὥς — μὴ — παρῶ τφ. So

θάπτειν παρῶ τῷ κείνον· εὖ γὰρ οἶδ' ὅτι  
θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.

πίπτουσι δ', ὧ γεραιέ Τειρεσία, βροτῶν  
χοῖ πολλὰ δεινοὶ πτώματ' αἷσchr', ὅταν λόγους  
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

TE. φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται—

KP. τί χρῆμα ; ποῖον τοῦτο πάγκοινον λέγεις ;

TE. ὅσῳ κράτιστον κτημάτων εὐβουλία ; 1050

KP. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

TE. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.

KP. οὐ βούλομαι τὸν' μάντιν ἀντειπεῖν κακῶς.

TE. καὶ μὴν λέγεις, ψευδῇ μέ' θεσπίζειν λέγων.

KP. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

TE. τὸ δέ γε τύραννοντ' αἰσχροκέρδειαν\* φιλεῖ.

Oed. C. 848, οὔκουν ποτ' ἐκ τούτοις γε μὴ  
σκήπτρου ποτὲ | ὁδοιπορήσης.

1043. παρήσω vulg. The fut. indic. after  
οὐ (or οὐδὲ) μὴ is ungrammatical. The  
copyists, not understanding this, have  
perseveringly corrupted almost every pas-  
sage, where they had a chance. The true  
reading, I doubt not, is παρῶ τῷ. Cf. on  
Phil. 381. Or perhaps οὐδ' — τοῦτό γ'  
ἂν — παρείην, or τοῦτο δὴ — παρήσω.  
Παριέναι here means 'to permit,' as in  
Arist. Eq. 340, οἷμοι διαρραγήσομαι.—  
Καὶ μὴν σ' ἐγὼ οὐ παρήσω. εὖ γὰρ

οἶδ' —. Creon assigns this as a reason  
for his not apprehending the vengeance  
of the gods, that it is not in the power  
of man to pollute them themselves,  
however their temples or altars may be  
defiled.

1045. πίπτουσι — πτώματ'. So 1201,  
λούσαντες ἄγνυν λουτρόν.

1046. χοῖ πολλὰ δεινοί. 'Even those  
who are very (in many things) clever.'  
So Oed. C. 1514, αἱ πολλὰ διατελεῖς  
βρονταί. Phil. 252, ὧ πόλλ' ἐγὼ μοχθη-  
ρός. Similarly, it seems, πάντ' ἐπιστήμων  
Tr. 338. ὅταν λόγους αἰσχροὺς —.  
Cf. Oed. C. 774, σκληρὰ μαλθακῶς λέγων.  
Eur. Hipp. 505, ταισchrὰ δ' ἦν λέγης  
καλῶς. WUND.

1048. 'Does a certain one (not any  
one) of men know, does he consider?'  
Teiresias speaks vaguely, as seers are wont  
to do, but he means Creon. His remark  
is rudely and derisively interrupted by

Creon, who asks him what common-place  
it is he means.

1049. πάγκοινον. 'Common-place,  
matter of universal experience.' In refer-  
ence to Teiresias' exclamation ἄρ' οἶδεν  
ἀνθρώπων τις &c. The seer uses τις in one  
sense (cf. on 751), the king in another  
and the more usual one.

1050. εὐβουλία. ἡ ὑβουλία Br. Ott.  
The same thought as in 683 f.

1052. νόσου πλήρης. Ph. 520, ὕταν  
πλησθῆς τῆς νόσου.

1053. τὸν μάντιν. 'The man who is  
a seer.' Matth. § 275. But perhaps we  
should read οὐ βούλομαι γὰρ μάντιν.  
ἀντειπεῖν κακῶς. 'To speak evil of in  
return.' Qu. ἀντανδᾶν κακῶς.

1054. καὶ μὴν —. 'And yet, notwith-  
standing.' καὶ νῦν [as in 316] is sug-  
gested in Cl. Journ. xvii. 60. ψευδῇ  
με. Qu. ψευδῇ γε. Perhaps με is from  
a gloss. λέγων. λέγειν L.

1055. Cf. Eur. Iph. A. 520, τὸ μαντι-  
κὸν πᾶν σπέρμα φιλότιμον κακόν. The  
art of divination was much practised at  
this time in Athens by a set of men of  
vain and mercenary character. Wunder  
refers to Arist. Av. 904—1055. Pac.  
1045 f. Plat. Rep. p. 364 B, C. Isocr.  
Aegin. § 5—7. φιλάργυρον. With  
reference to 1032. Cf. 1077. γέ-  
νος. 'Race.' I. q. σπέρμα (Eur. Iph. A.  
520, just quoted). So γέννημα ἐχιδνῶν  
Matth. Ev. iii. 7.

1056. τὸ δ' ἐκ τυράννων vulg. τὸ δ'



KP. ἀρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;

TE. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

KP. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

TE. ὄρσεις με τὰκίνητα διὰ φρενῶν'' φράσαι.

1060

KP. κίνει, μόνον δέ'' μὴ 'πὶ κέρδεσιν'' λέγων''.

TE. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.

KP. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

αὐτὸ τυράννων Hart. conj. Bergk. Read τὸ δέ γε τύραννον (sc. γένος) —, 'Yes, and that of princes,' &c. Cf. 1169, τύραννον σχῆμα. Neue quotes Aj. 1350, τόν τοι τύραννον εὐσεβεῖν οὐ βῆδιον, and the trite saying, ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφυ.

αἰσχροκέρδειαν. αἰσχροκερδαῖαν (?) Dind. Cf. Lys. 121, 43. Plat. Legg. 754 E. "In this sense Creon is αἰσχροκερδῆς, inasmuch as in opposition to the holy rites of humanity he upholds his own edict." SCHN. Cf. 313 f. The αἰσχροκέρδεια of Creon in this matter is not very apparent. Qu. αὐτοβουλῖαν, or the like.

1057. 'Knowest (considerest) thou that whatever thou may'st say, thou sayest of those that rule?' Schol: οἶδας (οἶσθα R.), φησὶ, βασιλείας ὑβρίζων. Tricl: ἄρα γινώσκεις οὐ τοὺς τυχόντας ὑβρίζων, ἀλλὰ βασιλεῖς; ταγοὺς. This rather uncommon tragic word occurs also in Aesch. Prom. 96. Sept. 58. Pers. 23. 480. Arist. Eq. 159. ἂν — Ald. Dresd. & λέγεις Aug.

1058. ἐξ ἐμοῦ. 'By me, by my help and advice.' Cf. 993 f. It was at Creon's suggestion that Creon's son Megareus, called by others Menoeceus, had sacrificed himself for the good of his country. V. Eur. Ph. 918 f. With sharpness Teiresias turns the question to good account.

ἔχεις σώσας. Lat. 'salvam tenes.' Cf. 1068 and on Oed. R. 577.

1059. φιλῶν. Sub. εἶ. Cf. Oed. C. 1000, σὺ δ', εἶ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν | λέγειν νομίζων.

1060. ὄρσεις με. 'You will rouse, incite, provoke me,' &c. Pind. N. ix. 8, ἀνὰ δ' αὐλὸν ὄρσομεν. Schol: τὰ ἄρρητά με δημοσιεύειν ἀνακινεῖς (ἀναγκάσεις?).

τὰκίνητα. 'Words that should not be uttered.' I. q. τὰ ἄρρητα. Oed. C. 1526, ἂ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ. 624.

διὰ φρενῶν φράσαι. 'To utter through my mind or thoughts.' This is hard and can scarcely be right. Qu. δι' ὀδόντων φράσαι (as in Homer Il. δ'. 350, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; &c.).

Or τῇ γλώσσῃ (or ἀπὸ γλώσσης) φράσαι. Or τῷ θυμῷ, 'for anger.' Schneid. and Linwood with little probability connect τὰκίνητα διὰ φρενῶν, 'what hitherto has been close shut up in my own bosom,' coll. 639, διὰ στέρνων ἔχειν. Aesch. Sept. 575, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος.

1061. μόνον δέ μὴ — λέγων. Sub. κίνει. Qu. μόνον γε (or δὴ) — λέγων (the restrictive particle is highly suitable here), or μόνον δέ μὴ — λέγε. 'Speak out, provided thou do so not for gain,' in the interest of those you serve. 'πὶ κέρδεσιν. Qu. 'πὶ κέρδει σῶ.

1062. οὕτω γὰρ ἤδη καὶ δοκῶ —. Supply ἐπὶ κέρδεσι λέγειν (or λέγειν). 'You suggest right, for so methinks I shall not speak, as far as thou art concerned,' I shall not speak for thy good. Uttered with true prophetic ambiguity. Usually a mark of interrogation is added at the end of the line, and so Schol. Br. Wund. Boeckh, Don. Schol: οὕτω νομίζεις ὅτι ἐπὶ κέρδεσι λέγω; As if this were his meaning: 'Thinkest thou that I am now addressing thee with a view to extract gain from thee? That such is far from being the case I will show thee.' So Boeckh, Wunder, and Don. explain. According to this view, it would be better to read σοι than καί. Others, as Dind. Herm. Schn., take the passage affirmatively. A similar passage occurs in Arist. Pl. 888, οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθάδ' ἐστὸν οὐδενί. | — μὰ τὸν Δί' οὐκ οὐκ οὐκ τῷ γε σῶ, σάφ' ἴσθ' ὅτι. ἤδη. οἶδα, it seems, L. pr.

τὸ σὸν μέρος. 'As far as concerns you.' Oed. R. 1509. Oed. C. 1366. Tr. 121.

1063. 'Be assured thou shalt not make a traffic of my mind (determination).' Or 'deceive my mind.' ἐμπολήσων. Schol: ἐξαπατήσων. So we say 'to sell.' Tr. 538, λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός. Arist. Ach. 374, κἀνταῦθα λανθάνουσ' ἀπεμπολούμενοι. Cf. on 1036.

TE. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι  
 τροχοὺς" ἀμιλλητῆρας" ἡλίου τελῶν",  
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἔνα  
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,  
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω"  
 ψυχὴν ἀτίμως τ' ἐν τάφῳ κατοικίσας\*.  
 ἔχεις δὲ τῶν κάτωθεν" ἐνθάδ' αὖ θεῶν"

1065

1070

1064. Cf. Trach. 1107, ἀλλ' εὖ γέ τοι τόδ' ἴστε —.

1065. τροχούς. 'Courses, revolutions.' Gl: περιόδους. — λέγει δὲ τὰς ἡμέρας καὶ νύκτας. Schol: ἡλίου δρόμους — ὅ ἐστιν ἡμέρας. Benedict corrects τρόχους (i. e. δρόμους), I think rightly. V. Valck. ad Ammon. and Ellendt Lex. in v. ἀμιλλητῆρας. 'Rival, speeding in rival course,' and so 'fleeting.' Schol: τοὺς ἀλλήλους διαδεχομένους. Gl: ὥσπερ ἐξ ἀμίλλης περιούνας. Hermann explains τροχοὺς ἀμιλλητῆρας to be equivalent to τροχῶν ἀμίλλας. Musgrave proposes ἀμιλλητῆρος, 'aurigae,' as in Nonn. xxvii. 201, βόες αἰθερίοιο πυραυγέος ἡμιοχῆος. τελῶν. 'That thou wilt accomplish (see pass).' The future participle. But how can a person be said ἡλίου τροχοὺς τελεῖν? to do that which the Sun itself does. I would therefore, with a slight change, read ἡλιον τελεῖν, 'that the sun will accomplish not many fleeting courses' &c.

1066. ἐν οἷσι. 'At the expiration of which, after which, when, before.' So Oed. C. 619, μυρίας δ' μυρίος | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰὼν, | ἐν οἷς &c. El. 1365 f. Eur. El. 654, δέχ' ἡλίους, ἐν οἷσιν ἀγνεύει λεχώ. Phoen. 313, χρόνον σὺν ὅμῃ μυρίαις ἐν ἡμέραις προσεῖδον.

σπλάγχχνων. Compare ὁμόσπλαγχνος (511).

1067. νέκυν νεκρῶν ἀμοιβόν. Haemon for Ant. and Pol. ἀντιδοὺς ἔσει. 'You will have given in exchange.' So Oed. R. 928, οὐ σιωπήσας ἔσει — ;

1068—9. Translate: 'because thou hast forced below a soul that belongs to the upper world, and hast ignominiously confined it in a tomb.'

1068. ἀνθ' ὧν. 'Because.' Gl: διότι. Concisely put for ἀντὶ τοῦτων ἂν, 'for this that, because.' Cf. Luke Ev. xix. 44, ἐθαφιούσιν σε — ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. So ἀντὶ τοῦ 'wherefore?' Tr. 707. The phrase is more fully expressed 237, τί δ' ἔστιν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν. Similar is

the use of ἀνθ' ὅτου, οὖνεκα (οὗ ἔνεκα) ὁθούνεκα (ὅτου ἔνεκα). ἔχεις — βαλὼν κάτω. 'Thou hast cast down, forced below.' Cf. on Oed. R. 577.

τῶν ἄνω — ψυχὴν. 'A soul belonging to the upper (gods),' i. e. Antigone, who was still alive, and therefore a subject of the 'dii superi.' For τῶν ἄνω is to be connected with ψυχὴν (as πόλεως ἄνδρες 289). Gl: ἀπὸ τῶν ἄνω. Wrongly. Supply θεῶν from what follows. Cf. 1072. Unless we read θεῶν for κάτω (perhaps a gloss on βαλὼν), or τῶν ἄνω θεῶν κάτω. Cf. 1075, θεῶν (sc. τῶν ἄνω).

1069. ψυχὴν τ' ἀτίμως vulg. Read — ψυχὴν, ἀτίμως τ' (as Bergk also proposes). A similar error Oed. C. 1165. Or perhaps thus: ψυχὴν ἀτίμως, καὶ τὰ τάφῳ —. Schneid. thus: — βαλὼν κάτω, | ψυχὴν ἀτίμως ἐν τάφῳ κατοικίσας. Wakef. S. C. cxciv: ψυχὴν γ' — κατοικίσας. κατώκισας vulg. Br. Herm. Dind. Wund. Hart. κατοικίσας E. Schn. Ben. Seidl. Wakefield l. c. μετοικίσας Donaldson (who thinks some copyist substituted κατώκισας for μετοικίσας, having caught at the κάτω in the prec. line. For μετοικίσας cf. 852. 868). Κατοικίσας is clearly right: for, as Musgrave remarks, there is no opposition between the two verses, but in both the punishment of Antigone only is spoken of. The two participles βαλὼν and κατοικίσας are connected by the conjunctive particle, and ἔχεις μὲν and ἔχεις δὲ answer to each other.

1070. Construe: ἔχεις δὲ ἐνθάδ' αὖ νέκυν τῶν κάτωθεν θεῶν (opp. to τῶν ἄνω ψυχὴν) ἀμοιβον &c. I. e. 'and on the other hand keepest here (above) a dead body belonging to the gods below.' Musgrave wrongly connects τῶν — θεῶν with ἀμοιβον, 'deorum inferorum regimine destitutum.' So also Wunder, who renders: 'communione cum inferis prohibitum' ('deprived of intercourse with the gods below'), and Schneid., who compares 25, τοῖς ἐνερθεν ἐντιμον νεκροῖς. But the injury in question is one inflicted, not on



ἄμοιρον, ἀκτέριστον, ἀνόσιον" νέκυν"  
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω  
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.  
 τούτων σε λωβητῆρες ὑστεροφθόροι  
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες,  
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.  
 καὶ ταύτ' ἄθρησον εἰ κατηργυρωμένος  
 λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβή\*  
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.

1075

1079

a dead body, but on the gods below: this explanation therefore cannot hold. Qu. ἔχεις δὲ τῶν κάτωθεν (or κάτω τιν', as τῶν ἄνω 1068) ἐνθάδ' αὖ χοῶν | ἄμοιρον —. Or perhaps θεῶν is a gloss on τῶν κάτωθεν, and for it some participle as βαλὼν or λιπὼν should be substituted. Or νέκυν in next v. may be faulty. τῶν κάτωθεν. Cf. on 521.

1071. ἀνόσιον. 'Deprived of the customary rites of burial,' to whom no ὅσια have been paid. Schol: μὴ τυχόντα τῶν δόσιων νῦν. Eust. p. 22, 41 explains it by ἄταφον (ἀνόσιος πάλαι ποτὲ ἐδήλου τὸν ἄταφον). An unusual signification of the word. ἀνοσίως Wakef. l. l. (so ἀτίμως 1069.) Qu. ἐκβαλὼν.

1072. ὧν —. 'To which neither hast thou right,' &c. Schol: ἐξουσία δέδοται. λέγει δὲ τῶν νεκρῶν. Or possibly the meaning may be: 'In which things (to do which things, to leave Polynices unburied, &c.) neither have you any right' &c. Cf. 48.

1073. ἐκ σοῦ βιάζονται τάδε. Sc. οἱ κάτωθεν θεοὶ (from 1070). 'They are thus (injured) forced by you,' to behold one of their own subjects sacrilegiously kept from them, and ignominiously deprived of the customary rites of sepulture. Or we may, with less probability, supply as a nom. οἱ ἄνω θεοί. 'They are forced in this matter (to keep within their realms the body of the deceased).' Cf. 66, ὡς βιάζομαι τάδε. Fr. Thyest. iii. 1, μὴ βιάζεσθαι θεοὺς, στέργειν δὲ μοῖραν. Aesch. Sept. 1042, αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.

1074. τούτων. 'For this, in return for this, therefore.' Sub. ἀντί. Cf. 458. 931. Oed. R. 1478. Matth. § 364. λωβητῆρες. The masculine form, as σωτήρ (Oed. R. 81, σωτήρι τύχη) &c. ὑστεροφθόροι. 'Avenging late, slow avengers, exacting late vengeance.' Schol:

αἱ ὑστερον μέλλουσαι βλάψαι. Cf. Aesch. Ag. 58, ὑστερόποινον Ἑρινύν. Oed. C. 1370 f. Hor. Od. iii. 2. 32, 'Raro antecedentem scelestum—deseruit pede poena claudo.' Also below 1103—4.

1075. λοχῶσιν. 'Lie in wait for.' Ἄιδου καὶ θεῶν. 'Of Hades and the (other infernal) gods.' Hermann understands θεῶν of the gods above (τῶν ἄνω). The usual meaning of the phrase would be, 'of Hades and the rest of the gods.' So ὦ Ζεῦ καὶ θεοὶ Arist. Pl. 1, &c. Ἑρινύες L. Ἑρινύες vulg. 'The avengers.'

1076. ληφθῆναι. Supply ἔσσε. 'That thou mayest be caught in the self-same troubles.' Cf. 1067.

1077. κατηργυρωμένος. 'Bribed with money.' Schol: ἀργύρῳ πεισθείς. Pind. P. xi. 63, μισθῷ — παρέχειν φωνὰν ὑπάργυρον. Compare the similar compound καταχρυσοῦν, 'to bespatter with gold.' Said with reference to 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1034.

1078. 'For the lapse of a little time will cause, or produce, wailings of men and women in thy house.' I. e. 'after a little lapse of time will take place,' &c. Poetically expressed. Wunder compares Oed. C. 609. Aj. 646 f. 717. Possibly the construction may be, κωκύματα γὰρ φανεῖ (will make it clear whether I do so), οὐ μακροῦ χρόνου τριβή, as in Scripture, 'For yet a little while and I will shake, &c.' So Herm. Dind. and others seem to explain.

1079. ἀνδρῶν γυναικῶν. 'Of men and women.' A not uncommon asyndeton. Schol: λείπει ὁ καὶ, καὶ γυναικῶν. Cf. Kust. ad Arist. Ran. 157, θιάσους εὐδαίμονας | ἀνδρῶν γυναικῶν. Lycophr. Al. 683, ἀνδρῶν γυναικῶν εἰδόμενα ξυνουσίας. Aesch. Eum. 1027, λόχος | παίδων γυναικῶν. So ἄνω κάτω Eur. El. 838. Cf. on Oed. C. 481. The seer speaks with studied obscurity; but it is clear he

ἐχθραὶ" δὲ πᾶσαι συνταράσσονται πόλεις  
ὅσων σπαράγματ' ἢ κύνες καθήγισαν\*

means the wailings of Haemon for his betrothed (1206), and of Eurydice for her son (1302).

1080 f. "Thus far Teiresias has prophesied what Creon shall suffer for his misdeeds within the circle of his own family; now he extends the impending calamity to the entire state. For here too, as in Oed. R., and elsewhere, the people also suffers for the sins of its rulers. Cf. 1015 (where T. alludes distantly to what is here declared openly in detail) and 1140 f. Hence opposed to σοῖς δόμοις we have here πᾶσαι πόλεις, the state in its whole extent, as in 1141, πάνδαμος πόλις." SCHN.

1080—3. Erf. Herm. and Wund. think these lines contain a prediction of the expedition of the Epigoni or the descendants of those who fell at Thebes, and were forbidden the rites of sepulture. Wunder and Dind. agree with Boeckh in considering them spurious, as they contain remarks that are neither suitable in themselves, nor agree with the rest of Teiresias' speech. And they suppose them made up partly of 1016—7, and perhaps Phil. 955, οὐ πτηνὸν ὕρην οὐδὲ θῆρ' ὀρειβάτην. Donaldson on the contrary sees no reason to doubt their genuineness, and thinks the oracular obscurity of the passage is quite in keeping with the lines that precede. The chief difficulty, he considers, lies in the use of the epithet ἐστιῶχος. The allusion he doubts not is to the expedition, by which the Argives, aided by Theseus, exacted the burial of their dead; and not to the Epigoni, who came ten years afterwards.

1080. ἐχθραί. ἐχθραῖς ('odiis') Musgr. Perhaps ἐχθρα (ἐχθραι), 'from (or in) hatred.' But there is no need of any change. Wunder explains ἐχθραί 'plenae in te odio.' Hermann takes it proleptically, ὥστε γίγνεσθαι ἐχθραί. Schneid. absurdly explains ἐχθραί (ταῖς Ἐρινύσιν, from 1075). Boeckh understands it, as a general statement: 'All cities, in which birds and wild beasts carry fragments of corpses to the altars, are roused to animosity' (consequently Thebes is so): ἐχθραί being a secondary predicate (ὥστε εἶναι). Tricl: δέον δὲ ἐχθρῶς εἰπεῖν, ἐχθραί εἶπε πρὸς τὸ πόλεις. συνταράσσονται vulg. 'Are simultaneously (or in concert) roused.' Or, 'are troubled together (with you and your house).' Bergk

with much reason proposes συνταράσσονται. And so clearly from his note read the Schol: ἐχθραί. ἢ Θηβαίοις ἐχθραί, ἢ τοῖς θεοῖς. αἱ πόλεις δὲ, φησὶν, ὧν ἄρχεις, ἐπαναστήσονται σοι. Tricl: ἀπορήσειε δ' ἂν τις πῶς εἶπε συνταράσσονται καὶ οὐ συνταραχθήσονται· οὐπω γὰρ ἐταράχθησαν, ἀλλ' ἐμελλον &c.

1081. ὅσων. Sc. πόλεων. To be construed with κύνες, as rightly explained by Schneid: 'in which (of citizens belonging to which) dogs have given to the mangled bodies the sacred rites of interment.' "Sarcastically denoting the desecration of the dead, whom men ought to have religiously interred, but instead of this have left the last offices to dogs," &c. Wunder with ὅσων understands ἀνδρῶν ('quorum laceris membris canes justa persolvunt'). Triclinius connects ὅσων καθήγισαν (i. e. καθ' ὅσων ἤγισαν, ἤγουν μεμιασμένως ἔφερον. ἄγος γὰρ τὸ μύσος). A very improbable mode of interpretation. σπαράγματ'. 'Fragments' of the uninterred and exposed dead body of Polynices: for I do not think there is any allusion to more than one body. Cf.

1198, κυνοσπάρακτον σῶμα Πολυνείκου. καθήγισαν the mss. Dind. καθήγισαν Toup Emend. iii. 234. Burt. Musgr. Br. Wund. Don. Schn. Schol: μετὰ ἄγους ἐκόμισαν (!). Hesych: Καθαγίσω. συντελέσω, καὶ καθιερώσω. παρὰ δὲ Σοφοκλεῖ ἐκ τῶν ἐναντίων ἐπὶ τοῦ μιαινέειν τέτακται. Which gloss perhaps refers to this place. Cf. Arist. Lys. 238, φέρ' ἐγὼ καθαγίσω τήνδε (τὴν κύλικα) — (where the Schol: καύσω, καθιερώσω). Av. 566, νήττη πυροὺς καθαγίσειν. Herod. vii. 54, θυμὴματά τε παντοῖα—καταγίζοντες. Arist. Pl. 681, ἔπειτα ταῦθ' ἤγισεν ἐς σάκταν τινά. Oed. C. 1495, βούθυτον ἐστὶαν ἀγίζων. But Eur. Or. 40, πυρὶ καθήγισται (qu. καθήγισται) δέμας. Hesych: Ἀγνίσαι (qu. ἀγίσαι): ἀποθῆσαι (Fr. 119). Ἀγνίσειν usually means 'to purify,' Aj. 655, &c. Wunder explains καθαγίσειν 'consecrare, justa (mortuis) persolvere,' here used rather sarcastically, coll. Gorg. ap. Longin. iii. 2, γῦπες ἐμψυχοὶ τάφοι. Soph. El. 1487. Compare also Aesch. Sept. 1020, πετεινῶν ὑπ' οἰωνῶν | ταφῆς ἀτίμως τοῦ-πιτίμιον λαβεῖν. Soph. El. 1487 f. Lucret. v. 991, 'pabula viva feris praebebat dentibus haustus . . . viva videns vivo sepeliri viscera busto.'



ἢ θῆρες, ἢ τις πτηνὸς οἰωνὸς, φέρων  
 ἀνόσιον ὁσμὴν" ἐστιοῦχον ἐς πόλιν.  
 τοιαῦτά σου", λυπεῖς γὰρ, ὥστε τοξότης  
 ἀφῆκα" θυμῷ καρδίας τοξεύματα 1085  
 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.  
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα  
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,  
 καὶ γνῶ τρέφειν" τὴν γλῶσσαν ἡσυχαιτέραν\*  
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρεϊ". 1090

1083. ἀνόσιον ὁσμὴν. Perhaps ὁσμὴν ἀνοσίαν. ἐστιοῦχον ἐς πόλιν. Schol: ἐπὶ τὴν ἐστίαν τῆς πόλεως. Idem: ἐστιοῦχον. τὴν ἔχουσιν ἐστίαν (—as?) καὶ βωμούς. Donaldson compares Aesch. Pers. 515, ἡκουσιν ἐκφυγόντες οὐ πολλοὶ τινες | ἐφ' ἐστιοῦχον γαῖαν. Sept. 73, δόμους ἐφεστίους ('native abodes'). Add Aesch. Fr. Orith. i. εἰ γὰρ τιν' ἐστιοῦχον ὕφομαι μόνον (δόμον? δόμων Dobr.). Eur. Andr. 283, ἐστιοῦχον αὐλάν. From this expression Don. thinks we may infer that the bodies in question lay unburied in some foreign land. Schneid. thinks ἐστιοῦχον ἐς πόλιν can hardly be right after πᾶσαι πόλεις, and conjectures ἐς φλογούχον ἐστίαν (or ὁμφαλόν). Dobree likewise remarks that πόλιν is very tame here after πόλεις in 1080. As the mention of some 'sacred' place appears necessary, he suggests ἐς σποδὸν (above 1007. Oed. R. 21). Perhaps δόμον, or πέδον, or πυρὰν, or φλόγα. Or, if the sense will allow of it, ἐπτάπυργον ἐς πόλιν (Thebes). The epithet ἐστιοῦχον, as Musgrave observes, is not added without good reason, for the ancients held nothing more sacred than their ἐστία or 'hearth.' Qu. ἐς φλογούχον ἐσχάραν.

1084. 'Such arrows, since you vex me, like a bowman, have I in my wrath let fly against you from my bosom, arrows unerring, and of which you will not escape the sting.' Schol: τοιαῦτα κατὰ τῆς καρδίας σου τοξεύματα ἀφῆκα μετὰ θυμοῦ. Hermann and Boeckh perhaps rightly connect καρδίας τοξεύματα (i. e. ἔπη καρδίας δηκτήρια). So Aesch. Eum. 310, ὅρα δὲ πληγὰς τάσδε καρδίας σέθεν. For the genitive σου, which must depend on ἀφῆκα (i. q. ἐτόξευσσα), cf. 1034. Qu. τοιαῦτά σοι — ἐφῆκα. With a sarcastic allusion to Creon's words 1033 f. σου. σοι Aug. Erf. Qu. σοῦ.

1085. ἀφῆκα. Qu. ἀφεῖκα (perf.). θυμῷ. 'From anger, in anger.' τοξεύματα. Cf. on 1034. Pind. Isthm. iv. 47, πολλὰ — γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων κελαδέειν. Eur. Hec. 603, τοιαῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην.

1086. θάλλπος. 'Pain, sting.' Lit. burning or scorching heat, as of the sun (Tr. 145). Hence used of an angry inflamed wound. El. 883, θάλλπει τῷδ' ἀνηκέστῳ πυρί. Tr. 1082, ἔθαλψεν ἄτης σπασμὸς ἀρτίως. Aesch. Pr. 590, ἡ Διὸς θάλλπει κέαρ | ἔρωτι. 649, Ζεὺς γὰρ ἰμέρου βέλει | πρὸς σοῦ τέθαλπται. 879, καὶ φρενοπληγεῖς μανίαι θάλλπουσ'. Hor. Od. ii. 8. 14, 'Cupido | semper ardentis acuens sagittas.' ὑπεκδραμεῖ. Eur. Phoen. 887, ὡς δὴ θεοὺς ὑπεκδραμούμενοι. Med. 524.

1087. ὦ παῖ, σὺ δ'. Cf. Aj. 1409 and on Oed. C. 332.

1089. γλῶτταν L. ἡσυχωτέραν vulg. ἡσυχαιτέραν Schaeff., who cites Thom. M. p. 426, ἡσυχαιτέρον, οὐχ ἡσυχώτερον. Etym. M. c. 31, 18. Aesch. Eum. 218, ἡσυχαιτέραν. Add Xen. Cyr. i. 4. 4, ἐχρήτο — τῇ φωνῇ ἡσυχαιτέρα. Ibid. ἡσυχαιτέρος. So ἀσμεναίτατα, &c. Dind. compares ἡσυχώτερον cited without the name of the writer by Antiatt. p. 98, 19.

1090. τὸν νοῦν τ'. τὸν νοῦν δ' Ben. ἦ. ὦν Br. Vauv. Hart. To which Dind. and Wund. also incline, as the common reading appears to yield no good sense. ἄς νῦν φέρει conj. Musgr., who also ingeniously proposes, τόνον τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει, coll. Aristid. T. i. p. 339, τὸν τόνον τῆς γνώμης καὶ τὴν βῶμην. Phil. Jud. p. 372, ψυχῆς τόνον. Eur. Hipp. 118, σπλάγχνον ἔντονον. He does not however condemn the common reading, τὸν νοῦν — τῶν φρενῶν, 'judiciū mentis,' and he

ΧΟ. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.  
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ  
τὴνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,  
μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακείν.

ΚΡ. ἔγνωκα καὐτὸς καὶ ταρασσομαι φρένας·  
τό τ' εἰκαθεῖν" γὰρ δεινὸν, ἀντιστάντα τε\*  
ἄτη πατάξαι θυμὸν" ἐν" δεινῷ πάρα".

1095

refers to the interpp. on Plaut. Epid. iv. 1. 4. Schneid. conjectures:—τῶν φρενῶν, ἢ νῦν, φέρειν. Boeckh also connects τὸν νοῦν τῶν φρενῶν, 'the sense of his mind' (as Oed. R. 524, γνώμη φρενῶν. Eur. Fr. Inc. 27, θεὸς ἐξαφαιρέται φρενῶν | τὸν νοῦν τὸν ἐσθλόν). Which arrangement enables us to refer ἢ νῦν φέρειν (τρέφει;) to both the tongue and the temper. Don. also is inclined to take τὸν νοῦν τῶν φρενῶν together, as in Il. xviii. 419, τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδῇ. Add Cratinus ap. Synes. Epist. 129, μεμνημένοι — νοῦ τ' ἐκείνου καὶ φρενῶν. Hom. Od. δ'. 813, αἴ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν. φέρειν. 'Carries.' Cf. Trach. 323, διοίσει γλῶσσαν. Aesch. Sept. 604, γέροντα τὸν (μὲν?) νοῦν, σάρκα δ' ἡβῶσαν φέρειν. Brunck quotes Plaut. Asin. ii. 2, 'qui ad heri fraudationem callidum ingenium gerunt.' Amph. v. 1, 'haec sola sanam mentem gestat meorum familiarium.' Perhaps τρέφει, as in prec. v. The verbs τρέφειν and φέρειν are often interchanged. Cf. on Trach. 108.

1091. ἀνὴρ, ἀνὴρ the mss. Cf. 766, ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς.

1092. Observe the very harsh change of number at so short an interval (ἐπιστάμεσθα — ἀμφιβάλλομαι). Should we read ἐπίσταμαι δέ γ' (or σάφ')? Or thus: ἐπιστάμεσθα δ' ἐξ ὅτου λευκὴν τρίχα | τὴνδ' ἐκ μελαίνης ἐσμέν (or ἔχομεν) ἡμφιεσμένοι (or ἀντηλλαγμένοι, or ἐξήλλ.). Or — ἀμφιβαλλόμεσθα δῆ. But we find a similar change of number 1194, τί γάρ σε μαλθάσσοιμ' ἂν, ὦν εἰς ὕστερον | ψεύσται φανοῦμεθ'. ἐξ ὅτου — I. e. from youth to old age.

1093. ἀμφιβάλλομαι τρίχα. 'Wear' (lit. put upon me). Rhianus iv. 12, λευκὴν ἀμφίεσθε κόμην.

1094. Cf. Oed. R. 299. ἐς πόλιν. 'To (addressed to) the state.' Cf. 1247. El. 606. 642. Oed. R. 93, ἐς πάντας αὐδα. λακείν. 'Uttered.' Tr. 824. Arist. Pl. 39. Ran. 97.

1096. Schol: τὸ μὲν ὑποχωρεῖν δεινόν.

τὸ δὲ ἀντιστάντα βλαβήναι. Cf. Arist. Lys. 713, ἀλλ' αἰσχρὸν εἰπεῖν καὶ σιωπῆσαι βαρύν. εἰκάθειν vulg. Don. εἰκαθεῖν Elmsl. Dind. Wund. &c.

ἀντιστάντα δὲ vulg. ἀντιστάντα τε Dobr. Adv. ii. 83 (coll. Arist. Lys. 713). We must then suppose ἀντιστάντα τε — πατάξαι put concisely for τό τε ἀντιστάντα — πατάξαι, as perhaps in Oed. C. 808, χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ (al. τὸ) καίρια. But I much doubt whether such a construction can be defended. Schneid. cleverly remarks: "The antithesis was not strictly contemplated from the beginning; the τε should have been followed by another τε or a καὶ, but instead of this δὲ comes in (Aj. 836), to mark the second member more strongly. On the other hand, in the similar sentence Aesch. Ag. 206, we have the strict form of antithesis, where Menelaus says, βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ', εἰ τέκνον δαΐξω." SCHN. For the particles τε — δὲ thus placed in opposition Wunder refers to Matth. § 626. Perhaps however we should read ὑπείκαθεῖν γὰρ (or μὲν) δεινὸν &c. ('Υπείκαθεῖν occurs El. 361. ὑπείκειν 713. 716. Oed. R. 625. Oed. C. 1184. Ph. 1046. Aj. 371. 670.) δεινόν. δειλὸν Br. Cf. on 326.

1097. ἄτη πατάξαι θυμόν. 'To afflict my mind with calamity.' Triclinius explains: πατάξαι τὸν θυμὸν αὐτοῦ ἐν βλάβῃ, τουτέστι τὸ διὰ μάχης ἐλθεῖν με αὐτῷ καὶ τὴν ἀναίδειαν καὶ θρασύτητα αὐτοῦ — τιμωρήσασθαι. A strange expression. Is θυμὸν correct? (Arist. Ran. 54, πόθος | τὴν καρδίαν ἐπάταξε &c.) Should we not rather read ἄτη πατάξαι μαντόν? With ἐν δεινῷ cf. Oed. C. 586, ἐν βραχεῖ (i. q. βραχεῖαν) — χάριν. 1581. El. 673. Doederlein (Minut. Soph. p. 8) compares Theocr. xxii. 213, Τυνδαρίδαις πολεμιζόμεν οὐκ ἐν ἐλαφρῷ. Tacit. Ann. iii. 54, 'in levi habitum.' But ἐν δεινῷ πάρα is a very singular and unintelligible expression. We should probably correct thus: — αὐ (or ἔτι) δεινοῦ πέρα (i. e.



ΧΟ. εὐβουλίας δεῖ, παῖ Μειοικίῳς Κρέον.

ΚΡ. τί δῆτα χρή δρᾶν; φράζε· πείσομαι δ' ἐγώ.

ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης  
ἄνες, κτίσων δὲ τῷ προκειμένῳ τάφον. 1100

ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;

ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ  
θεῶν ποδώκεις τοὺς κακόφρονας" βλάβαι.

ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι" 1105

‘more than δεῖνόν’). For πάρα Musgrave, neglected as usual, had already proposed πέρα, ‘ultra, magis.’

1098. Κρέον. λακεῖν L. M. (from 1094.) ὦ Κρέον Hart.

1099. πείσομαι. πείθομαι Liv. b.

1100. κατώρυχος στέγης. Cf. 774, πετρώδει — ἐν κατώρυχι. Where κατώρυξ is used as a substantive. Cf. 920, θανόντων κατασκαφάς. Aesch. Pr. 461. κατώρυχες δ' ἔναιον.

1101. ἄνες. ‘Set free, or at large.’ Cf. on 579. Hesych: Ἀνίησιν. ἐᾶ, ἀπολύει. Thuc. iv. 27, ἀλλ' ἢ σφῶν ἀνέντων ἄνδρας. Perhaps ἄφες.

1102. καὶ ταῦτ' —. ‘And do you really advise this and think I ought to yield?’ Fr. 253, ἐπαινούς (τὰς συμβουλίας). Wund: ‘et utile censens obsequi.’ For καὶ in the beginning of an interrogative sentence see on El. 1481, καὶ μάντις ὦν ἄριστος ἐσφάλλον πάλοι; καὶ δοκεῖς παρεικαθεῖν. Qu. καὶ δοκεῖς μ' ἂν εἰκαθεῖν; Or καὶ δοκεῖς δεῖν μ' εἰκαθεῖν; Or καὶ ταῦτ' ἐπαινεῖς μοι παραντίκ' εἰκαθεῖν. Or καὶ ταῦτ' ἐπαινεῖς προσδοκῶν (or ἐπαινῶν προσδοκᾶς) μ' ἂν εἰκαθεῖν; Kayser ad Oed. R. 485 explains δοκεῖς here by ‘probas.’ But there can be little doubt that the passage is corrupt. Musgrave attempts to get over the difficulty by stopping after ἐπαινεῖς, and connecting it with παρεικαθεῖν, ‘et haec suades concedere et censens?’ παρεικαθεῖν Elmsl. &c. παρεικάθειν the mss.

1103. συντέμνουσι — τοὺς κακόφρονας. ‘Speedily overtake (overtake by short cuts or roads) the evil-disposed.’ Or ‘make short work with’ &c. Schol: συντόμως κατακόπτουσι καὶ βλάπτουσι. The accusative of the personal object is added, observes Schneid., in accordance with the sense; the usual object being ὁδόν, ‘to cut short a way.’ Don: “I. e. συντέμνουσι τὴν ὁδὸν εἰς τοὺς κακ., ‘over-

take them by a short cut.’” A remarkable pregnant expression, similar to ἀνύτειν Aisch. 805, of which I know no other instance. Wunder also understands ὁδόν, as in the phrase just quoted, and renders: ‘corripunt viam, celerrime accedunt.’ Cf. Paul. Ep. Rom. ix. 28, λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ.

1104. θεῶν ποδώκεις — βλάβαι. ‘The swift-footed judgments’ (lit. hindrances, plagues, i. q. αἵται) of the gods. Βλάβαι is here used in its primitive meaning, on which see Don. New Crat. p. 549. The Erinnyes are meant (1074 f.). ποδώκεις. ‘Swift of foot.’ So Ate is described as σθεναρή τε καὶ ἀρτίπος Il. ix. 505. τοὺς κακόφρονας. I. e. τοὺς ἀβούλους (1024 f.). The antepenultimate lengthened, as in Trach. 751, φιλοφρόνως. Eur. Iph. A. 391, ὤμοσαν τὸν Τυνδάρειον ὄρκον οἱ κακόφρονες | φιλόγαμοι μνηστήρες. Bacch. 13, πολυχρύσους. Qu. κακόφρονας βροτοὺς, or τοὺς κακοὺς βροτῶν, or τοὺς κακὰ φρονούντας.

1105. μόλις — ἐξίσταμαι. Schol: μόλις μεθίσταμαι τῆς προτέρας γνώμης. ‘I abandon my resolution (or the purpose of my heart), though with difficulty, to act as you advise: for we must not contend in unequal contest with necessity.’ Καρδίας ἐξίσταμαι τὸ δρᾶν is equivalent to πείθομαι τὸ δρᾶν, as Wunder explains, who compares Eur. Iph. A. 479, καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων. καρδίας. καρδίαι L. καρδίᾳ Liv. b. καρδία V. These two lines are thus written in Aug: οἴ μοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι. | τὸ δρᾶν ἀνάγκη, κοῦχ' ὀδυμαχῆτέον. Which Brunck approves of, and Erfurdt adopts. Qu. μόλις μὲν, ἀλλ' ὅμως ἐξίσταμαι, or μόλις μὲν ἀρτίως ἐξίσταμαι. Or μόλις μοι (μου) καρδία μεθίσταται | τὸ δρᾶν. The passage seems faulty. Cf. Arist. Nub. 1363, κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην. Trach. 63, δούλη μὲν, εἴρηκεν δὲ —. Eur. Phoen. 1460, φίλος γὰρ ἐχθρὸς

τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟ. δρᾶ νυν τάδ' ἔλθων μῆδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡ. ᾧδ' ὡς ἔχω στείχοιμ' ἄν' ἵτ' ἵτ', ὁπάονες  
οἱ τ' ὄντες" οἱ τ' ἀπόντες, ἀξίνας χεροῖν  
ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον." 1110  
ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,  
αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

ἐγένετ', ἀλλ' ὅμως φίλος. Plato Rep. x. 607, βίᾳ μὲν, ὅμως δ' ἀπέχονται. Eur. Ph. 1427. Cf. on Oed. R. 749. Lucian. Enc. Dem. 27, μόλις μὲν, ἐπιτυγχάνει δὲ τῷ βιβλίῳ. Id. D. D. 8, ἄκων μὲν, κατ-οίσω δέ. Matth. Gr. § 622, 3. Tibull. iii. 6. 56, 'Perfida, sed, quamvis perfida, cara tamen.' Cic. de Fin. v. init., 'Me — species quaedam commovit, inanis scilicet, sed commovit tamen.'

1106. τὸ δρᾶν. As if πείθομαι had preceded. See prec. note. ἀνάγκη. ἀνάγκη Ald. Dresd. Gl: ἀνάγκη. ἐστί. Another Gl: δυσμαχητέον. φιλονεικητέον. Tr. 492, θεοῖσι δυσμαχοῦντες. Oed. C. 191, καὶ μὴ χρεῖα πολεμῶμεν.

1107. δρᾶ νυν Dind. Wund. &c. δρᾶ νῦν vulg. ἐπ' ἄλλοισιν τρέπε. I. e. ἐπίτρεπε ἄλλοις (cf. Oed. C. 1777), 'entrust to others' the execution of them. Brunck: 'neve aliis committe.' Rightly. Schaefer is quite mistaken here, who explains it 'nor alter thy purpose,' as in Gl: μὴ μεταβουλεύου. ἄλλοισιν Dind. Wund. &c. ἄλλοισι the mss. τρέπε. Trépon E. Schaefer.

1108. ἵτ' ἵτ' Dresd. a. Erf. Dind. ἵτ' E. T. V. ἵτ' L. οἱ τ' A. οἱτ' Ald. οἱ δ' — Br. ἵτ' ὁπάονες (with gl. ἔλθετε) three others. Cf. on Oed. R. 1480. Compare 1214, ἀλλὰ, πρόσπολοι, | ἵτ' ἄσπον ὠκέϊς.

1109. οἱ τ' ὄντες οἱ τ' ἀπόντες. I. e. οἱ τε παρόντες —. Cf. on El. 305, τὰς οὐσας τέ μοι | καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν. So Plaut. Trin. 360, 'comedit quod fuit quod non fuit.' Similar expressions are given by Lob. ad Phryn. p. 754. Qu. οἱ τ' ἐνθάδ', οἱ τ' ἀπόντες. The order is carried out 1199—1202.

ἀξίνας. Musgrave would understand this of 'mattocks' or 'spades,' Lat. 'ligones,' quoting the Schol. Nicand. Ther. 386, σμῖνον δὲ — τὴν ἀξίνην ἥ σκάπτουσι &c. Cf. on 249. It seems to me to mean here rather 'pickaxes.' They are ordered to take these, in order to

effect an entrance into the sepulchral chamber of Antigone; not, as some think, to cut down wood to burn the body of Polynices.

1110. εἰς ἐπόψιον τόπον. Schol: φανερὸν διὰ τὸ ὕψος. φησὶ δὲ τὸν τάφον. Oed. C. 1600, εἰς ἐπόψιον | πάγον μολούσα. By a comparison of vv. 411, 1197 it has been reasonably inferred that by the raised eminence here alluded to is meant the spot near which the dead body lay exposed. At the end of this line Hermann, with whom agree Dind. Wund. and Bergk, is of opinion that some verses have been lost, in which Creon must have designated more fully the particular spot in question, as well as given directions about the interment of Polynices and the release of Antigone. In confirmation of which view they refer to the account of the messenger 1196 f. But there is no necessity to suppose any such lacuna. We must recollect, as Don. observes, that the king is represented as speaking in great haste and trepidation; and the remark he presently makes about the liberation of Antigone is characterized by a studied conciseness. ἐπόψιον. ἀπόψιον K. ἀποψύχου Hart. Qu. εἰς κατασκαφὰς νεκρῶν (cf. 920). τόπον. Perhaps πάγον. Cf. 411. Also Oed. C. 1601, εἰς ἐπόψιον πάγον.

1111 — 4. Bergk for some reason doubts the genuineness of these lines.

1111. δόξα — ἐπεστράφη. δόξα — ἐπεστράφην L. M. and so read Schol. 'My opinion (or determination) has been thus changed.' Cf. Oed. R. 910, δόξα μοι παρεστάθη | ναοὺς ἰκέσθαι &c.

1112. αὐτός τ' —. 'As I myself bound her, so will I in person set her at liberty.' Cf. 332. Oed. C. 1375, τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ, | νῦν τ' ἀνακαλοῦμαι —. Wunder explains it metaphorically: 'quod impedivi expedium, i. e. quod peccavi corrigam.' Cf. 40. The literal interpretation he rejects, because according to this view no mention would



δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους  
ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.

ΧΟ. πολυώνυμε, Καδμεΐας νύμφας ἄγαλμα στρ. α'. 1115  
καὶ'' Διὸς βαρυβρεμέτα  
γένος, κλυτὰν ὃς ἀμφέπεις Ἰταλίαν, μέδεις δὲ

be made, as ought to be, of Creon's doing what was right for Polynices. Cf. 1100—1. Probably rightly. Cf. Phil. 1224, λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ. Below 1260, αὐτὸς ἁμαρτῶν. 'Like as I myself tied the knot, so will I (myself) loose it,' i. e. what I have myself done wrong, I will myself repair. Creon could hardly be said to have 'bound' (δῆσαι) Antigone. But the literal interpretation is not to be lightly rejected. The middle ἐκλύσομαι, because the act to be repaired is Creon's own. I do not imagine there is any allusion here to Polynices. The grand object now is to secure the life of Antigone; about the interment of Polynices there need be no violent hurry. παρών. 'In my own person.' Cf. Phil. 373.

1113. δέδοικα γὰρ μὴ —. Schol: δέδοικα γὰρ μὴ οὐκ ἔστι καλὸν τὸ νομοθετεῖν καινὰ, ἀλλ' ἄριστόν ἐστι τὸ πειθεσθαι τοῖς ἀρχαίοις νόμοις. Oed. R. 747, δεινῶς ἄθυμῶ μὴ βλέπων ὃ μάντις ἦ. Fr. 106, ἀλλ' ὅρα μὴ κρεῖσσον ἢ | — κρατεῖν, ἢ — κλύειν. Cf. on Tr. 551.

1115 f. The Chorus, having learnt from the remarks of Teiresias (1015 f. 1080 f.) that the rash conduct of Creon was likely to bring troubles upon the state, instead of the usual stasimon, give vent to their feelings in a joyous hyporchema (tragic dancing-song, or emmeleia), such as we find in Oed. R. 1086. Aj. 693. They invoke the tutelary god of Thebes to come to the assistance of the state (1140 f.), and deliver it from the pollution it has contracted by the neglect of the interment of Polynices (1144). "Agreeably with the character of such ὕμνοι κλητικοί, the localities which were pre-eminently distinguished by the Bacchic cultus are mentioned by name, with special reference to their connexion with Athens." SCHN.

πολυώνυμε. 'Far-famed, renowned.' Others, with the Schol., explain it, 'having many names' (e. g. Bacchus, Iacchus, Lyaeus, Euius, Dithyrambus). Cf. Pind. Isthm. iv. 1, μήτηρ Ἀλίου πολυώνυμε Θεία. Soph. Fr. 678, Κύπρις — ἐστὶ πολλῶν ὀνομάτων ἐπώνυμος. Aesch. Pr. 210, καὶ Γαῖα, πολλῶν ὀνομά-

των μορφή μία. In answer to this we have the infinitive (for the imperative) μολεῖν (μόλε?). 1142, but προφάνηθι 1150.

Καδμεΐας Dind. Wund. Schol. Hart. Καδμεΐας vulg. Καδμίδος conj. Bgk. For the diaeresis in Καδμεΐας Wunder compares 1135, Θηβαΐας. 971, Φινεΐδαις. 982, Ἐρεχθεΐδαν. Aesch. Suppl. 61, Τηρεΐας. Eur. Hec. 479, Ἀργεΐων. And so often Τρώϊος and Τρωΐα. V. Elmsl. ad Med. 806. Καδμεΐας νύμφας. I. e. Semele. See Blomf. ad Aesch. Prom. 140.

1116. ἄγαλμα. 'The delight.' Lat. 'deliciae.' Cf. 704. ἄγαλμα means πᾶν ἐφ' ᾧ τις ἀγάλλεται (Schol. Dresd.). Children are often called the ἀγάλματα or delight of their mothers. Aesch. Ag. 216, δόμων ἄγαλμα (Iphigenia). Eur. Iph. T. 263, Νηρέως ἀγάλματα. Arist. Vesp. 312. V. Markl. ad Eur. Sup. 367. Ruhnck. ad Tim. h. v. καὶ — γένος. Qn. παῖ — γένος. Cf. 1149, παῖ Ζηνὸς γένεθλον.

1117. βαρυβρεμέτα γένος. Perhaps βαρυβρεμέταο παῖ. Cf. on 1128.

1118. κλυτὰν — Ἰταλίαν. Southern Italy of course is meant, that part of it especially called Graecia Magna, which was largely colonized by Greeks,—a region famous for the produce and quality of its corn (Fr. 529) and the cultivation of the vine, whence it is here spoken of as sacred to Bacchus. Schol: Ἰταλίαν, διὰ τὸ πολυάμπελον τῆς χώρας. Wex refers to Varro i. 2. Lucian Navig. 23. Etym. M. p. 525, 39. Plato likewise thus designates that part of Southern Italy. There does not appear to be any allusion here to any Bacchic rites as observed in Italy; for of the existence there of such in the time of Sophocles we have, I believe, no account. We can therefore dispense with R. Unger's conjecture Ἰκαρίαν, which island, as we learn from Strabo xiv. p. 439, was with the rest of the Cyclades considered sacred to Bacchus by reason of its productiveness of the vine; and still more with that of Bergk, Κιθαλίαν (for Ἀκιδάλιαν!). "The Athenians may have been reminded here of their own recently founded colony Thurii, where it would

παγκοίνοις Ἐλευσινίας

1120

Δηοῦς ἐν κόλποις,

ὦ\* Βακχεῦ, Βακχᾶν \*ματρόπολιν Θήβαν  
ναιετῶν'' παρ' ὑγρῶν''

appear from Diodor. xii. 10 that the cultus of Dionysus was not wanting." SCHN. κλυτάν. Qu. κλεινάν. Cf. v. ant. 1129, στείχουσι — ἀμφέπει. 'Frequentest, protectest.' Neue compares El. 651. Pind. P. v. 68. ix. 71.

1119. παγκοίνοις V. Aug. Dresd. a. Schol. Erf. Sch. Dind. prob. Br. παγκοίνοισι E. L. Schol. in lemm. παγκοίνου vulg. Gl. Dresd: πανδήμοις. Schol: ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις (expl. of παγκοίνοις). ἡ διὰ τὸ τὴν θεὸν πάντας τρέφειν (expl. of παγκοίνοισι). So Pindar Ol. vi. 108 calls Olympia πάγκοινον χώραν. And Hades is called πάγκοινος El. 138. Qu. παγκλείνοισι or παγκλείνοί. The worship of Bacchus, under the name of Iacchus, as is well known, was associated with that of Demeter in the Eleusinian mysteries. V. Arist. Ran. 316 f. Musgr. ad Eur. Ion. 1093.

1120—1131. The metre apparently Glyconic, — — — —, — — — —. Qu. — — — —, — — — — (Cretic). Cf. on 1131.

1120. The shortening of the middle syllable in Ἐλευσινίας, if such be the case here, is worthy of notice. Boeckh refers us to Hom. H. in Cer. 105. 266. Antimach. Fr. 55. Eratosth. Fr. Merc. xv. 15. Antipater Thessal. Epigr. 57. Herm. El. D. M. p. 44. Bergk conj: παγκοίνοισι 'Παριάδος Δηοῦς (coll. Herodian. π. μ. λ. 35).

1121—2. Δηοῦς — | ὦ Βακχεῦ — vulg. Δηοῦς — | ὁ ματρόπολιν — Dind. Who considers the former of these lines a molossic (cf. on Oed. C. 1560), the latter a glyconic. The same metres are united, he remarks, above 844 f.

1121. Δηοῦς. δηοῦς L. κόλποις. 'Recesses, hollows, valleys, lowlands.' Schol: πεδίοις. Musgrave cites Pind. Ol. xiv. 23, κόλποις πάρα Πίσας. Eur. Ion. 1093. Add Ol. ix. 93, Νεμέας κατὰ κόλπον. P. ix. 5, ἐκ Παλίου κόλπων. iv. 49, Ἀργείου κόλπου.

1122. ὦ Βακχεῦ (ὦ supr. in Dresd. a.) the mss. vulg. Schn. Βακχεῦ (supr. ὦ) Dresd. Tricl. Erf. Herm. Dind. Wund. Don. Hart. ὦ Βακχεῦ Βακχᾶν, μητρ. vulg. ὦ Βακχεῦ, Βακχᾶν μητρ. Br. Schol: τῶν Βακχῶν Βακχευτά. Gl: ὦ Βακχεῦ

μαινάδων ἔφορε. But Triclinius connects Βακχᾶν with μητρόπολιν Θήβαν. I doubt however if these words are correct.

μητρόπολιν vulg. Schn. ὁ μητρόπολιν (or ματρ.) Erf. Herm. Dind. Wund. Hart. Don. Dindorf compares Aj. 704, ἀναξ Ἀπόλλων ὁ Δάλιος — ἐμοὶ ξυνηΐη &c. Musgrave had already proposed to add the article here. Bacchus is called the ἐπώνυμος of Thebes Oed. R. 210. μητρόπολιν vulg. ματρ. Dind. Schn. Wund. Bgk. &c. Schol: τὴν πόλιν τῆς μητρός σου.

1123. ναίων the mss. ἐνναίων Herm. ναιετῶν Dind. Wund. Schn. Don. Perhaps ἀμφέπων. Cf. the metre of v. ant. 1134.

παρ' ὑγρὸν — ῥέεθρον vulg. (παρ' om. Liv. a.). παρ' ὑγρῶν — ῥεέθρων T. Dresd. Turn. Br. παρ' ὑγρῶν — ρείθρων Herm. Erf. Dind. Wund. Schn. Don. Bgk. παρ' ὑγροῖς — ρείθροις Hart. παρ' ὑγρὸν — ῥεέθρον τ' Bened. Musgrave conj: ἀνάγων, παρ' ὑγρὸν | Ἰσμηνοῦ ῥέεθρον. Heath divides thus: παρ' ὑγρὸν Ἰσμηνοῦ ῥέεθρον | ἀγρίου τ' —. Benedict rightly, I think, condemns παρ' ὑγρῶν — ῥεέθρων as 'contra linguae usum.' However cf. on 966. Qu. ναίων παρ' ὑγροῖς | Ἰσμηνοῦ ρείθροις, ἀγρίου τ' &c. Or ναίων παρ' ὑγρ' Ἰσ-|μηνοῖο ῥέεθρ', ἀγρίου τ' &c. Or ἀνέχων (for ναίων) —. But as the corresponding verses in the antistrophe 1134 f. are corrupt, it is impossible to determine here the true reading. The contracted form ρείθρων or ρείθροις in a choral ode seems rather suspicious. The solute form is, I believe, always used in choral pieces; the contracted one ρείθρον in iambs (e. g. Ant. 712. Eur. El. 794). So Oed. C. 687, ῥεέθρων. Above 105, Διρκαίων ὑπὲρ ῥεέθρων. Eur. El. 863, παρ' Ἀλφειοῦ ῥεέθροις. Iph. T. 1257, ὑπὲρ Κασταλίας ῥεέθρων. Alc. 460, ἐκ Κωκυτοῖο ῥεέθρων. Ph. 663. We find however λουτρά (chor.) Tr. 634. Moreover either the dat. or the accus. after παρὰ would seem to be required here, as in El. 183, ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω. Phil. 726, Σπερχεῖο τε παρ' ὄχθαις. The passage appears still to need correction. ὑγρῶν. 'Softly gliding.' Qu. ἀγνῶν, the constant epithet of rivers, springs, and water in general; if the metre will allow of it.



Ἰσμήνου ῥείθρων', ἀγρίου τ'  
ἐπὶ σπορᾷ δράκοντος 1125  
σὲ δ' ὑπὲρ διλόφοιο πέτρας στέροισι ὅπως ἂντ. α'.  
λιγνὺς, ἔνθα Κωρύκλαι  
στείχουσιν Νύμφαι Βακχίδες, Κασταλίας τε νῆμα.  
καὶ σε Νυσαίων ὀρέων 1130

1124. ἀγρίου. ὤμου ("metri caussa") Erf., who considers ἀγρίου a gloss on ὤμου. Cf. v. ant. 1135. Schol: παρὰ τὸν τόπον, ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ δράκοντος. "As in like manner Διὸς γοναὶ was the name of a place." SCHN.

1125. ἐπὶ σπορᾷ δράκοντος. I. e. 'in the place where the dragon's teeth were sown.' Dind. explains it of the Thebans themselves. Cf. 1164, εὐγενεὶ τέκνων σπορᾷ.

1126 f. "The poet passes first to the Bacchus-worship in Delphi and on Parnassus, where Bacchus, from Thebes, was said to have established his cultus; Aesch. Eum. 24, cf. on 965." SCHN.

1126. διλόφοιο Dind. Wund. Schn. Don. Hart. διλόφου the mss. vulg. Cf. on 100. 'Double crested, double-peaked.' Lat. 'bicipitis.' Parnassus is meant. Eur. Bacch. 306, ἔτ' αὐτὸν ὕψει κατὰ Δελφίσιν πέτρας | πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. Ph. 233, ἰὼ λάμπουσα πέτρα πυρὸς | δικόρυφον σέλας ὑπὲρ | ἄκρων Βακχείων Διονύσου. Ion. 716, ἵνα Βάκχιος ἀμφιπύρους ἀνέχων | πεύκας λαιψηρὰ πηδᾷ | νυκτιπόλοισι ἅμα σὺν Βάκχαις. 1125 f. Hypsip. Fr. i., Διόνυσος, ὃς θύρσοισι καὶ νεβρῶν δοραῖς | καθαρτὸς ἐν πεύκαισι Παρνασσὸν κατὰ | πηδᾷ χορεύων παρθένους σὺν Δελφίσιν. Seneca Oed. 227, 'gemina Parnassi nivalis arx.' Elmsl. ad Eur. Bacch. 306. 559.

1127. στέροψ — λιγνὺς. 'The dazzling gleam of torches.' The usual meaning of λιγνὺς is 'smoke, soot.' Lat. 'fuligo.' Trach. 794. Aesch. Sept. 494, λιγνὺν μέλαιναν. Arist. Th. 288. Lys. 320. Av. 1241. Eur. Ph. 237 (with Schol.). Ion. 1125. "On the summit of the 'biceps Parnassus,' flames, it was believed, were occasionally seen, which were supposed to be the gleaming of the torches borne by the divine attendants of the god, as they moved around him in the nightly dance. Cf. Eur. Phoen. 233." SCHN. Schol: σὲ ὀρᾷ ὁ λαμπρὸς καπνός· ἀντὶ τοῦ, σοὶ θυσαίαι κατὰ Παρνασσὸν γίνονται. Which is hardly a satisfactory explanation. ὅπως. Musgr: 'videt, praesentem ha-

bet, certa fide ut deum agnoscit.' The glaring flame of torchlight is said by a licence to do that, which it enables others to do. Qu. ἐπεμψε, 'is wont to escort,' (cf. 1133). Or ὑπερθε, or ἄνωθε, or ἄνακτα.

1128. Κωρύκλαι. The Corycian cave was on Mount Parnassus. Aesch. Eum. 22, σέβω δὲ νύμφας, ἔνθα Κωρυκίς πέτρα, κοίλη, φίλορις, δαιμόνων ἀναστροφά. Herod. viii. 36. Paus. x. 32. 5. Apoll. Rh. ii. 713. Ovid. Met. i. 320. See the commentators on Aesch. Eum. 22. Elmsl. ad Bacch. 559. Νύμφαι. κόραι supr. in Aug. Dresd. Erf. prob. Wunder Eum. Trach. p. 89. Cf. on Oed. R. 1108. Κόραι would certainly agree better with the metre. Cf. v. str. 1117.

1129. στείχουσιν the mss. στίχουσιν (!) Dind., who cites Hesych: Στίχουσιν. βαδίζουσιν, πορεύονται. Στίχωμεν. πορευθῶμεν, βαδίσωμεν. [Idem: Περισιτίζαι ἀπὸ τοῦ στίχουν.] Which improbable correction is adopted by Wund. Schn. Hart. Don. Bgk. The form στίχουν, which Schneid. calls a primitive one, appears to me very problematical. I would rather transpose, στείχουσιν Νύμφαι. Or perhaps ναίουσιν (αἱ). Cf. 1123, and on v. str. 1118. Βακχίδες. I. e. Βάκχαι, 'bacchanalians.' Pausan. p. 878, ἱερὸν δὲ αὐτὸ (the Corycian cave) Κωρυκίαν τε εἶναι Νυμφῶν καὶ Πανὸς ἡγῆνται. Musgrave cites Arist. Probl. p. 215, σίβυλλαι καὶ βακχίδες. Ovid. Trist. iv. l. 41, 'Utque suum Bacchis non sentit saucia vulnus.'

1130. Κασταλίας. Κασταλείας (supr. i) L. Sc. πηγῆς or κρήνης. With Κασταλίας τε νῆμα I suppose we must understand ἔστι, or the like; for we cannot supply στείχει, nor yet can we connect it with πέμπει. The connexion is not very clear.

1131. σε. Triclinius bids us construe σε with πέμπει (1133). νυσαίων L. M. νισαίων A. νυσσαίων Ald. Aug. Dresd. a. νυσέων E. νυσίων Br. The middle syllable in νυσαίων may well be shortened. The metre — — — — — (Chor.)? Qu. καὶ σε Νυσίων οὐρέων (or

κισσῆρεις ὄχθαι  
 χλωρά τ' ἀκτὰ πουλυστάφυλος† πέμπει"  
 ἀβρότων ἐπετών\*  
 εὐαζόντων" Θηβαίας  
 ἐπισκοποῦντ' ἀγνιάς  
 τὰν ἐξ ἀπασάν\*

1135

στρ. β'.

δειράδων), ᾽ υ, ᾽ υ -, ᾽ υ - (Cretic). Cf. on 1120. The Schol. understands this of Nysa, a mountain of Phocis. There were several other places of this name in different parts. Erfurdt, Wunder, Schneid., and others, more properly consider the Euboean Nysa to be here meant, coll. 1145. Wunder quotes Steph. Byz. v. Νύσαι δεκάτη (Νύσαι δὲ ἀκτὴ?) ἐν Εὐβοίᾳ, ἔνθα διὰ μιᾶς ἡμέρας τὴν ἔμπελόν φασιν ἀνθῆν καὶ τὸν βότρυν πεπαλνεσθαι. Eust. ad Dionys. p. 224, 34, ed. Bernh. Schol. ad Eur. Phoen. 227 (237 Valck.). Cf. Fr. 239. "The ivy-covered heights are meant of the Euboean Nisa [Nysa], where was a miraculous vine, which blossomed in the morning, formed the unripe berries by noon, and in the evening bore the full-ripe clusters. Fr. 239." SCHN: From Schol. Cf. Aj. 699, Νύσια (?) Κνώσι' ὀρχήματ'. Fr. 782, ὅθεν κατείδον τὴν βεβακχιωμένην | βροτοῖσι κλεινὴν Νῦσαν (al. Νύσσαν), ἣν ὁ βούκερως | Ἰακχος αὐτῷ μαῖαν ἡδίστην νέμει. ὀρέων. Qu. οὐρέων or δειράδων, if, as is probable, the middle syllable in Ἑλευσινίᾱς is to be scanned as long in v. str. 1120.

1132—3. For the metre cf. on 1121.

1133. χλωρά —. Here 'verdant, green.' Cf. Oed. C. 673, χλωραῖς ὑπὸ βάσσαις. πολ. vulg. πουλυστάφυλος Liv. a. (qu.) Heath. Br. Cf. on 843. See note on 1131. πέμπει. 'Escorts.' Can this be right? Qu. πέμ- πουσ', or τιμῶσ'.

1134. ἀβρότων most mss. ἀμβρότων L. Ald. ἀβρότων ἐπέων εὐαζόντων vulg. Schneid: 'amid the joyous din of immortal song.' "Because the festal trains of the Bacchantes moved through the wide streets of Thebes (Eur. Herc. 726, ξεσταί ἐπταπύλου πόλεως ἀναχορεύ- σατ' ἀγνιά). An oracle in Dem. Mid. 52 enjoins the Athenians εὐρυχόρους κατ' ἀγνιάς | ἰσθάναι ὠραῖα Βρομίω χορόν. Eur. Bacch. 81, ἔτε Βάκχαι, Βρόμιον κατ- ἀγουσαι Φρυγίων ἐξ ὀρέων Ἑλλάδος εἰς εὐρυχόρους ἀγνιάς." SCHN. Wunder explains ἄβροτα ἐπη 'voces sanctae, voces

in sanctis editae.' Musgrave compares ἀθανάτου στόματος (i. e. ἐνθέου) in Pind. P. iv. 11. Add Pind. P. iv. 299, εὖρε παγὰν ἀμβροσίαν ἐπέων. Oed. R. 158, ἄμβροτε (qu. ἄβροτε) φάμα. But ἐπέων is assuredly corrupt, for only persons could be said εὐάζειν. Hartung consequently gives ἀβρότων ἐπετών ('followers, attendants,' Pind. Pyth. v. init.). Qu. ἀβρότων προπόλων, or ἀβρότοις στόμασιν σ' (or ἐπεσὶν σ', or μέλεσιν σ'). εὐαζόντων. I. e. 'shouting evoe (εὐοῖ),' celebrating Bacchus. Schol: ὑμνούντων μετ' εὐφημίας εὐοῖ λεγόντων, ὅς ἐστιν ὕμνος Διονύσου. Tricl: θείων ὕμνων εἰς σὲ φερομένων. Triclinius considers these words parenthetical. Qu. εὐάζει τὸν, or εὐάζουσ' ὦς. Or εὐάζουσα σὲ τὸν —. But both reading and metre are very uncertain. A molossus (Θηβαίας) appears to answer to a choriambus in the strophe, unless we suppose a diaeresis in Θηβαίας (as in Aesch. Suppl. 60).

1135. Θηβαίας vulg. Θηβαῖδας Musgr. Θηβαῖας Herm. Dind. Wund. Don. Schn. Hart. Qu. Καδμεῖας, of which Θηβαίας may have been a gloss.

1136. ἐπισκοποῦντ'. 'Visiting, watching over' (as a tutelary deity). Cf. 1144, νυχίων ᾠθηγμάτων ἐπίσκοπε. ἐπισκοποῦντα γνῖας v. l. in L. (cf. on Arist. Av. 996.) Pind. P. xi. 147, λευκίπποισι Καδμείων — ἀγνιάς. Oed. C. 715.

1137. τὰν ἐκ πασῶν (ἐξ ἀπασῶν Tricl.) τιμῆς | ὑπερτάταν πόλεων the mss. Hart: τὰν ἐξ ἀπασῶν τιμῆς ὑπερθε πόλεων. I have given what appears to me the most probable correction. For ὑπερ- τιμῶν cf. 284 above. τάν. To be referred to Θήβην or πόλιν, contained in Θηβαίας 1135. Cf. on 1035. Oed. C. 942. Matth. § 435. ἐκ πασῶν the older mss. and Eust. p. 601, 36. Br. ἐξ ἀπασῶν (and ὦ in ἰὼ in v. ant.) Tricl. Dresd. Turn. Erf. ἐκπαγλα (i. e. 'pre- eminently,' Oed. C. 716) Dind. Wund. Schn. Don. Donaldson thinks Dindorf's conjecture not only ingenious, but convincing. Cf. on next v.



ὑπερτιμᾶσθ' πόλεων  
ματρὶ σὺν κεραυνία·  
καὶ νῦν, ὥς βιαίας

1140

ἔχεται πάνδαμος\* πόλις ἐπὶ' νόσου",  
μόλε\* καθαρσίῳ" ποδὶ Παρνασίαν  
ὑπὲρ κλιτὺν, ἧ στονόεντα πορθμόν.

1145

ῶ\* πῦρ πνεόντων  
χοράγ' ἄστρον, νυχίων

ἀντ. β'.

1138. ὑπερτάταν πόλεων the mss. ὑπὲρ πασᾶν πόλεων Dind., who in support of this construction quotes Pind. Ol. x. 86, ἔδικε πέτρῳ χέρα κυκλώσας ὑπὲρ πάντων. Nem. ix. 130, ὑπὲρ πολλῶν. Isthm. ii. 53. Schneid. thinks the copyists were offended at ὑπὲρ with the gen. And indeed the construction of ὑπὲρ is very doubtful and suspicious. Qu. πάρος πασᾶν (or πρὸ πασᾶν τᾶν) πόλεων, or ὑπὲρ πάσας πόλεις. Or thus: τὰν τιμᾶς ὑπέρ-|τατ' ἐκ πασῶν πόλεων (cf. on v. ant. 1146). Cf. on prec. v.

1139. κεραυνία. Schol: κεραυνοβλήτω. Eur. Bacch. 6, ὁρᾷ δὲ μητρὸς μνήμα τῆς κεραυνίας.

1140. καὶ νῦν. καὶ νυν (with gl. δὴ) Liv. a. νῦν δ' Hart. 'Now also,' as often before. Cf. Oed. R. 165 f.

1141. ἔχεται πάνδημος πόλις | ἐπὶ νόσου, μολεῖν | καθαρσίῳ — the mss. πάνδημος ἔχεται — Br. ἔχεται πανδήμιος (!) πόλις — Erf. Herm. Hart. ἔχεται πάνδημος ἀμὰ πόλις ἐπὶ νόσου, | μολεῖν καθαρσίῳ — Boeckh. Dind. Wund. Schn. Don. (Cf. Oed. R. 695, ὅς γ' ἐμὴν γὰρ φίλαν ἐν πόνοις | ἀλύουσαν κατ' ὀρθὸν οὐρίσας. Oed. C. 842, πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.) Schneid: 'retinetur in morbo.' Qu. ἔχεται πάνδαμος πόλις ὑπὸ νόσου. (Herod. vii. 233, ὑπ' ἀναγκαίης ἐχόμενοι. ix. 15.) Or ἔχεται πάνδαμος πόλις ἐμὰ (cf. Oed. C. 842) νόσῳ (dim. dochm.). Cf. Phil. 1097, ἔχει τύχα τᾶδ'. Aj. 272, ἦδεθ' οἷσιν εἴχετ' ἐν κακοῖς. 1145, ἐν κακῷ χειμῶνος εἴχετο. Herod. ix. 37, ἐν τούτῳ τῷ κακῷ ἐχόμενος. ix. 98. iv. 131. i. 190. And without the preposition Phil. 1097, ἔχει τύχα τᾶδ'. Herod. i. 35, συμφορῇ ἐχόμενος. iii. 50, θυμῷ ἐχόμενος. i. 141, ὀργῇ ἐχόμενος. Luke Ev. iv. 38, συνεχομένη πυρετῷ μεγάλῳ. We find indeed the phrase ἔχασθαι ἐπὶ τινοῖς in Herod. vi. 11, ἐπὶ ξυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα. Arist. Lys. 31, ἐπ' ὀλίγου γὰρ εἴχετο (γ' ὥχειτ' ἄρα?). But

such a construction would hardly be suitable here. I do not well see how to make this verse harmonize with the corresponding one. Cf. on v. ant. 1150. πάν-  
δημος vulg. Wund. πάνδαμος Dind. Schn. Cf. 7, πανδήμῳ πόλει. El. 982.

1142. ἐπὶ νόσου vulg. Qu. ὑπὸ νόσου with Musgr. Hart. (cf. on 337), or ἀπὸ νόσου (ἔχεται), 'is held' or 'possessed by a malady,' or ἐμὰ νόσῳ. Cf. on prec. v., and on 1150. νόσου. Cf. 1015, νοσεῖ πόλις. μολεῖν vulg. 'Come.' Infinitive for the imperative, as e.g. in the popular song of the Elean women, ἐλθεῖν ἥρωις Διόνυσος. SCHN. Schol: λείπει θέλησον. Or, he adds, the infinitive for the imperative. Cf. Matth. § 546. I give with Hartung μόλε. Qu. μόλε μόλ' ἀρσίῳ (or rather αἰσίῳ, or - υ -) ποδί. Cf. on v. ant. 1151.

1143. καθαρσίῳ. 'Purifying, saving.' Because a μῖασμα rests upon the state. Παρνησίαν vulg. Wund. Παρνασίαν Aug. Erf. Dind. Schn. Which is preferable. Παρνησίαν Herm. The usual mode of writing the word is with a single σ. Moreover they said Παρνασίος to distinguish it from Παρνησίος, 'of Mount Parnes.' See Blomf. ad Aesch. Cho. 555. Schol: οἶον, διὰ γῆς ἢ δι' ὑγρᾶς.

1145. στονόεντα πορθμόν. 'The roaring strait' that separates Euboea from Boeotia. Schol: τὸν ἠχώδη.

1146. ῶ. ἰὼ Ald. Schol. Hart. πνεόντων. πνειόντων Br. Qu. ἰὼ πυρπνών (or πυρφόρων). Cf. on 1137. Cf. Pind. Ol. vii. 71, πῦρ πνεόντων ἀρχὸς ἵππων (the sun). Fr. 112, πῦρ πνέοντος — κεραυνοῦ. Tricl: καλεῖ δὲ πῦρ πνέοντα ἄστρα τὰς λαμπάδας, ἅς ἐν νυκτὶ αἱ βάκχαι κατέχουσι.

1147. ἄστρον χοραγὲ Tricl. Dresd. Turn. Erf. χοραγὲ ἄστρον Ald. χοράγ' ἄστρον Br. Dind. Wund. Schn. Schol: τῶν πυρπνόνων ἄστρον ἐπίσκοπε. Idem:

φθεγμάτων ἐπίσκοπε,  
παῖ Ζηνὸς γένεθλον,  
προφάνηθ', ὦναξ†, σαῖς ἅμα περιπόλοις"  
Θυάσιν,\* αἷ σε μαινόμεναι πάννυχοι

1150

καὶ γὰρ αἰθέριος τιμᾶται, ὡς καὶ Εὐριπίδης ἐν Βάκχαις (1076) φησὶν αὐτὸν ἐν αἰθέρι κατοικεῖν. Why the poet calls Dionysus ἄστρον χοραγόν, is not very clear. The Schol. says, κατὰ τινα μυστικὸν λόγον. Lobeck Aglaoph. p. 218 f. is of opinion that it is merely in conformity with poetic custom, which is used to represent nature exulting and agitated on occasion of the presence of any deity, and the celebration of his rites. So, he instances, in Eur. Bacch. 117, the Bacchanalian Chorus, announcing the arrival of the deity, says, αὐτίκα γὰρ πᾶσα χορεύσει. Eur. Ion. 1078, ὅτε καὶ Δίδς ἄστρον ἀνεχόρευσεν αἰθέρ, χορεύει δὲ σελάνα &c. (Of the solemn rites of the same god.) Claudian. de Laud. Stil. i. 84, 'Tunc et Solis equos, tunc exsultasse choreis | astra ferunt, mellisque lacus et flumina lactis | erupisse solo.' "As Bacchus roams with his Thiasos by night under the beaming stars, the imagination conceives these also as bearing their part in the festal dance, forming so to say a chorus in heaven: whence Bacchus is represented by the poets as leader of the 'astricae choreae;' in like manner as the earth thrills at the advent of a god, the sea dances, and the creatures of the sea roll and tumble about for joy. But some, even ancient, interpreters, find here a covert μυστικὸς λόγος. —In Menander, Rhet. ix. 329, Apollo, identified with Dionysus, is thus addressed: πᾶσαν πόλιν καὶ χώραν καὶ πᾶν ἔθνος διέπεις καὶ καθάπερ τὸν οὐρανὸν περιχορεύεις ἔχων περὶ σεαυτὸν τοὺς χοροὺς τῶν ἄστρον." SCHN. "Sol Bacchi nomine colebatur in mysticis sacris: inde est quod Virgilius init. Georg. ait: 'Vos o clarissima mundi | lumina, labentem coelo quae ducitis annum, | Liber et alma Ceres.'" Donaldson recognizes in this Emmeleia, the whole of which speaks in a mystic or Eleusinian strain, a clear identification of the functions of Iacchus with those of Phoebus as sun-god, and as the deity who presided over healing and moral purity. The very epithet πολυνύκμος at the beginning of the ode he thinks is a sufficient proof of the Theocrasia in it. The dithyrambic or circular chorus, which was peculiar to Bacchus, he also thinks was intended to

represent the apparent course of the sun; in favour of which opinion he adduces a writer in Boisson. Anecd. iv. 458, κέκληται δὲ ἡ μὲν στροφὴ, καθά φησι Πτολεμαῖος ἐν τῷ περὶ στατικῆς ποιήσεως, διὰ [τὸ] τοὺς ἄδοντας κύκλῳ κινεῖσθαι περὶ τὸν βωμὸν, σημαίνοντας τὴν τοῦ ἡλίου κίνησιν. Musgrave with Tricl. explains ἄστρον of 'torches,' coll. Eur. Hel. 1145, δόλιον ἄστέρα λάμψας. Musae. 306.

νυχίων Br. Dind. &c. καὶ νυχίων the mss. νυχίων φθεγμάτων ἐπίσκοπε. 'Presiding over nocturnal shoutings or acclamations.' Cf. 1134. Schol: τῶν ἐν νυκτὶ εὐφημιῶν καὶ ὕμνων. ἐν νυκτὶ γὰρ αἱ Διονυσιακαὶ χορεῖαι γίνονται ὅθεν καὶ νυκτέλιος, καὶ Εὐριπίδης (Bacch. 486). νύκτωρ τὰ πολλὰ σεμνότητ' ἔχει σκότος. Tricl: ὕμνων τῶν βακχικῶν ἐπειδὴ κατὰ τὴν νύκτα ἐγίνοντο.

1148. ἐπίσκοπε, παῖ —. Hart: ἐπίσκοπ', ὦ Δίδς γένεθλον. Qu. ἐπίσκοπ', ἰ-ὦ Ζηνὸς γένεθλον.

1149. Δίδς the mss. Ζηνὸς Both. Dind. Wund. Schn. Don. Cf. on El. 1097.

παῖ Ζηνὸς γένεθλον. I. e. Διογενὸς παῖς. See on Oed. R. 1216. SCHN. Hermann also and Wunder consider this equivalent to ἐκ Ζηνὸς γεγῶς παῖς, and therefore connect these words.

1150. προφάνηθι Ναξίαις the mss. Schn. προφάνηθ' ὦ Ναξίαις Dind. Wund. Don. Hart: προφάνηθι Ναξίαις ἅμα περιπόλοις Θυάσιν. Bergk's clever conjecture, προφάνηθ', ὦναξ σαῖς, is highly probable, and the line thus corresponds with v. str.

1141. But the verse should perhaps consist of a double dochmius. Cf. on 1141. Qu. δεῦρ' ἴθι Ναξίαις σαῖς ἅμα περιπόλοις (or προσπόλοις). For προφάνηθι cf. Aj. 696. Ναξίαις. Ναξίαισι Liv. a. ξὺν Ναξίαις Tricl.

1151. Θυιάσιν the mss. (θυιάσ' Liv. a. ?). σαῖς θυάσι Tricl. (for the sake of the metre). Θυίαισιν (?) Boeckh. Wund. Schn. Don. Brunck gives: Ναξίαις | Θυιάσιν ἅμα περιπόλοις, αἱ πάννυχοί σε μαινόμεναι | —. Hermann: Ναξίαις | ἅμα περιπόλοις | σαῖσιν (om. Θυιάσιν) —. Hesyech: θυιάς, βακχίς. οἱ δὲ μαινάς. For the form Θυία Boeckh cites Strab. x. p. 468. Διονύσου δὲ (πρόσπολοι) Σειληνοί τε καὶ Σάτυροι καὶ Βάκχαι Ληναί τε καὶ Θυῖαι. So Μαινάδες and Μαῖναι, observes



χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροιχοι καὶ δόμων Ἀμφίωνος,  
οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον  
οὐτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.  
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει'

1155

Schneid. But this form seems open to much suspicion. Qu. τροφοῖσιν or νύμφαισιν. I now prefer Θυάσιν (cf. on v. str. 1142). Etym. M. p. 457, 19, Θυάδες. αἱ βάκχαι, παρὰ τὸ θύω τὸ ὀρμῶν καὶ πλεονασμῷ τοῦ ἱ Θυιάδες, Θυιάσιν ὠμοβόροις Ἰκελοι (Apoll. Rh. i. 636). Θυάς is written also in Suid. Zonar. and Eust. ad Il. α'. p. 114, 43. In like manner we find ὀπύω and ὀπύω (cf. in Odys. α'. 798). Cf. Blomf. in Aesch. Sept. 494. 836. In Latin 'Thyas,' Virg. Aen. iv. 301, 'qualis commotis excita sacris | Thyas.' Hor. Od. iii. 15. 10. ii. 19. 9. Similarly Eur. Ion. 716, Ἰνα Βάκχιος, ἀμφιπύρους ἀνέχων πεύκας, λαιψήρὰ πηδᾷ νυκτιπόλοισι ἅμα σὺν βάκχαις (qu. ἅμα βάκχαισιν).

1152. περιπόλοισι. προσπόλοισι Tricl. 'Attendants.' I. q. ἀμφιπόλοισι. Schol: ταῖς ἱερείαις, ταῖς σαῖς ἀκολουθοῖς. αἶ σε — χορεύουσι. 'Who celebrate thee in dance.' They compare Pind. Isthm. i. 7, καὶ τὸν ἀκείρεκόμαν χορεύων. Eur. Iph. A. 1057. Ion. 1085. πάννυχτοι χορ. So Hom. Il. xi. 279, πανημέριον πολεμίζειν. Od. iv. 356, πανημερίη νηῦς ('sailing the whole day'). Cf. 152, χοροῖς παννυχτοῖς.

1153. I have with Dind. and Wund. removed the comma usually placed after χορεύουσι.

1154. τὸν ταμίαν. 'Their master, or lord.' Musgrave compares Pind. P. v. 62, ταμίᾳ Κυράνας. Critias ap. Athen. i. 22, Κᾶρες ἀλὸς ταμίαι. The word often occurs in Pindar, Isthm. v. 54, ταμίᾱς — κώμων. N. vi. 27, οἶκον ταμίαν στεφάνων. Ol. xiii. 7, πλούτου. xiv. 9, ἔργων. N. x. 52, ἀγώνων. Fr. 4, Μοισᾶν.

1155 f. The catastrophe approaches. A messenger enters and announces, what could not well have taken place on the stage, the violent deaths of Antigone and Haemon. Upon this further trouble for Creon ensues, in the suicide of his wife Eurydice, who from grief is unable to survive the death of her son. Κάδμου —. I. e. πάροιχοι δόμων Κάδμου καὶ Ἀμφίωνος. For δόμων belongs equally to Κάδμου and Ἀμφίωνος: if indeed the reading be cor-

rect. Cf. Aesch. Ag. 598, φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν (f. κἀνάστασιν). Theb. 74, ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν —. Eur. Or. 406, Πυλάδης ὁ συνδρῶν αἷμα καὶ μητρὸς (μ. α. κ.?) φόνον. Suppl. 1092, ὅστις φυτεύσας καὶ νεανίαν τεκῶν (τ. ν.?) | ἔριστον —. Ion. 1275, ἀλλ' οὔτε βωμὸς οὐτ' Ἀπόλλωνος δόμος | σώσει σ'. Oed. R. 417. Oed. C. 1399. V. Elmsl. ad Her. 131. Κάδμου πάροιχοι. Cf. on Oed. R. 1. "Cadmus had built the Cadmeia; but Amphion and Zethus πρῶτοι Θήβης ἔδος ἔκτισαν ἐπταπύλοιο, Od. xi. 263. Whence Thebes is often called the city of Cadmus and Amphion. Seneca Herc. F. 270, 'Cadmea proles civitasque Amphionis, | quo decidistis?' Stat. Theb. x. 797, 'Cadmum atque Amphiona supra | conditor (Menoeceus).'" SCHN. Zethus and Amphion, having expelled Laius, erected a city near the fountain of Dirce, and reigned there. Zethus married Thebe, after whom the city was named; and Amphion Niobe. V. Apollod. iii. 5. Hor. Od. iii. 11. 2, 'movit Amphion lapides canendo.'

1156. 'There is no life of man so conditioned that I can either praise or censure it.' For, as Horace says, Od. i. 34, 'Valeat ima summis | mutare et insignem attenuat Deus, | Obscura promens,' &c. Wunder explains thus: οὐδεὶς γὰρ βίος ἐστίν, οὔτε στὰς, ὃν ἂν αἰνέσαιμι, οὔτε (πεσών), ὃν ἂν μεμψαίμην ποτέ. For the ellipse of πεσών he refers to his note on El. 72, for οὔτε — οὔτε to 4 above. ὅποιον στάντ'. 'However situated, conditioned.' Schol: ὁπωσδήποτε βεβιωκότα εἴτε καλῶς εἴτε ἐναντίως. Eur. El. 403, ἴσως γὰρ ἂν μόλις προβαίνουσ' ἢ τύχη σταίη καλῶς. Med. 332, ὅπως — παραστώσιν τύχαι. Qu. οὐκ ἔσθ' ὅποιον ὄντ' (or ὅποιά στάντ') —.

1158. Juven. vii. 197, 'Si Fortuna volet, fies de rhetore consul; | Si volet haec eadem, fies de consule rhetor.' Hor. Od. iii. 29. 49. i. 34. καταρρέπει. 'Casts down.' Here transitive, as in Theognis 157, Ζεὺς γὰρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως. Aesch. Eum.

τὸν'' εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεί  
καὶ μάντις οὐδεὶς τῶν καθεστώτων'' βροτοῖς''. 1160  
Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοί'', ποτὲ,  
σώσας μὲν'' ἐχθρῶν τήνδε Καδμείαν χθόνα,  
λαβὼν τέ'' χώρας παντελῇ μοναρχίαν  
εὖθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ.  
καὶ νῦν ἀφείται πάντα· τὰς γὰρ'' ἡδονὰς 1165  
ὅταν προδῶ τις,† ἄνδρ' ἔτ'† οὐ τίθημ' ἐγὼ

848, οὐ τὰν δικαίως τῇδ' ἐπιρρέποις (ἐπισκήπτοις;) πόλει | μῆνιν τιν'—. In like manner βρῖθειν is used in an active sense (Pers. 352, τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ). Wex compares the Latin 'ruere.' Ter. Adelph. iii. 2. 21, 'ceteros ruerem' (where v. Rubnk.). Cic. ad Att. ii. 14. ii. 15, 'seu ruet seu eriget rempublicam.' Schol. (without any heading): πίπτει, καταβάλλει. γρ. δὲ [καὶ] καταρρέπει (—ειν L. R.), ὃ ἔστι πίπτειν ποιεῖ. He therefore knew of two readings, one καταρρέπει, the other, as Elmsley conjectured, κατατρέπει. Thiersch conjectures κἀνατρέπει ('overthrows'). Qu. κάτω τρέπει (or στρέφει). Or, as the repetition of τύχη is not particularly called for, καὶ πάλιν κάτω τρέπει, or καὶ κάτω τρέπει πάλιν.

1159. τὸν εὐτυχ. τὸν τ' εὐτυχοῦντα Bened. αἰεί. This belongs equally to ὀρθοῖ and καταρρέπει, as observed by Schol. rec.

1160. Cf. Aj. 1419, πρὶν ἰδεῖν δ' οὐδεὶς μάντις | τῶν μελλόντων, ὃ τι πράξει. Oed. R. 501. Eur. El. 400, βροτῶν δὲ μαντικὴν χαίρειν ἐῷ. Hipp. 1056. Aesch. Sept. 790, μάντις εἰμὶ τῶν κακῶν. Virg. Aen. x. 502, 'Nescia mens hominum fati sortisque futurae.' τῶν καθεστώτων βροτοῖς. 'Of what is decreed for mortals.' Gl: τῶν συμβαινόντων, γινομένων. Or, 'of settled fortune.' Qu. τῶν ἐφεστώτων, 'of what is at hand, or impending.' Or τῶν πεπωμένων. βροτοῖς. Perhaps βροτός.

1161. ζηλωτὸς. Gl: μακαριστός. Oed. R. 1526. ὡς ἐμοί. 'As it seemed to me, in my eyes, according to my view.' Supply (with Schol.) ἐδόκει, or δοκεῖν, or κριτῇ, or the like (Bekk. Anecd. p. 74). V. Suid. h. v. Matth. § 368, a. Cf. on Aj. 395, ἰὼ — ἔρεβος φαεινότητον, ὡς ἐμοί. Phil. 1031. Eur. Alc. 817, ὡς γ' ἐμοί χρῆσθαι κριτῇ. Qu. ὡς οὐδεὶς, 'as none besides,' or ὡς ἰδεῖν.

1162. σώσας μὲν. Qu. σώσας γὰρ (with Hart.), or σώσας γ' ἀπ', or ῥυσάμενος

(σώσας being a gloss). The gen. after σώσας, as we find it after ῥύεσθαι, ἐλευθεροῦν &c. Cf. Phil. 919, σώσαι (σε) κακοῦ — τοῦδ'. Eur. Or. 777, σωθῆναι κακῶν. Hipp. 705. Alc. 786, κακῶν γὰρ μυρίων ἐρρύετο (με). Arist. Lys. 342, πολέμου καὶ μανιῶν ῥυσάμενας Ἑλλάδα. Aelian V. H. xi. 4, τὴν πατρίδα ῥύσασθαι τῆς δουλείας. Καδμείαν. Qu. Καδμείων.

1163. λαβὼν τε vulg. Read λαβὼν δὲ, with Steph. Ed. Lond. i. Br. Cf. on Tr. 1012. The sentence here assumes the definite form, as if not σώσας μὲν, but ὅς ἔσωσε μὲν had preceded. Cf. on Oed. R. 452.

1165. ἀφείται. 'Has been lost.' Lat. 'amissa sunt.' τὰς γὰρ ἡδονὰς —. Qu. τὰς δ' ἄρ' —. This passage is quoted by Athen. vii. 5, and xii. 12. Schol: οἶον, οὐ νομίζω ἤν ἐκεῖνον τὸν ἄνδρα, ὃν ἂν προδῶσιν αἱ ἡδοναί. Gl. A: ὅταν αἱ ἡδοναὶ παρέλθωσιν. Hart: καὶ γὰρ ἡδοναὶ | οὓς ἂν προδῶσιν, ἄνδρας οὐ τίθημ' ἐγὼ (del. 1167). τὰς — ἡδονὰς. 'The

real pleasures of life,' true happiness or enjoyment, arising from peace of mind and a good conscience, in contradistinction to the troubles which Creon had brought upon himself. Heath: 'solidam vitae felicitatem.' This expression must have been carelessly misunderstood by Hieronymus of Rhodes in Athenaeus (xii. 510 B. and xii. 547 C. coll. vii. 280 B. C.), when from hence he holds up Sophocles as a votary of pleasure in a bad sense (as in Mimnrm. Fr. i. 1, τίς δὲ βίος, τί δὲ τερπνὸν ἄνευ χρυσῆς Ἀφροδίτης; | τεθναῖην, ὅτε μοι μηκέτι ταῦτα μέλοι. Hor. Epod. i. 6. 65) and the precursor as it were of Epicurus. Compare Simonides Fr. 57, τίς γὰρ ἄδωνās ἄτερ | θνατῶν βίος ποθεινός ἢ ποῖα τυραννίς; τὰς δ' ἄτερ οὐδὲ θεῶν ζαλωτὸς αἰών. Imitated, it would seem, by Antiphanes ap. Stob. Fl. lxiii. 12, εἰ γὰρ ἀφέλοι τις τοῦ βίου τὰς ἡδονὰς, | καταλείπεται οὐδὲν ἕτερον ἢ τεθνηκέναι.

1166. ὅταν προδῶσιν, ἄνδρὸς οὐ τίθημ' ἐγὼ Ald. and the older mss. ὅταν προ-



ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.  
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,  
καὶ ζῆ τύραννον σχῆμ' ἔχων, εἰ δ' ἀπῆ  
τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς  
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

1170

XO. τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων ;

δώσιν ἄνδρας, οὐ τίθημ' ἐγὼ T.  
προδῶσιν. 'Have thrown away, lost.'  
Schol: ἀπολέσωσιν. Cf. 322, ἐπ' ἀργύρῳ  
— τὴν ψυχὴν προδούς. Aj. 588. Eur.  
Her. 1036, χάριν προδόντες τήνδε. Monk  
ad Alc. 203. Schneid. conjectures προῶ-  
σιν (cf. 1165, ἀφείται), observing that the  
expression would be correct, if it were αἱ  
ἐλπίδες προδῶσιν ἄνδρας. Eustathius p.  
955, 17 gives this as the sense of the  
passage, ὅταν πρόδοτος γένηται τινι ἡ  
ἡδονή, οὐ τίθημ' ἐγὼ ζῆν ἐτι τὸν ἄνδρα  
τοῦτον, ἀλλὰ ψεύδεσθαι τὴν ζωὴν. He  
therefore read neither ἄνδρας, nor ἀνδρός.  
Qu. ὅταν προδῶ τις, ἄνδρ' ἔτ' οὐ —, or  
ἄνθρωπος ὅταν προδῶ τις, οὐ —. Which cor-  
rection is favoured moreover by the fol-  
lowing singular, τοῦτον. οὐ τίθημ'  
ἐγώ. 'I do not reckon, account.' Gl:  
οὐ τίθημ' ἐγώ. ἦτοι οὐ λογιζομαι.

1167. This line is omitted in Ald., most  
mss., and Triclin. It is found however in  
L., and the Schol. read it. Turnebus  
also has it, whether he found it in some  
copy, or inserted it from Eust. p. 957,  
17 (as Br. thinks), or from Athen. vii.  
280 B. xii. 547 C. (as Dind. suspects).  
Eustathius expressly tells us that τὰ ἀκριβῆ  
ἀντίγραφα had it. Hartung ejects the  
line. τοῦτον. 'Such an one.'  
Schol: τὸν τοιοῦτον. Cf. 668. Observe  
the change from the plural ἄνδρες (acc. to  
vulg.) to the singular, which is common  
enough. Above 709 we had the opposite  
change of the singular to the plural.

1168. ἔμψυχον — νεκρόν. Cf. Arist.  
Ran. 419, νυνὶ δὲ δημαγωγεῖ | ἐν τοῖς  
ἄνω νεκροῖσι. Seneca Ep. lx. 'hos itaque  
— ne animalium quidem, sed mortuorum  
(loco numeremus).' cxii. 'isti vero  
mibi defunctorum loco sunt.' Matth.  
Ev. viii. 22, ἄφες τοὺς νεκροὺς θάψαι  
τοὺς ἐαυτῶν νεκρούς. Similarly Seneca  
Herc. 105, 'Mortis habet vices | Lente  
cum trahitur vita gementibus.' πλού-  
τει — ζῆ. πλουτεῖ — ζῆ (i. e. sup-  
pose he is rich &c.) conj. Burt.

1169. ζῆ. 'Live.' The imperative.  
Schol: ἀντὶ τοῦ ζῆθι, προστακτικῶς. V.  
Bekk. Anecd. p. 97, 29. τύραννον

σχῆμ'. 'The pomp or show of royalty.'  
Gl: τύραννον. βασιλικόν. Aesch. Pr.  
761, τύραννα σκῆπτρα. Eur. Hipp. 843,  
τύραννον δῶμα. Andr. 3, τύραννον ἐστίαν.  
Hel. 525, τυράννοις δόμοις.

1170. τὸ χαίρειν. 'Pleasure,' αἱ ἡδο-  
ναι (1165). καπνοῦ σκιᾶς. 'For  
(at the price of) the shadow of smoke,'  
than which nothing can be more light  
or unsubstantial, or consequently more  
worthless. A proverbial expression.  
Append. Prov. iii. 44, Καπνοῦ σκιά: ἐπὶ  
τῶν λίαν ἰσχυρῶν, καὶ ἐπὶ τῶν ἀστάτων  
καὶ ἀφανῶν. Macar. Cent. v. 4, Καπνοῦ  
σκιὰν δεδοικέναι: ἐπὶ τῶν τὰ μηδενὸς  
ἄξια φοβουμένων. Cf. Phil. 946, οὐκ  
οἶδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν.  
Aj. 126, κούφην σκιάν. Aesch. Fr. 282,  
καὶ πιστὸν οὐδὲν (τὸ βρότειον σπέρμα)  
μᾶλλον ἢ καπνοῦ σκιά. Eupolis Autol.  
Fr. 51 R, Καπνοὺς ἀποφαίνει καὶ σκιάς.  
Eur. Hipp. 954. Plat. Rep. ix. 581 D.  
Liban. Epist. 200, τοῦτο δὲ, ἦν μὲν ἐθέ-  
λης, ἰσχυρὸν ἡμῖν, εἰ δὲ μὴ, καπνοῦ σκιά.  
Arist. Nub. 330, δμίχλην καὶ δρόσον  
αὐτὰς ἡγοῦμην καὶ καπνὸν εἶναι. 320,  
λεπτολογεῖν — καὶ περὶ καπνοῦ στενο-  
λεσχεῖν. Pindar P. viii. 99, σκιᾶς ὕναρ  
ἄνθρωπος. Similarly Aj. 477, οὐκ ἂν  
πριαίμην οὐδενὸς λόγου ('at any price, for  
any consideration') βροτὸν, | ὅστις —.  
Arist. Nub. 1395, τὸ δέρμα τῶν γεραι-  
τέρων λάβοιμεν ἂν | ἀλλ' οὐδ' ἐρεβίνθου.

1171. οὐκ ἂν πριαίμην ἀνδρὶ. 'I would  
not buy of (or from) a man.' V. Matth.  
§ 394. 3. Cf. Arist. Ach. 812, πόσου  
πρίωμαί σοι τὰ χοιρίδια: 815, ὠνήσομαί  
σοι. Ran. 1229, ἐγὼ πρίωμαι τῷδ';  
Anacreont. x. 4, πόσου θέλεις, ἔφην, σοι |  
τὸ τυχερὸν ἐκπρίωμαι; So δέχεσθαι τί  
τινι (El. 442 f.). Or we may translate  
ἀνδρὶ 'for a man,' just as we have θνη-  
τοῖσι in the passage presently quoted.  
πρὸς τὴν ἡδονήν. 'As compared  
with (in comparison of, set against) plea-  
sure.' Fr. 325, ἐστὶ πρὸς τὰ χρήματα  
| θνητοῖσι τᾶλλα δεύτερα.

1172. τί δ' αὖ. 'What now?' Oed.  
C. 1500. Qu. τί αὖ —. ἄχθος βα-  
σιλέων. 'Heavy burden of sorrow (sad

ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.

ΑΓ. Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται.

1175

ΧΟ. πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς;

ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟ. ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας.

ΑΓ. ὡς ὦδ' ἐχόντων τᾶλλα" βουλεύειν πάρα.

tidings) concerning the royal family.' Compare the use of the word 'burden' in the writings of the Prophets. For the genitive cf. on Oed. C. 307. For βασιλέων cf. Trach. 316. φέρων. 'Bringing, reporting.' So in Latin, 'ferre.'

1173. τεθνᾶσιν (Haemon). οἱ δὲ ζῶντες (Creon) —. Cf. 1263. αἴτιοι θανεῖν. 'Are the cause of his death.' V. Matth. § 542, b. Schol: τοῦτοις δὲ τοῦ θανεῖν αἴτιοι ἐγένοντο οἱ ζῶντες. Cf. Trach. 1233, ἢ μοι μητρὶ μὲν θανεῖν μόνῃ | μεταίτιος &c. Herod. ii. 20, τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. Thuc. i. 74, ὅς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο. V. Schaef. Melet. p. 23.

1174. φονεύει. 'Is the slayer.' The historic present.

1175. αὐτόχειρ. Lit. 'by a suicidal hand,' and so 'by violence.' That this word is susceptible of a larger meaning than 'by his own hand,' is evident from the following question of the Chorus. Accordingly the commentators generally explain the word to mean either 'by one's own hands' ('sua manu'), or 'by the hands of one's relations, friends, or dependents' ('suorum manu'). But it would be difficult to give any reason for such a comprehensive signification of the word. A far more simple mode of explaining the matter is to understand αὐτόχειρ as meaning, 'he who dies a deliberately inflicted death' (or 'by a deliberate act'), in contradistinction to a fortuitous one (cf. 1259—60), the αὐτὸς serving to convey the notion of 'deliberate purpose,' either in the patient or the agent, the latter being any one whosoever. So in Aj. 841, τὼς αὐτοσφαγεῖς | πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο. Above 172, ὥλοντο — πληγέντες αὐτόχειρι σὺν μίσματι. Eur. Med. 1222, φοινίαν τέκνοισ προσβαλεῖν χέρ' αὐτοκτόνον. 1248, ἅτις τέκνων δν ἔτεκες ἄροτον αὐτόχειρι μοῖρα κτανεῖς. Aesch. Sept. 681, ἀνδροῖν δ' ὁμαίμοιν θάνατος ὦδ' αὐτοκτόνος — (of the mutual slaughter of

the two brothers). 805, ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 734. So again Itys falls by the hands of his mother αὐτοφόνως Aesch. Suppl. 69. For the expression compare also Eur. Or. 1037, αὐτόχειρι θνήσκε — τρόπῳ. Aj. 57, αὐτόχειρ κτείνειν. V. Lobeck. ad Aj. 841. Musgrave therefore translates well enough: 'manu peremptus.' Neue (ad Aj. 841) comments thus: "αὐτοσφαγεῖς et αὐτόχειρες non tantum sunt qui sua manu, sed qui nefario facinore cadunt. Ant. 1175. Aesch. Suppl. 65, αὐτοφόνως ὤλετο πρὸς χερὸς ἔθεν &c." Schneid: "The wide meaning of αὐτόχειρ (see on Aj. 828), and the possibility of taking αἰμάσσεται as passive or as middle, leave room for the doubt expressed by the Chorus. Xen. Hell. vi. 4. 35, ἀποθνήσκει, αὐτοχειρίᾳ μὲν ὑπὸ τῶν τῆς γυναικὸς ἀδελφῶν, βουλῇ δ' ὑπ' αὐτῆς ἐκείνης." Bergk conj: 'Αγ. Αἴμων ὄλωλεν — ΧΟ. ἢ πρὸς οἰκείας χερὸς; Although, as he himself confesses, in this play alone there is no other instance of a line divided between two speakers. αἰμάσσεται. Aj. 909, οἶος ἄρ' αἰμάχθης.

1176. Connect πρὸς also with πατρώας χερὸς. Cf. on 212. Oed. R. 734. Arist. Ach. 533, μήτε γῇ μήτ' ἐν ἁγορᾷ. Schol: τὸ χ, ὅτι ἐρωτᾷ πότερα πατρώας ἢ πρὸς οἰκείας χερὸς, ἀκούσας ἤδη ὅτι αὐτόχειρ ἀπέθανεν.

1177. αὐτοῦ. αὐτοῦ L. πατρὶ μηνίσας φόνου. 'Being wroth with his father because of the murder' of Ant. Gl: ὀργισθεῖς ἔνεκα τοῦ φόνου τῆς Ἀντιγόνης. Cf. Eur. Or. 741, ἴσως σοι θυγατέρος θυμούμενος. Arist. Pac. 659, ὀργὴν γὰρ αὐτοῖς ὦν ἔπαθε πολλὴν ἔχει. Hom. Il. π'. 320, κασιγνήτοιο χολωθεῖς. α'. 429. Cf. on Oed. R. 698.

1178. Cf. 1074 f. ὡς ἄρ' — ἤνυσας. Neue compares Aj. 367. El. 1185. Oed. R. 1395. Tr. 871. ὀρθὸν ἤνυσας. 'Hast caused to be verified' or realized. Cf. Oed. R. 506, πρὶν ἴδοιμ' ὀρθὸν ἔπος. 720. Oed. C. 454. For ὀρθὸν Oed. C. 1424.

1179. τᾶλλα. Qu. τῶνδε. Cf. Aj.



ΧΟ. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ  
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων  
ἦτοι κλύουσα παιδὸς ἢ τύχην πάρα'.

1180

ΕΥΡΥΔΙΚΗ.

ὦ πάντες' ἄστοι, τῶν λόγων ἐπρὸς θόμην  
πρὸς ἔξοδον' στείχουσα, Παλλάδος θεᾶς  
ὥπως ἰκοίμην εὐγμάτων προσήγορος'.  
καὶ τυγχάνω τε κλῆθρ' ἀνασπαστοῦ πύλης

1185

281, ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε  
χρή. 904, ὡς ὧδε τοῦδ' ἔχοντος —. But  
Aj. 981, ὡς ὧδ' ἐχόντων — πάρα στενάζειν.

1180. Εὐρυδίκην. Hesiod Scut. 83  
calls Creon's wife 'Ηνιόχη. Soph., in-  
stead of that name, has chosen the equi-  
valent Εὐρυδίκη (cf. Εὐρυθεμίστη), i. e.  
'queen,' as Κρέων means 'king.' SCHN.

ὁμοῦ. 'Near, at hand.' Phil.  
1218 (where the Schol. explains by ἐγγύς).  
Aj. 767. Arist. Pac. 513, καὶ μὴν ὁμοῦ  
'στὶν ἤδη. Eq. 245. Menand. ap. Phot:  
ἤδη γὰρ τοῦ τίκτειν ὁμοῦ.

1181. δάμαρτα τὴν Κρέοντος. Cf. on  
Aj. 101. ἐκ δὲ δωμάτων — πάρα.  
So Aj. 720, Τεῦκρος πάρεστιν ἄρτι Μυσίων  
ἀπὸ —. Eur. Hec. 34, μήτηρ ἐκ Τροίας  
πάρα. Cic. ad Att. xi. 16, 'Ex Africa  
jam adjuturi videntur.' From Wex.

1182. ἦτοι—ἦ. Cf. Aesch. Ag. 671.  
858. Eur. Or. 1508. Hipp. 1193. Hel.  
1191. Elsewhere ἦ τοι — γε, ἦ &c.  
V. Pors. ad Phoen. 1360. κλύουσα

παιδός. 'Having heard of (concerning)  
her child.' So Oed. C. 307, κλύων σοῦ.  
Phil. 439, ἀναξίον μὲν φωτὸς ἐξερήσομαι.  
Il. ρ'. 427, ἐπειδὴ πρῶτα πυθέσθην ἡνιό-  
χοιο | ἐν κονίησι πεσόντος. Thucydides,  
ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης.  
V. Porson ad Phoen. 1360. Cf. on Oed.  
C. 436. τύχη. 'By chance.' Schol:  
ἐκ τύχης. πάρα. περὰ Br. Erf.  
coll. 386, I think, rightly. Oed. R. 531,  
ὧδ' ἐκ δόμων ἄσπορος ἐς δέον περὰ.

1183. ὦ πάντες ἄστοι. Qu. ἀνακτες  
ἄστοι. Cf. on 988, Θήβης ἀνακτες. Or  
ἐγὼ, ἄνδρες ἄστοι. τῶν λόγων L. M.  
V. Dresd. a. Liv. b. Dind. Wund. Schn.  
Don. Hart. τοῦ λόγου γ' vulg. Br. Gl:  
τῶν λόγων τοῦ ἀγγέλου ἤκουσα, ἔμαθον.  
Schneid.: 'your conversation' (cf. 1190).  
Hermann takes τῶν as an interrogative, as  
equal to τίνων. So also Wunder, coll.  
Tr. 984, παρὰ τοῖσι βροτῶν κείμεναι; Pro-  
bably rightly, for otherwise τῶν λόγων

can hardly be defended.

1184. πρὸς ἔξοδον στείχουσα. 'As I  
was going out.' Cf. Phil. 43, ἢ 'πὶ φορ-  
βῆς νόστον ἐξελήλυθεν. Qu. εἰς ἔξοδον  
στείχουσα. Ἐξοδος was the usual term  
for a woman's leaving home on any busi-  
ness. Cf. on Arist. Lys. 16, χαλεπή τοι  
γυναικῶν ἔξοδος. But the expression  
πρὸς ἔξοδον στείχειν seems a strange and  
harsh one. Qu. εἰς προσηγορίην (or some-  
thing like) στείχουσα Παλλάδος θεᾶς, —.

Παλλάδος θεᾶς — εὐγμάτων προσ-  
ήγορος. 'To address my prayers to the  
goddess Pallas,' the words εὐγμάτων  
προσηγορος (Schol: δι' εὐχῶν προσαγο-  
ρεύουσα) forming a single notion of a sup-  
pliant (ικέτις), on which depends the  
other gen. Παλλάδος θεᾶς. The double  
genitive, of the person and thing, com-  
bined, as in 1205, κόρης νυμφεῖον Αἰδου.  
So they said διδάσκαλος τῶν παιδῶν εἰμὶ  
μαθημάτων (Tricl.). Otherwise εὐγμασιν  
would be an obvious conjecture. Wun-  
der: 'ut ad Palladem deam preces face-  
rem.' Who supposes a statue of Pallas  
stood before the palace. Cf. on Oed. R.  
16. In like manner Jocasta is repre-  
sented as about to offer up supplications  
to Apollo in Oed. R. 911—23. Tricli-  
nius doubts whether to construe Παλλά-  
δος θεᾶς with ἔξοδον, or προσήγορος,  
though he inclines to the latter. The old  
edd. stop thus: στείχουσα Παλλάδος  
θεᾶς, | ὥπως —. Corrected by Camer.  
Heath. Br. &c. Παλλάδος θεᾶς.  
Eur. Tro. 545. So θεὰ Ἥρα ibid. 983.  
(Musgr.) Soph. speaks as an Athenian.  
Cf. on Oed. R. 20. 159.

1185. εὐγμάτων. 'Prayers.' Aesch.  
Cho. 456. Perhaps εὐγμασιν, 'with  
prayers.' Cf. on prec. v.

1186. τυγχάνω — χαλῶσα. 'I happen  
to be loosing.' Arist. Lys. 377, εἰ ῥύμμα  
τυγχάνεις ἔχων. Pl. 1040, κατηγοροῦσα  
τυγχάνω. τε (supr. γ) L. Herm.

χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ  
βάλλει δι' ὧτων ὑπτία δὲ κλίνομαι  
δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.  
ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε  
κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.

1190

ΑΓ. ἐγὼ, φίλη δέσποινα, καὶ παρῶν ἐρῶ,  
κούδεν παρήσω τῆς ἀληθείας ἔπος.  
τί γάρ σε μαλθάσσοιμ' ἂν ὦν εἰς ὕστερον  
ψεῦσται φανούμεθ' ; ὀρθὸν ἀλήθει' αἶει.

1195

Wex. Dind. Wund. Schn. Don. Hart. γε vulg. δὲ M. For the particles καὶ — τε — καὶ Wunder compares Xen. An. iv. 6. 2, καὶ ἥδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ ὁ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι &c. Cyr. i. 4. 28, καὶ ὁδὸν τε οὐπω πολλὴν διηνύσθαι αὐτοῖς, καὶ τὸν Μῆδον ἤκειν πάλιν &c. Anab. i. 8. 1, καὶ ἥδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν, καὶ πλησίον ἦν ὁ σταθμὸς, — ἥνίκα Παταγύας προφαίνεται. Wex quotes Fr. 239, καὶ κλίνεται τε (vulg. γε) κάποπερκοῦται βότρυς, 'et simul ac dies inclinatur uva marescit.' Phil. 671. El. 1314. κλῆθρ' Erf. &c. κλειθρ' vulg. Eur. Hipp. 808, χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων. Hel. 1196 &c. ἀνασπαστοῦ. 'Drawn back, thrown open,' the effect or result of κλῆθρα χαλῶσα. Cf. on Oed. C. 1200, τῶν σῶν ἀδέρκτων ὀμμάτων τητωμένος. Schneid. rightly: 'loosing the bolt of the door which opened in consequence.' 'As the doors of the ancients opened outwards, in going in one drew them to (ἐπιρρῆξαι, Oed. R. 1244), and in going out loosed the bolt in order to push them open.' SCHN. Hermann in like manner explains κλῆθρ' ἀνασπαστοῦ πύλης χαλῶσα to mean χαλῶσα κλῆθρα πύλης (ᾧστε γενέσθαι αὐτὴν) ἀνασπαστὸν ('januae, quae pessulo retracto aperitur'), comparing the expression ἐπισπᾶν τὴν θύραν Xen. Hell. vi. 4. 36, whence ἐπισπαστρον or ἐπισπαστήρ (on which v. Valck. ad Herod. vi. 91): but he thinks nothing more is meant than the 'pushing back of the bolt' ('pessuli retractio') of the gate. Wunder also understands it simply of the withdrawal of the bolt. And so Schol. rec: βιαίως τὰ κλειθρα τῶν πυλῶν ἀνέσπασα· οὐ γὰρ ἡδυνάμην φέρειν τὴν ἀκοήν. δεόν δὲ εἰπεῖν ἀνασπαστῶς, ἀνασπαστοῦ πρὸς τὸ πύλης εἶπεν. Don: "A drawn-back door is a closed door." Mus-

grave explains: 'quae in aperiendo intus trahitur,' adding "Portae sc. feminearum aedium difficiles, nec nisi vi quādam aperiébantur, ut patet ex Aesch. Cho. 878, γυναικείας πύλας | μοχλοῖς χαλᾶτε, καὶ μάλ' ἡβῶντος δὲ δεῖ." Cf. Hom. Od. φ'. 47, ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας.

1188. βάλλει δι' ὧτων. 'Strikes on the ear.' Phil. 205, βάλλει μ' ἐτυμὰ φθογγά. Apoll. Rh. ii. 555, δοῦπος—οὔατ' ἔβαλλε. So οὔατα βάλλει in Homer. Cf. 412. ὑπτία δὲ κλίνομαι — πρὸς δμωαῖσι. 'And I fall backwards from fear into the arms of my attendants' (lit. lean myself against).

1189. δμωαῖσι. δμωαῖσι (supr. ἐς) L. δμώεσσι Liv. b. Cf. 1249. Qu. δείσασα κάποπληκτος ἐν ταῖς δμωαῖσι.

1190. αὐθις. 'Again.' For she had already heard, as appears from 1183.

1192. καὶ παρῶν ἐρῶ. 'Will both speak as having been an eye-witness,' as an eye-witness. παρῶν. 'An eye-witness.' The imperfect part. (= ἐπειδὴ παρῆν). Aesch. Pers. 266, καὶ μὴν παρῶν γε κοῦ λόγους ἄλλων κλύων, | Πέρσαι, φράσαιμ' ἂν οἷ' ἐπορσύνθη κακὰ. Cf. on Oed. R. 835. Oed. C. 1587. Tr. 122. Wunder compares Dem. p. 29, 11, πέπεισμαι γὰρ ἐξ ὧν παρῶν καὶ ἀκούων σύνοϊδα. p. 473, 22.

1194. μαλθάσσοιμ'. 'Deceive with soft words.' Schol: ἀπατήσαιοι. Cf. Aesch. Ag. 620 f. Oed. C. 774, σκληρὰ μαλθακῶς λέγων. Qu. τί γάρ τι —. Or τί γάρ σε συνθάλλοιμ' ἂν &c. Aesch. Pr. 685, μηδέ μ' οἰκτίσας | ξύνθαλπε μύθοις ψεύδεσιν.

1195. ὀρθὸν ἀλήθεια. So Eur. Or. 232, δυσάρεστον οἱ νοσοῦντες. For the enallage of number cf. 1092—3. ἀλήθει'. ἡ ἀλήθεια the mss. ἡ 'λήθει' Burt. Cf. Aesch. Fr. 162, ἀπλᾶ γὰρ ἐστί τῆς ἀληθείας ἔπη.



ἐγὼ δὲ σὺ ποδαγὸς" ἐσπόμην πόσει  
 πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεές"  
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι  
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν  
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν", 1200  
 λούσαντες ἀγνὸν λουτρὸν, ἐν νεοσπάσιν  
 θαλλοῖς ὃ δὴ 'λέλειπτο συγκατήθομεν  
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονός"  
 χῶσαντες αὖθις" πρὸς λιθόστρωτον κόρης

1196. ἐγὼ δὲ —. 'Well, you must know, I accompanied' &c. I. e., as Wex explains, ἦν δὲ τὸ πρᾶγμα τοιοῦτο· ἐγὼ ἐσπόμην. Such is often the exegetic force of δέ. Cf. 685. Arist. Ach. 509. Brunck injudiciously corrects ἔγωγε. ποδαγὸς ἐσπόμην. How could the same person lead and follow? justly asks Triclinius, though his explanation is absurd. Qu. ἐγὼ δ' ὁπαδὸς σὺ ξυνεσπόμην πόσει. Or ἐγὼ δὲ σὺ προπομπὸς ἐσπόμην πόσει. ποδαγὸς the Doric form used by the Tragedians as κυναγός.

1197. πεδίον ἐπ' ἄκρον. πεδίον ἐπ' ἄκρων E. L. (πεδίον). M. T. Aug. Liv. b. 'To the extreme part or margin of the plain.' νηλεές. 'Unpitied.' Schol: ἐλέους μὴ τυχόν. Oed. R. 181. Aesch. Pr. 240, νηλεῶς (νηλέως Elmsl.) | ὃδ' ἐρρύθμισμαι. Elmsley Ed. Rev. xxiii. p. 230, corrects νηλέως (from νηλής, not νηλεής). Perhaps νηλές ὅν. Usually νηλής is neuter, as in Pind. P. xi. 22, νηλὴς γυνή, 'a merciless woman.'

1198. Connect ἔτι with ἔκειτο.

1199. καὶ τὸν μὲν —. Connect with λούσαντες 1201. Answered by αὖθις 1204.

ἐνοδίαν θεόν. I. e. Hecate, called in Latin 'Trivia.' Schol: τὴν 'Ἑκάτην ἣ τὴν Περσεφόνην. Fr. 480, ἣ εἰνοδία 'Ἑκάτη. "Hecate, in Hom. H. 440 f., attendant of Demeter, coalesces partly with Artemis ἐκάτη, partly with Persephone." SCHN. The goddess is invoked under this name, because Polynices lay unburied on the open ground.

1200. ὀργὰς εὐμενεῖς κατασχεθεῖν. 'To entertain a kindly feeling.' Musgrave: 'animus mitem et propitium habere.' Eur. Tro. 53, ἐπ' ἡμεῖς ὀργὰς ἡπίους. For the plural ὀργαί 'disposition' (Lat. 'animus') cf. also Ant. 957, κερτομοῖς ὀργαῖς. 356, ἀστυνόμους ὀργὰς. Aj. 640, συντρόφοις ὀργαῖς ἔμπεδος. Or, 'to restrain their feelings so that they should

be propitious.' Cf. El. 1011, κατὰσχεῖ ὀργήν. 1283, ἔσχον ὀργάν. 754, κατασχεθόντες ἱππικὸν δρόμον. In which sense Brunck explains: 'ut placidi remitterent iras.' And Wunder: 'ut iram benevoli cohiberent (ut ne irati, sed benevoli nobis essent).' Tricl: δέον εὐμενῶς εἰπεῖν, εὐμενεῖς εἶπε πρὸς τὸ ὀργὰς· διότι τὸ τὴν ὀργὴν ἐπέχειν εὐμενεῖά ἐστιν. Cf. on 1080. For the general sentiment cf. Oed. C. 486. κατασχεθεῖν Elmsl. &c. κατασχεθεῖν the mss. I would read instead παρασχεθεῖν, 'to show, or lend,' Lat. 'praeberē.' So in Latin 'facilem praeberē aurem.' Eur. Suppl. 888, παρασχεῖν σῶμα χρήσιμον. Dem. p. 326, χρησίμους παρέχουσιν αὐτοῖς.

1201. λούσαντες — λουτρὸν. So 1045, πίπτουσι — πτώματα. Tr. 50. νεοσπάσιν. 'Newly pulled or gathered.' Fr. 445, θαλλὸν χιμαίραις προσφέρων νεοσπάδα. Compare ὀλοσπὰς (Fr. 919), λιθοσπὰς, λυκοσπὰς (Hesych: λυκοσπάδες ἵπποι).

1202. θαλλοῖς. 'Boughs or twigs,' specially those of olive (Oed. C. 475), which were used at funerals for burning the dead. V. Demosth. c. Macart. 1074, 22. Cf. in Arist. Eccl. 1031, καὶ κλήμαθ' ὑόθου συγκλάσασα τέτταρα. ὃ δὴ λέλειπτο vulg. even the edd. recce. Write ὃ δὴ 'λέλειπτο. Cf. Arist. Vesp. 235, πάρεσθ' ὃ δὴ λοιπὸν γ' ἔτ' ἐστίν.

1203. τύμβον — χῶσαντες. Eur. Iph. T. 683, τύμβον τε χῶσων. Alc. 1016, χῶμα — τύμβος. Plato com. ap. Plut. Them. p. 128 E, ὃ σὸς δὲ τύμβος ἐν καλῷ κεχωσμένος. Hence τυμβόχωστος 848. V. Blomf. Gl. Sept. 947 and 1024. οἰκείας χθονός. I. e. πατρίδας, 'of soil of his native land.' Cf. Oed. C. 406, ἣ καὶ κατασκιῶσι Θηβαίᾳ (f. — σιν οἰκείᾳ) κόνει; Hence perhaps we should read here οἰκείας κόνεως.

1204. αὖθις. Qu. εὐθὺς, or εἴτ' αὖ, or

νυμφεῖον Ἰδου κοῖλον εἰσεβαίνομεν".

1205

φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων  
κλύει τις ἀκτέριστον ἀμφὶ παστάδα,  
καὶ δεσπότη Κρέοντι σημαίνει μολών  
τῷ δ' ἀθλίας ἄσημά" περιβαίνει" βοῆς  
ἔρποντι μάλλον ἄσσον, οἰμώξας δ' ἔπος

1210

οὔτω. πρὸς — νυμφεῖον — εἰσεβαίνομεν. Schneid. translates: 'we went towards the sepulchral vault in order to enter in,' coll. Oed. C. 125, προσέβα — ἐς ἄλσος. Perhaps εἰσεβαίνομεν is not correct. Qu. εἰσωρμώμεθα (or ἐξ.).

λιθόστρωτον. 'Paved or lined with masonry.' κόρης νυμφεῖον Ἰδου. A double genitive, as in 1184. Cf. on Phil. 489. Νυμφεῖον Ἰδου forms one idea, to which κόρης is added. Cf. Eur. Herc. 561, Ἰδου τάσδε περιβολὰς κόρης.

1205. νυμφεῖον Ἰδου. Cf. 654. 816. Compare the language of Antigone herself 816, Ἀχέροντι νυμφεύσω. Schol: νυμφεῖον. τὸν νυμφῶνα.

1206. φωνῆς. χῶμου Hart. ἄπωθεν. The same form is required by the metre Tr. 816. Eur. Iph. A. 983. Iph. T. 108. Her. 674. Arist. Pl. 674. Hence it is reasonable to conclude that ἄποθεν, which is no where required by the metre, is not the correct form.

ὀρθίων κωκυμάτων. 'Loud wailings.' El. 685, ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυμάτων. Aesch. Cho. 749, ὀρθίων κελευμάτων. Pers. 389, ὄρθιον δ' ἅμα | ἀντηγάλαξε νησιώτιδος πέτρας | Ἠχώ. Eur. Her. 830, ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ | σάλπιγγι. Iph. A. 94, ὀρθίφ κηρύγματι. Il. λ'. 10, ἦῤοσε θεὰ μέγα τε δεινὸν τε | ὄρθι'. H. in Cer. 20, ἰάχησε δ' ἄρ' ὄρθια φωνῇ. Pind. Ol. ix. 109, ὄρθιον ὠρυσαι θαρσέων. V. ad Arist. Ach. 16, τὸν ὄρθιον νόμον. Hence ὀρθιάζειν, ὀρθίασμα (Arist. Ach. 1042), &c.

1207. ἀκτέριστον. Schol: τὸν κακοκτέριστον τῆς Ἀντιγόνης τόπον (τύμβον or τάφον?). ἢ τὸν μὴ δεξιόμενον ἐντάφια. παστάδα. The παστὰς (contr. from παραστὰς, Cratin. ap. Poll. vii. 122, παραστὰδας καὶ πρόθυρα βούλει ποικίλα) was an open porch or vestibule with pillars, standing out from a wall, the same as στοὰ, ἐξέδρα (Eur. Or. 1415), αἶθουσα (Hom.). The word occurs in Herod. ii. 169, παστὰς λιθινὴ ἡσκημένη στύλοισι &c. Xen. Mem. iii. 8, 9. Plutarch. Brut. 55, &c. παρα-στὰς = 've-stibulum' (cf.

'pro-stibulum'), just as παρά-φρων = 've-cors,' observes Don.

1208. μολών. μαθὼν L. supr.

1209. τῷ δ' — ἔρποντι. The dative, says Schneid., is a construction according to the sense, as with εἰσέρχεσθαι. So Od. vi. 122. Qu. τόν δ' — ἔρποντα.

ἀθλίας ἄσημα — βοῆς. Almost equivalent to ἀθλία ἄσημος βοή. Cf. 1004, ροῖβδος οὐκ ἄσημος. Tr. 866, οὐκ ἄσημον — κωκυτόν. Oed. C. 1668, γόων οὐκ ἄσημονες φθόγγοι. For ἄσημα — βοῆς cf. 1265, ἐμῶν ἄνολβα βουλευμάτων. 1229, ἐν τῷ ξυμφορᾷ διεφθάρης; Oed. R. 261, κοινῶν τε παίδων κοινά (if indeed the passage be sound). Aj. 1144, ἡνίκ' ἐν κακῷ | χειμῶνος εἶχετ'. 314. Eur. Ph. 1500, βοστρυχώδεος ἄβρὰ παρητίδος (i. e. βοστρυχώδη ἄβρὰν παρητίδα). Virg. Aen. i. 422, 'Strata viarum.' For ἄσημα Musgrave suggests ἄημα 'flatus,' as αὐλῶν πνοή Arist. Ran. 154. Apoll. Rhod. ii. 81, ἐπ' ἄλλω δ' ἄλλος ἄηται δοῦπος.

περιβαίνει. 'Surrounds.' I. q. ἀμφιβαίνει, ἀμφίσταται, which verbs are commonly used of sound. Cf. Oed. C. 1478. Oed. R. 1310. So ἀμφέρχεσθαι and περιέρχεσθαι of sound in Homer Od. ζ'. 122. π'. 6. ρ'. 261. τ'. 444, as Neue observes. Cf. Arist. Vesp. 974, κακόν τι περιβαίνει με. Eur. Suppl. 609, τότε μοι θράσος ἀμφιβαίνει. Schaefer's conjecture περισαίνει is adopted by Hart. Cf. 1214, παιδὸς με σαίνει φθόγγος. (The interchange of Σ and Β was natural.) Wunder gives, from conjecture, περιπολεῖ. Qu. περιβάλλει. Eur. Ph. 1467, καὶ χαίρετ' ἤδη γάρ με περιβάλλει σκότος. Herc. 740, αἰαῖ, στεναγμῶν γάρ με περιβάλλει νέφος. Or perhaps περιχεῖται (cf. on Phil. 190).

1210. μάλλον ἄσσον. 'More near.' ἄσσον, like the Latin 'ocius,' though comparative in form, is used positively as ἐγγύς. This therefore is dissimilar from Aesch. Sept. 673, μᾶλλον ἐνδικώτερος. Suppl. 287, μᾶλλον ἐμφερέστεραι. Eur. Hec. 381, μᾶλλον εὐτυχέστερος. Hipp. 487, μᾶλλον ἀλγίων. Hom. Il. ω'. 243, ῥῆϊτεροι γὰρ μᾶλλον &c. Arist. Eccl.



ἴησι δυσθρήνητον· ὦ τάλας ἐγὼ,  
 ἄρ' εἰμὶ μάντις ; ἄρα δυστυχεστάτην  
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν ;  
 παιδὸς με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,  
 ἴτ' ἄσσον ὠκέϊς, καὶ παραστάντες τάφῳ  
 ἀθρήσαθ', ἄρμὸν χῶματος λιθοσπαδῆ"

1215

1131, μάλλον ὀλβιώτερος. Doederlein Min. Soph. p. 8 unnecessarily connects μάλλον with περιβαίνει, ἄσσον with ἔρποντι.

1211. ἔπος ἴησι δυσθρ. Arist. Ran. 823, ἥσει | ῥήματα γομποπαγῇ. Aesch. Cho. 555, φωνὴν ἥσομεν. Eur. Herc. 1298, φωνὴν γὰρ ἥσει. Hec. 338, πάσας φθογγὰς ἰεῖσα.

1212. ἄρα δυστυχεστάτην —; Oed. C. 1397, ταῖς παρελθούσαις ὁδοῖς. Aj. 994, ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ | μάλιστα τοῦμὲν σπλάγχχνον, ἣν νῦν δὴ ἔξεβην.

1213. τῶν παρελθουσῶν. 'Of past.' I. q. τῶν πάρος, πρὶν or πρότερον. Cf. Oed. C. 1397, οὔτε ταῖς παρελθούσαις ὁδοῖς | ξυνήδομαι σοι. We should have expected πασῶν ὁδῶν, but cf. on 100 f. Il. α'. 505, ὠκυμορώτατος ἄλλων. Arist. Av. 484. ὁδῶν. Perhaps πολὺ (δυστυχεστάτην), or πάρος; or else τὴν νῦν ἀφέρπω —. I do not like the union of κέλευθον and ὁδῶν (which is perhaps a gloss). But cf. Aj. 994. σαίνει. 'Falls gently on my ear.' Lat. 'blanditur, mulcet, leniter tangit.' Cf. Oed. C. 320. Aesch. Cho. 188, σάινομαι δ' ὑπ' ἐλπίδος. Eur. Ion. 685, οὐ με σαίνει θέσφατα. Rhes. 55, σαίνει μ' ἔννυχος φρυκτωρία. Hipp. 863, καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου — προσσαίνουσί με. Arist. Eq. 211, τὰ μὲν λόγῳ αἰκάλλει με.

1216. ἀθρήσαθ', ἄρμὸν — Heath. Br. Vauv. and most edd. recc. ἀθρήσαθ' ἄρμὸν χῶματος λιθοσπαδῆ, | δύντες — edd. vett. Schn. Weis. Bened. Translate: 'Survey (examine) the aperture of the tomb made by the removal of the stones.' The aperture is meant which had been made by Haemon, and which of course remained still unclosed. The mouths of sepulchral caverns it was customary to stop or wall up with stones. Cf. Matth. Ev. xxviii. 60, προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. xxviii. 2. Luke xxiv. 2. Mark xvi. 4. John xi. 38—41. xx. 1. Wunder: 'ubi in commissuram tumuli saxei solu-

tam ad ipsum ostium penetrarit (i. e. ubi soluta ad ipsum ostium tumuli saxei compage in tumulum penetrarit).' Ottoma: 'contemplamini saxea claustra speluncae (clausa an aperta sint)' &c. He adds: "Ipsum enim jam ostium indicio esse poterat utrum aliquis intrasset necne. Si compagines essent intactae, Creontem aures fefellerat." Vauv. explains ἄρμὸν &c. of the key stone that had been removed, and not replaced after Haemon's entrance. The construction of δύναι or δύνειν with an accusative is quite correct. Hom. Il. xxii. 99, πύλας καὶ τείχεα δύω. xi. 36, ἔδω νέφεα. xviii. 140, δῦτε θαλάσσης εὐρέα κόλπον. vi. 19, γαῖαν ἐδύτην. xiv. 63. Od. vii. 18. xvii. 276. Though occasionally a prep. is added. Od. v. 352, ἐς πόντον ἐδύσατο. Il. v. 140. vi. 136. Schaefer's correction therefore on this ground, ἀθρήσαθ' ἄρμὸν — λιθοσπαδῆ, δύντες &c., is not required.

ἄρμὸν. I. q. ἄρμονίαν. 'A joint, fissure, or opening.' Schol: τὴν ἐκ λίθων ἄρμονίαν τοῦ τάφου. Eur. Hipp. 809, ἐκλύεθ' ἄρμους, ὡς ἴδω πικρὰν θεάν. 'Ἀρμὸς occurs also Eur. Iph. T. 263. Med. 1315. Hipp. 825. Erech. Fr. i. 12. Cret. Fr. ii. 9. Schaefer quotes Dion. Hal. v. 7, ἄρμῳ τινι τῆς θύρας διαφανεῖ τὴν ὕψιν προσβαλὼν. Plutarch. Alex. c. 3, ἣν (ὕψιν) τῇ τῆς θύρας ἄρμῳ προσβαλὼν, κατώπτευσεν &c. Donaldson compares the use of ἄρμονία in Paus. Boeot. 38 (on which see Leake, Morea ii. 379). For specimens of rude doorways he refers to Dodwell's Cyclop. Rem. pl. 4. 8. 11. 40, &c. ἄρμὸν λιθοσπαδῆ. 'The opening of the sepulchral chamber made by the removal of the stone,' or where the stone is removed. So Erfurdt rightly explains: 'rimam evulsis saxis factam.' Schol: λιθοσπαδῆ. ὡς λίθου ἀποσπασθέντος, ὅπως εἰσέλθῃ ὁ Αἴμων. ἢ ὑμεῖς ἀποσπάσαντες ἀθρήσατε (λιθοσπαδῆ being put proleptically): cf. on 1186). Since Haemon had already made an opening, which had not been closed up again, there could be no neces-

δύντες πρὸς αὐτὸ" στόμιον", εἰ τὸν Αἴμονος  
 φθόγγον συνήμ', ἥ θεοῖσι κλέπτομαι.  
 τάδ' ἐξ ἀθύμου" δεσπότην κελεύσασιν"  
 ἤθροῦμεν· ἐν δὲ λουσθίῳ τυμβεύματι  
 τὴν μὲν κρεμαστήν αὐχένος κατείδομεν,  
 βρόχῳ μιτώδει σινδόνας καθημμένην,

1220

sity for one to be made now. λιθο-  
 σπαδῇ. λιθοσπαγῇ (as θεόσδοτος, διόσ-  
 δοτος) conj. Musgr. Perhaps λιθοσπάδα  
 (as 1201, νεοσπάσιν). But cf. Phil. 290,  
 νευροσπαδῆς ἄτρακτος. Aesch. Eum. 42,  
 νεοσπαδὲς ξίφος.

1217. πρὸς αὐτὸ στόμιον. 'To the very  
 mouth' of the vault. But is this good  
 Greek without the addition of the article?  
 Qu. πρὸς ἄκρον στόμιον, i. e. 'to the thresh-  
 old, the margin of the entrance' (so  
 1197, πεδῖον ἐπ' ἄκρον), or πρὸς ἔσχατον  
 στόμ', or rather πρὸς αὐτὸ τὸ στόμ' (the  
 blunder probably having arisen from the  
 slipping out of τὸ after αὐτό). The στό-  
 μιον was probably a narrow opening hewn  
 out of the side of the hill, forming an  
 approach to the actual entrance of the  
 vault. Aesch. Cho. 794. 940. Eur. Iph.  
 T. 1392. εἰ. ἥ M. Liv. b. Cf. on  
 Oed. C. 80. Connect εἰ with ἀθρήσατε.

1218. ἡ θεοῖσι κλέπτομαι. 'Or whether  
 I am deceived by the gods.' Schol: ἡ  
 ἀπατῶμαι ὑπὸ τῶν θεῶν. Cf. on 681, εἰ  
 μὴ τῷ χρόνῳ κεκλέμμεθα.

1219. τάδ' ἐξ ἀθύμου —. τάδ' ὀξυθύμου  
 — conj. ed. Lond. τάδ' οὖν — Heath.  
 Construe κελεύσασιν ἐξ ἀθύμου δεσπότην.  
 As if ἐκ δεσπότην κελευσθέντες. Simi-  
 larly Oed. R. 310, φθονήσας μήτ' ἀπ'  
 οἰωνῶν φάτιν. Aj. 759, βαρεῖαι πρὸς  
 θεῶν δυσπραξίας. El. 124, τὸν πάλα ἐκ  
 δολερῶς ἀθεώτατα | ματρὸς ἁλόντ' ἀπάταις  
 Ἀγαμέμνονα. Tr. 941, ἐκ δυοῖν — ὥρφαν-  
 ισμένος βίου. Ant. 1017, πλήρεις ὑπ'  
 οἰωνῶν τε καὶ κυνῶν βορᾶς. 95, τὴν ἐξ  
 ἐμοῦ δυσβουλίαν. Aesch. Sept. 820, βα-  
 σιλέοιν ὁμοσπόροιν | πέπωκεν αἷμα γαῖ'  
 ὑπ' ἀλλήλων φόνῳ. 747, κρατηθεὶς ἐκ  
 φίλων ἀβουλίαις (ἐκ φίλων ἀβουλίας conj.  
 Blomf.). But I have little doubt that ἐξ  
 — κελευσμάτων (proposed by Burton p.  
 143, and adopted by Hart.) is the true  
 reading. Cf. Aesch. Pers. 403, ἔπαισαν  
 ἄλμην βρύχιον ἐκ κελεύματος. Eur. Iph.  
 T. 1405. Thuc. vii. 70. ii. 92, ἀπὸ ἐνὸς  
 κελεύματος ἐμβοήσαντες. vii. 40, ἐπιφε-  
 ρόμενοι ἐκ παρακελεύσεως. Sophron. ap.  
 Athen. p. 87 A, ἐξ ἐνὸς κελεύματος.  
 Arist. Pl. 760, ἐξ ἐνὸς λόγου | ὀρχεῖσθε.

Aesch. Pr. 762, αὐτὸς πρὸς αὐτοῦ κενοφρό-  
 νων βουλευμάτων. Schneid. also suspects  
 that the true reading may be κελευσμάτων,  
 'the ending corrupted into —μασιν, from  
 the similar endings of the prec. and foll.  
 εν. —μαι, —ματι.' The Schol. rec. with  
 little probability connects ἐξ with ἤθροῦμεν.

1220. ἤθροῦμεν. 'We examined, looked  
 attentively.' Cf. 1216. Neue conjectures  
 ἐδρῶμεν, thinking that τάδε agrees but ill  
 with ἤθροῦμεν. Perhaps ἤθροῦμεν may  
 have been a gloss. ἐν δὲ λουσθίῳ  
 τυμβ. 'And at the furthest end of the  
 chamber.' Gl: ἐν ἐσχάτῳ τόπῳ τοῦ  
 τάφου. Cf. El. 900, ἐσχάτης — πυρᾶς.  
 720. Qu. εἴτ' ἐν ἐσχάτῳ τυμβεύματι.

1221. κρεμαστήν αὐχένος. 'Suspended  
 by the neck.' So Phaedra in Eur. Hipp.  
 778, βασίλις οὐκ ἔτ' ἔστι δὴ | γυνή,  
 κρεμαστοῖς ἐν βρόχοις ἡρτημένη. Suicide  
 by hanging seems to have been popular  
 among the ladies in former times. Besides  
 the present case of Antigone, we find this  
 mode of death resorted to by Jocasta in  
 Oedipus Rex, Deianira in the Trachiniae,  
 Phaedra in Eur. Hipp., Amata in Virg.  
 Aen. xii. 603, and others. For the con-  
 struction cf. Ant. 849, φίλων ἄκλαντος.  
 1034, μαντικῆς ἄπρακτος. Oed. C. 1722,  
 κακῶν — δυσάλωτος. Tr. 1051, Ἐρινύων  
 ὑφαντὸν ἀμφίβληστρον. Aj. 910, ἄπρακτος  
 φίλων. Phil. 867, ἐλπίδων ἄπιστον ἐπι-  
 κούρημα. 1066, φωνῆς — προσφθεγκτός.  
 417, οὐμπολητὸς Σισύφου. El. 344,  
 κεινῆς διδακτά. Milton Sams. Ag. 1582,  
 'Unwounded of his enemies he fell.'  
 Matth. § 331.

1222. βρόχῳ μιτώδει σινδόνας. 'With  
 a corded ('twisted,' πλεκτῷ) noose of fine  
 linen.' Cf. 54, πλεκταῖσιν ἀρτάναισιν  
 ἐμπεπλεγμένην. Oed. R. 1264. Tricli-  
 nius supposes her to have used her zone  
 or girdle. μιτώδει E. M. corr. T.  
 μιτώδη (supr. ρ εἰ) L. μητρώδει M. pr.  
 μιτρώδει Ald. Compare the epithets δίμι-  
 τος, τρίμιτος, πολύμιτος, and also the  
 subst.μίτρα. Herod. ii. 86, κατειλίσσουσι  
 πᾶν αὐτοῦ τὸ σῶμα σινδόνας βυσσίνης  
 τελαμῶσι. vii. 181. καθημμένην.  
 'Bound, entwined, fastened.' From καθ-



τὸν δ' ἀμφὶ μέσση περιπετῇ προσκείμενον,  
 εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν  
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος". 1225  
 ὁ δ' ὡς ὀρᾷ σφε, στυγνὸν οἰμῶξας" ἔσω  
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ  
 ὦ τλήμον, οἶον ἔργον εἰργασαι· τίνα  
 νοῦν ἔσχες; ἐν τῷ ξυμφορᾶς" διεφθάρης;  
 ἔξελθε, τέκνον, ἱκέσιός σε λίσσομαι. 1230  
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,  
 πτύσας προσώπῳ κούδεν ἀντειπῶν, ξίφους

ἀπτω. Schol: τὸν τράχηλον δεδεμένην. Eur. Hypsip. Fr. i. θύρσοις καὶ νεβρῶν δοραῖς | καθαπτός. Cf. on Trach. 1053.

1223. ἀμφὶ μέσση. The same form occurs again in trimeters 1236. Fr. 239, and in choral parts Oed. C. 1247. Tr. 635. So μῶνος (v. ad Oed. R. 304), ξείνος (Oed. C. 33), νοῦσος &c. So also χείρεσσιν below 1297. Perhaps ἀμφὶ μεσάτῃ περιπετῇ. Cf. Aj. 907.

1224. εὐνῆς — τῆς κάτω. 'Of his betrothed now below.' Br: 'sponsae Orco demissae.' Cf. 890, μετοικίας — τῆς ἄνω. Gl: ἀποκλαιόμενον πῶς, θανούσης αὐτῆς, τοῦ ταύτης λέχους ἐστέρηται. In like manner λέχος is used for 'wife.'

1225. λέχος. 'His (destined) bride.' Cf. on Oed. C. 251. Bergk conjectures λάχος. Cf. on 1303.

1226. στυγνὸν οἰμῶξας. Qu. στύγν' ἀνοιμῶξας.

1228. εἰργασαι. Qu. εἰργάσω, to agree with ἔσχες. Cf. on Phil. 928.

τίνα νοῦν ἔσχες. 'What possessed you to do it?' Plato Rep. vi. 492 C, τὸ λεγόμενον, τίνα οἶμαι καρδίαν ἴσχειν; DON.

1229. ἐν τῷ ξυμφορᾶς. 'By what (kind) of calamity?' Matth. § 442. 3. Cf. Aj. 314, ἐν τῷ πράγματι; El. 170. Oed. C. 1138, ἐς τόδ' ἡμέρας. Eur. Hel. 1194, ἐν τῷ κείσαι συμφορᾶς; 748, εἰς ἐν ἐλθόντες τύχης. Cf. on 1209 above. Qu. ἐν τῷ ξυμφορᾶ (written ξυμφοραῖ), or ἐκ τοῦ ξυμφορᾶς.

1231. παπτήνας. 'Having looked around.' Cf. Aj. 11. Hom. Il. δ'. 400, παπταίνων ἥρωα Μαχάονα (coll. xvii. 115). Pind. P. iii. 39, παπταίνειν τὰ πόρσω (coll. Ol. i. 183). P. iv. 169. Iliad. ρ'. 674, πάντοσε παπταίνων, ὥστ' αἰετός. — ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινῶ | πάντοσε δινείσθην. δ'. 200. γ'. 551. χ'. 23. 380. Aesch. Pr.

334, πάπταινε δ' αὐτὸς μή τι πημανθῆς ὀδῶ. 1036, πάπταινε καὶ φρόντιζε. Perhaps we should stop thus: τὸν δ', ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς, | πτύσας προσώπῳ. Cf. 653, πτύσας ὥσεί τε δυσμενῇ.

1232. πτύσας προσώπῳ. 'Showing scorn of him by his countenance, looking scornfully on him.' Lat. 'vultu respuens' (patrem, patris dicta). Schol: οἶον ἀποστραφεὶς καὶ σκυθρωπάσας, καὶ ἐκ τοῦ προσώπου καταμεμψάμενος. οὐ κυρίως προσπτύσας τῷ πατρὶ, ὡς καὶ ἡμεῖς ἐν τῇ συνηθείᾳ φαμέν. Gl: προσώπῳ. τῷ ἑαυτοῦ. So Vauv. explains: 'vultum cum contemptu avertens.' And Dind: 'vultu abominans patrem.' Schneid: 'showing his abhorrence of him with his looks.' Cf. 653. Plat. Euthyd. 257 E. Others wrongly understand προσώπῳ of Creon's face. Musgr: 'patris faciem inspuens.' Bulwer: 'The son stood dumb, and spat upon his face (!)'. Qu. πτύσας πρὸς (or ἐπ') αὐτόν. Cf. Theocr. ii. 39, ὡς μὴ βασκανθῶ δὲ, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον. ξίφους. ὅλως Liv.

b. and (supr. ξίφους) L. Possibly ξίφους was a mere gloss. Οὐδὲν ὅλως is a phrase confined to prose writers, as Dind. remarks, who adds that if the poet had wished to write simply κνώδοντας, he might easily have given κούδεν ἀντειπῶν ἔπος. He therefore considers ὅλως the error of some ancient copyist. ξίφους — διπλοῦς κνώδοντας. 'The double edge of his sword,' i.e. his double-edged sword. Gl: τὸ δίστομον ξίφος. Schol: διπλᾶς ἀκμάς. Cf. on Aj. 1025. Schneid. understands the projecting teeth on each side of the sword at the junction of handle and blade, such as were also on hunting-spears. Lat. 'remorae gladii.' The Schol. derives κνώδων from κἀνειν τοῖς ὁδοῦσι (!). Aristotle, Poet. c.

ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμώμενου  
πατρὸς φυγαῖσιν ἥμπλακ'. εἶθ' ὁ δῦσμορος  
αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεὶς  
ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὕγρον  
ἀγκῶν' ἔτ' ἔμφρων παρθένω' προσπτύσσεται  
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει' ῥοήν†

1235

xiv. evidently points to this passage (not to 751), where he condemns, as ἀπαθὲς and unworthy of the Tragic muse, such an abortive attempt as that which Haemon here makes upon Creon. The Schol. thinks that Haemon did not really intend to strike his father (coll. 751), but only that the messenger thought this was his intention. A poor explanation this!

1233. ὀρμώμενον — φυγαῖσιν. Cf. on Phil. 1149. ἥμπλακ'. 'He missed.' Gl: ἀπέτυχε.

1235. ἐπενταθεὶς. 'Having stretched himself over it.' Erf: 'in ensem protentus.' Instead of the middle ἐπεντεινόμενος. So Ajax comes to his end 883, περιπτυχῆς φασγάνῳ.

1236. ἤρεισε — μέσσον. Connect ἤρεισε (ὥστε εἶναι) μέσσον. 'He fixed the sword against his side in the middle,' lit. so as to be in the middle of it. Wund: 'ut medius esset (ensis) inter costas.' Cf. Oed. C. 1112, ἐρείσας, ὦ παῖ, πλευρὸν ἀμφιδέξιον (i. e. ὥστε εἶναι ἀμφ.) | ἐμφύντε τῷ φύσαντι. Cf. on Oed. C. 919.

πλευραῖς. Or πλευροῖς? See Pors. ad Hec. 814. Orest. 217. μέσσον. Cf. on 1223. ἔγχος. 'The sword,' as Schol. explains: a sense it often bears in tragedy. V. Aj. 95. 287. 658. 907 (coll. with 30. 828. 1034). Oed. R. 1255. Tr. 1034. Eur. Alc. 76 (coll. 74).

ἐς δ' ὕγρον —. 'And falls still sensible into the flexible (still warm) arm of the maiden.' Cf. 1240, κείται δὲ νεκρὸς (Haemon) περὶ νεκρῷ (Ant.). Schneid. rightly: 'he folds himself to the virgin (clasps her to him in a close embrace),' coll. Tr. 767, προσπτύσσεται | πλευραῖσιν ἀρτίκολλος. Lucian D. M. 20, 2, προσπτύξομαι ἀνδρογόνῳ ὄντι. So προσκολλησθαι τινι. Wunder, I think, wrongly translates: 'et languescitibus lacertis — virginem complectitur.' Which would require παρθένον, instead of παρθένω. But cf. on next v. Compare with this ProPERT. ii. 8. 21, 'Quid? non Antigonaë tumulto Boeotius Haemon | corrui ipse suo saucius ense latus? | Et sua cum miserae commiscuit ossa puellae, | qua

sine Thebanam noluit ire domum?'

ὕγρον. 'Flexible,' not yet rigid or stiff with death. Brunck translates 'flexile, molle brachium,' and aptly compares Eur. Ph. 1448, ἤκουσε μητρὸς κάπιθις ὕγρην χέρα. (Of the dying Eteocles.) In an epigram ascribed to Plato we read, ὕγρην ἰεὺς ζευκτῶν χεῖλος ὑπὲρ καλάμων. Wunder explains 'languentem, deficientem,' citing Tibull. i. 1. 60, 'te teneam moriens deficiente manu?' Schneid. cites Plutarch Cat. M. 20, τοῦ ξίφους ἐκκρουσθέντος καὶ δι' ὕγρότητα τῆς χειρὸς ἐξολισθόντος. Gl: ὕγρον. ἐξ αἵματος. May it mean, 'delicate, tender,' as in Theocr. Id. i. 55?

1237. Gl: ἀγκῶν'. τὸν αὐτοῦ. παρθένω. παρθένον E. Br. Προσπτύσσεσθαι is joined with a dative Tr. 767. But the usual construction of the verb is certainly with the accus., as in Od. γ'. 22, Μέντορ, πῶς δ' ἄρ' ἴω, πῶς τ' ἄρ' προσπτύξομαι αὐτόν; Eur. El. 1248, Παλλάδος σεμνὸν βρέτας | πρόσπτυξον. Brunck quotes Apoll. Rh. iv. 1071, οἶα δ' ἀκοίτην | κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις. iii. 782. Cf. Ovid Met. i. 763, 'dixit, et implicuit materno brachia collo.' προσπτύσσεται. 'Folds himself around,' or 'clasps to himself.' Gl: προσπτύσσεται περιπλέκεται.

1238. 'And breathing forth a rapid stream (or gush) of gory drops he spurts it forth on her fair cheek.' Schol: τὴν πνοὴν τοῦ φοίνιου σταλάγματος ἐκβάλλει τῇ λευκῇ αὐτῆς παρειᾷ. ὃ ἐστίν, αἷμα ἐξέπνευσε. In like manner Agamemnon in Aesch. Ag. 1389, ἐκφυσιῶν ὀξεῖαν αἵματος σφαγὴν | (i. e. αἷμα φοίνιον) βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου. Which passage bears so close a resemblance to ours that we are led to suspect the Attic bee must have drawn hence some of his honey. Compare also Aj. 918 f. Oed. R. 1277, οὐδ' ἀνίεσαν (γλήναι) | φόνου μυδώσας σταγόνας. Eur. Rhes. 790. ἐκβάλλει. Qu. ἐμβάλλει (παρειᾷ), or ἐπιβάλλει. But cf. Eur. Ph. 883, ἐκ δ' ἐπνευσ' αὐτοῖς ἀρὰς δεινὰς. Oed. C. 1375. Schol: ὃ ἐστίν, αἷμα ἐξέπνευσεν. Schol.



λευκῇ παρειᾷ φοινίου σταλάγματος.  
 κείται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ  
 τέλη λαχὼν δείλαιος εἰς Ἄιδου δόμους†,  
 δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν  
 ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1240

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν  
 φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

1245

ΑΓ. καὺτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι  
 ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους  
 οὐκ ἐξανήσειν†, ἀλλ' ὑπὸ στέγῃς" ἔσω

rec: ἐκπέμπει τῶν ῥινῶν καὶ τοῦ στόματος  
 αἷμα πρὸς τὸ πρόσωπον τῆς παρθένου. So  
 ἐκβάλλειν δάκρυ Eur. Hec. 298.

πνοὴν vulg. the Schol. Br. Dind. Wund.  
 Schn. Hart. ῥοὴν L. M. Aug. Liv. b.  
 Surely ῥοὴν agrees better with ἐκβάλ-  
 λει than does πνοήν. Eur. Suppl. 690,  
 αἵματος φοινίου ῥοάς. Hel. 990, αἵματος  
 ῥοαί. 1603, αἵματος ἀπορροαί. Cf. Eur.  
 Iph. A. 813, λεπταῖς — Εὐρίπου πνοαῖς  
 (ῥοαῖς conj. Markl.). Perhaps σφαγὴν  
 (as in Aesch. l. l.).

1239. λευκῇ παρειᾷ. 'On the fair  
 cheek.'

1240. κείται δὲ νεκρὸς περὶ νεκρῷ.  
 Haemon on Antigone. Eur. Phoen. 888,  
 πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες.  
 Arist. Ran. 1403, ἐφ' ἄρματος γὰρ ἄρμα καὶ  
 νεκρὸς νεκρῷ. According to other accounts  
 the Sphinx, before the arrival of Oedipus  
 in Thebes, had devoured Creon's son  
 Haemon, κάλλιστόν τε καὶ ἱμεροέστατον  
 ἄλλων. τὰ νυμφικὰ — τέλη. 'The  
 consummation of the rites of marriage,'  
 as they are now in death become united  
 (σύνευνοι). So γαμηλίου τέλους Aesch.  
 Eum. 838. The rite of marriage was  
 called τέλος, and married people τέλειοι  
 (cf. on Oed. R. 930). Schol: τοὺς γὰρ  
 γαμοῦντας τελείους ἐκάλουν —. Delicately  
 and beautifully expressed! How differ-  
 ently would the matter-of-fact Euripides  
 have handled such a subject!

1241. εἰν Ἄιδου vulg. Dind. Schn. ἐν  
 Ἄιδου E. L. V. Aug. ἐν Ἄιδου Br. ἐν  
 γ' Ἄιδου Heath. Erf. Wund. Hart. Don.  
 εἰς Ἄιδου δόμους conj. Vauv. (coll. Aj.  
 80, εἰς δόμους μένειν), and Elmsl. Cf.  
 Lob. ad Aj. 80. Dawes M. C. p. 195,  
 rightly, I think, contends that εἰν for  
 ἐν [as εἴνεκα for ἔνεκα, εἰνάλιος for  
 ἐνάλιος &c.] never occurs in Attic writers;  
 except indeed it be in choral metre. Eur.

Alc. 448, εἰν Ἄϊδα δόμοισιν (mel.) —  
 οἰκετεύοις. See Dind. ad Eur. Alc. 232.  
 Qu. ἐν Ἄϊδος δόμοις. Or, ἐν γ' Ἄιδου  
 δόμοις, 'at least in Hades' (if not on  
 earth). But on the whole I prefer εἰς  
 (corrupted into εἰν) Ἄιδου δόμους. Cf.  
 Hom. Od. δ'. 835, ἡ ἤδη τέθνηκε  
 καὶ εἰν Ἄϊδαο δόμοισιν. A favourite ex-  
 pression with the tragedians, as also Ἄιδου  
 πύλαι. V. Elmsl. ad Med. 1203.

1242 f. Cf. 1050. 1347. The applica-  
 tion is of course only to Creon. So Oed.  
 C. 1197, γνώσει κακοῦ | θυμοῦ τελευτήν  
 ὥς κακῇ προσγίγνεται (as here πρόσκει-  
 ται). Qu. ἐν ἀνθρώποισιν ἡ δυσβουλία.

1243. πρόσκειται κακόν. Fr. 89, βρα-  
 χεὶ λόγῳ καὶ πολλὰ πρόσκειται σοφά.  
 So προσεῖναι 1252. Cf. on El. 240.

1244. ἡ γυνή. Eurydice.

1246. ἐλπίσιν δὲ βόσκομαι. Fr. 687,  
 ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βρο-  
 τῶν. Eur. Ph. 407, αἱ δ' ἐλπίδες | βό-  
 σκουσι φυγάδας, ὥς λόγος. Bacch. 617,  
 ἐλπίσιν δ' ἐβόσκετο. Aesch. Ag. 1648,  
 ἐλπίδας σιτουμένους.

1247. κλύουσιν. κλαίουσιν Liv. b.  
 ἐς πόλιν. 'Before the citizens.'  
 Cf. Oed. R. 93, ἐς πάντας αὔδα.

1248. οὐκ ἀξιώσειν vulg. 'Will not  
 think proper.' Supply from what follows  
 προθεῖναι, or with Wunder στένειν (coll.  
 Aj. 581, γόους δακρύειν). Schneid. sup-  
 plies γοᾶσθαι. Schaefer cites Thuc. i.  
 134, καὶ αὐτὸν ἐμέλλησαν μὲν (f. ἐμελλον  
 ἐμβάλλειν) ἐς τὸν Κεᾶδαν, οὐπερ τοὺς  
 κακούργους ἐμβάλλειν εἰώθεσαν. Schol:  
 ἐλπίσω αὐτὴν μὴ βούλεσθαι δημοσίᾳ θρη-  
 νεῖν, ἀλλ' ἐν τῷ οἰκήματι μετὰ τῶν θερα-  
 παινίδων. But I suspect the true reading  
 is οὐκ ἐξανήσειν (γόους). Cf. Aj. 851, ἡ  
 που τάλαινα, τήνδ' ὅταν κλήῃ φάτιν, |  
 ἥσει μέγαν κακὺτὸν ἐν πάσῃ πόλει. Oed.  
 C. 1375, τοιάσδ' ἀρὰς — ἐξανήκ' ἐγώ.

δμωαῖς προθήσειν πένθος οἰκῆον στένειν  
γνώμης γὰρ οὐκ ἄμοιροσ†, ὥσθ' ἁμαρτάνειν.

1250

ΧΟ. οὐκ οἶδ'. ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ  
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓ. ἀλλ' εἰσόμεσθα, μὴ τι καὶ κατάσχετον"  
κρυφῇ καλύπτει καρδία θυμουμένη",  
δόμους παραστείχοντες· εἶ γὰρ οὖν λέγεις·  
καὶ τῆς ἄγαν γὰρ ἐστί που" σιγῆς βάρος.

1255

ΧΟ. καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει

Eur. El. 59, γόους τ' ἀφίημι αἰθέρ' εἰς  
ἐγαν πατρί. Herc. 626, καὶ νάματ' ὕσ-  
σων μηκέτ' ἐξανίετε. Iph. T. 1460, αἰμά  
τ' ἐξανιέτω. Hipp. 1214, κῦμ' ἐξέθηκε  
(ἐξανῆκε?) ταῦρον. Or οὐχὶ στενάζειν  
(as γόους δακρύειν Aj. 581). Unless in-  
deed we correct προθεῖναι for προθήσειν  
in next v. Burges (ad Suppl. 901) pro-  
poses γόον | οὐκ ὀδὺν ἤσειν. ὑπὸ  
στέγης. So 692, ὑπὸ σκότου. Qu. ὑπὸ  
στέγαις. Cf. Fr. 563, ὑπὸ στέγῃ.

1249. προθήσειν. 'Will set, enjoin,' lit.  
'will propose.' Cf. 216. Schneid. quotes  
Il. vi. 499, κιχήσατο δ' ἐνδοθι πολλὰς  
| ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν  
ἐνῶρσεν. xix. 301. xxii. 430. xxiii. 12. 17.  
xxiv. 723. 747. 761. Qu. προθεῖναι  
(governed by οὐκ ἀξιώσειν). Cf. on prec.  
v. οἰκῆον στένειν. 'To bewail it  
as a private one' (at home). στέ-  
νειν. στέγειν Ven.

1250. γνώμης — ἀπειρος vulg. 'De-  
stitute of (wanting in) judgment.' I have  
given γνώμης — ἄμοιρος. So Aj. 1327,  
νεκρὸν ταφῆς ἄμοιρον. Cf. El. 473,  
γνώμας λειπομένα σοφᾶς. Arist. Lys.  
1125, αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης  
ἔχω. ὥσθ' ἁμαρτάνειν. 'So as to  
do any thing unseemly.' "With a glim-  
mering of the thought 'We may trust  
her that she will do herself no harm.'"  
SCHN. Tricl: ἀνοίκεια ἐαυτῇ ἔργα ποιεῖν.

1251. ἐμοὶ δ' Turn. ἔμοι δ' A. L. Ald.  
ἐμοὶ δ' οὖν. 'But to me neverthe-  
less (for all that).' ἢ τ' ἄγαν σιγῇ.  
'Both excessive silence.' Arist. Thesm.  
704, οἶον ὑμῶν ἐξαράξω τὴν ἄγαν αὐθα-  
δῖαν. βαρὺ. 'Ominous, alarming.'  
Lat. 'grave.' Cf. 767.

1252. προσεῖναι. Cf. on 1243. Oed.  
C. 1198. ἢ μάτην πολλὴ βοή. 'Fool-  
ishly much crying.' Oed. C. 658, πολλὰ  
δὲ μάτην ἔπη.

1253 f. "The ἄγγελος here takes the  
part which elsewhere usually devolves on

the Chorus, because he is to be put in re-  
quisition again as ἐξάγγελος, while the  
Chorus keeps its place in order to receive  
Creon, who is just now coming." SCHN.

ἀλλ' εἰσόμεσθα —. 'But we shall  
learn, if we approach the palace, whether'  
&c. Schol: ἀλλ' ἔσω ἀπελθόντες μαθη-  
σόμεθα μὴ τι καὶ μανιώδες κρύφα βου-  
λεύεται, ἀνελεῖν ἐαυτὴν πειρωμένη.

μὴ τι — καλύπτει. 'Whether she is har-  
bouring any thing' &c. Cf. 278.  
Schaeff. Melet. p. 115—6. Herm. ad Aj.  
272. Elmsl. and Herm. ad Med. 310.  
The indicative here is right; but in pas-  
sages where caution or fear is expressed,  
the subjunctive is required. Cf. on Phil. 30.

1253. μὴ τι καὶ (καὶ om. Aug.)  
κατάσχετον. I. e. μὴ καὶ τι —. So εἴ  
τι μὴ for εἰ μὴ τι. Cf. 278, μὴ τι καὶ  
θεήλατον —. Musgrave conjectures μὴ τι  
καὶ κατάσχετον (coll. Clem. Alex. p. 493,  
ἀκατασχετοῦ ὀρμῆς), or μὴ τι καὶ — κατὰ  
σκότον, which latter, I suspect, is the true  
reading. Perhaps μὴ τι δυσκατάσχετον,  
'difficult to be restrained.' κατὰ-  
σχετον. 'Suppressed, smothered.' Erf:  
'repressum.' Schol: μανιώδες.

1254. κρυφῇ. κρυφῇ Bergk.  
καλύπτει A. E. L. M. T. &c. Br. κα-  
λύπτῃ Ald. Cf. on prec. v. καρδία  
θυμουμένη. καρδία θυμουμένη Ald. Aesch.  
Sept. 781, μαινομένα κραδία. 484, μαινο-  
μένα φρενί. Eur. Med. 433, μαινομένα  
κραδία. Neue compares Il. ω'. 114. 135,  
φρεσὶ μαινομένησιν. 584, ἀχρυμένη κρα-  
δίῃ. Perhaps καρδία ('in her heart,'  
καλύπτει) θυμουμένη.

1255. δόμους παρ. Oed. R. 808, ὄχους  
παραστείχοντα. εἶ γὰρ οὖν λέγεις.  
Cf. 771.

1256. ἐστί που. ἔσθ' ὅπου conj. Bergk.  
A very probable correction. The same  
thought as in 1251. Oed. R. 1074 f.

1257. καὶ μὴν ὅδ' ἄναξ —. Cf. 526.  
ἐφήκει. 'Approaches.' Aj. 34,



μνήμ' ἐπίσημον διὰ χειρὸς ἔχων,  
εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίας  
ἄτης\*, ἀλλ' αὐτὸς ἁμαρτῶν.

1260

KP. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα  
στερεὰ'' θανατόεντ'.

στρ. α'.

ὦ κτανόντας τε καὶ  
θανόντας βλέποντες ἐμφυλίους.

ὦμοι ἐμῶν ἄνολβα βουλευμάτων.

1265

ἰὼ παῖ, νέος νέω ξὺν μόρῳ,

αἰαῖ αἰαῖ,

ἔθανες, ἀπελύθης,

καιρὸν δ' ἐφήκεις. El. 304, ἐφήξειν (ἐθ' ἥξειν?). Qu. ἐφέρπει.

1258. μνήμ'. 'A token, memorial.' Schol: τὸν νεκρόν. Gl: μνήμ' ἐπίσημον. τὸ τοῦ παιδὸς σῶμα φανερόν. Aj. 1210, λυγρὰς μνήματα Τροίας. The sense, according to Wex, is: 'Bearing in his hand a notable proof, if I may so speak, that the calamity is not one inflicted by others, but the consequence of his own rash act.' Wex connects μνήμα ἔχων (i. e. μιμη-σκόμενος, 'being reminded') with αὐ-τὸς ἁμαρτῶν, and supplies εἶναι with οὐκ ἀλλοτρίαν ἄτην. For which construction he refers to El. 24, σαφῇ | ση-μεῖα φαίνει (i. e. δηλοῖς), ἐσθλὸς εἰς ἡμᾶς γεγώς. Thuc. iii. 64. δὴλόν τε ἐποιήσατε, οὐδὲ τότε — μηδίσαντες. Similarly Schneid: "The sense might have been expressed more simply μνήμα οὐκ ἀλλο-τρίας, ἀλλὰ τῆς αὐτοῦ ἁμαρτίας." Musgrave sees no meaning in μνήμα, unless we read presently ἀλλοτρίας ἄτης. Qu. δεῖγμ' ἐπίσημον, 'a manifest proof.' Lat. 'documentum clarum.' διὰ χειρὸς ἔχων. 'Holding in his hand.' Cf. Oed. C. 470. Arist. Vesp. 597, ἀλλὰ φυλάττει διὰ χειρὸς ἔχων. Cf. on 1279.

1259. ἀλλοτρίαν ἄτην vulg. ἀλλοτρίας ἄτης Musgr. Erf. The corruption probably arose from misunderstanding the proper construction. Schol: οὐ δι' ἄλλον ἀποθανόντα.

1260. αὐτὸς ἁμαρτῶν. Neue compares Eur. Or. 638, οὐκ ἐξαμαρτῶν αὐτὸς, ἀλλ' ἁμαρτίαν | τῆς σῆς γυναικὸς ἀδικίαν τ' ἰώμενος.

1261 f. Two pairs of strophes, the former containing Creon's first lament for his son, the second his aggravated grief on beholding the dead body of his wife.

φρενῶν δυσφρόνων. 'Of a foolish mind.' Cf. 502. 588. 1276. Eur. Ph. 1054, γάμους δυσγάμους.

1262. στερεά. 'Fixed, irreparable.' Schneid: 'sprung from stubbornness.' Is this reading correct? Qu. μέλεα.

1263. θανατόεντ'. 'Deadly, causing death.' Schol: θανάτου ἀξία, ἡ θανάτου αἷτια. ὦ — βλέποντες. Addressed, it seems, to the Chorus. κτανόντας (—τες Lín. a.) refers to Creon, κτανόντας (—τες Liv. b.) to his son. Cf. 1173, and on Oed. R. 1095.

1264. ἐμφυλίους. ἐμφύλιοι Hart. I. e. ἐγγενεῖς.

1265. ὦμοι Turn. ἰώ μοι Aug. Ald. ὦ μοι Br. (tacitly). ἐμῶν ἄνολβα βουλευμάτων. 'My unhappy counsels!' Cf. on 1209, ἀθλίας ἔσημα — βοῆς. For ἄνολβα cf. 1026, ἄβουλος οὐδ' ἄνολβος.

1266. ἰὼ παῖ Ald. Aug. Erf. Dind. ἰὼ παῖ παῖ Dresd. a. Turn. Br. Seidler and Benedict thus: ἰὼ παῖ παῖ, νέος (mon.) νέος ξὺν μόρῳ. νέος νέω. Cf. 977, μέλεοι μελέαν. νέω ξὺν μόρῳ. 'By a premature (or novel, or terrible) death.' Lat. 'fato immaturo.' Schol: νέω ἡλικία καὶ καινοπρεπεῖ θανάτῳ τετελεῦτηκας. ξὺν μόρῳ. ξυμμόρῳ L. M. Ald. For the addition of ξὺν cf. on Oed. R. 124.

1267. αἰ four times Aug. αἰ thrice Ald. Dresd. αἰαῖ αἰαῖ Dind. &c.

1268. ἀπελύθης. 'Thou hast departed.' Lat. 'discessisti.' Sub. τοῦ βίου. Cf. 1314, πόλιν δὲ κάπελυσας' ἐν φοναῖς τρώφῃ; Aelian V. H. xiii. 20, ἀποθνή-σκεν ἔλεγε πρὸς τοὺς οἰκέλους, ἐνθυμούμενος ἡδέως ἀπολύεσθαι τοῦ ζῆν. Luke Ev. ii. 29, νῦν ἀπολύεις τὸν δοῦλόν σου — ἐν εἰρήνῃ. So ἐξεπέμπετο Oed. C. 1663.

ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ΧΟ. οἴμ' ὥς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. 1270

ΚΡ. οἴμοι, στρ. β'.

ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ  
μέγ' ἄρα τότε θεὸς τ' μέγ' ἄρα βάρος τ' ἔχων  
ἔπαισεν, ἐν δ' ἔσεισεν ἄγρίαις ὁδοῖς,  
οἴμοι, λακπάτητον ἄντρέπων χαράν.

1275

1270. οἴμ', ὥς. Cf. 320. Aj. 354, οἴμ', ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν. As the diphthong *oi* is no where else elided, I think it would be better to write in full οἴμοι, ὥς. τὴν δίκην. 'What is right.' Gl. τὸ δίκαιον. ἰδεῖν. ἔχειν v. l. in L.

1272. ἔχω μαθὼν. 'I know by experience.' Cf. 1341. Or, 'I have learnt it,' i. q. μαθὼν ἔχω. ἐν δ' (δ' om. Aug.) ἐμῷ κάρᾳ — ἔπαισεν. Construe ἐν δ' ἐμῷ κάρᾳ θεὸς τότε ἄρα τότε ἔπαισε, μέγα (γε or τι) βάρος ἔχων. 'And on my head did the god then fall or rush with a great weight.' Wunder wrongly supposes the construction to be θεὸς με ἔπαισεν ἐν τῷ κάρᾳ (which would require θεὸς με ἔπαισε κάρᾳ or τὸ κάρᾳ), 'mentem mihi concussit.' Tricl: ἀντὶ τοῦ, ἐξέστησε τὰς ἐμὰς φρένας. Cf. 1346, ἐπὶ κρατὶ μοι | πότμος δυσκόμιστος εἰσήλατο. Aesch. Ag. 1174, καὶ τίς σε κακοφρονῶν τίθησι δαίμων ὑπερβαρὴς ἐμπύτων. Eur. Rhes. 101, ἐπικείσομαι βαρὺς. For ἐμπαίειν ('ingruere, irruere, impingere') cf. El. 902, ἐμπαίει τί μοι ψυχῇ σύνηθες ὄμμα. Ant. 799, ἄμαχος ἐμπαίξει (ἐμπαίει;) θεὸς Ἀφροδίτα. So εἰσπαίειν Oed. R. 1252. For ἐν δ' perhaps ἐπὶ δ'.

1273. θεὸς τότε ἄρα τότε vulg. τότε ἄρα τότε θεὸς Erf. Schn. Hart. ('From ant. v. 1296 it is likely that Soph. wrote here τότε ἄρα, τότε θεὸς, with which the cadence of τίς ἄρα, τίς με πότμος, will then correspond.' SCHN.) As τότε has no need to be repeated, and the emphatic word in the sentence is μέγα, I would read: μέγ' ἄρα τότε θεὸς, μέγ' ἄρα (or μέγα τι, or μέγα γε) βάρος ἔχων. Cf. v. ant. 1296. τότε ἄρα. Then when I issued the decree which led to my son's violent death. Cf. 391. 480. ἄρα. 'Then, therefore,' as I now see. μέγα βάρος μ' (μ' om. E. T. Dresd. Br.) ἔχων vulg. μέγα με βάρος ἔχων Hart. Qu. μέγ' ἄρα βάρος ἔχων. The ἄρα thus placed would easily have slipped out.

1274. ἔπαισεν, ἐν δ' ἔσεισεν. Tr. 1086, ὦ Διὸς ἀκτὶς, παῖσον. | ἔνσεισον, ὦναξ,

ἐγκατάσκησον βέλος. Qu. ἐνήλατ', ἐν δ' ἔπαισεν. I suspect that ἔπαισεν was a marginal gloss on ἔσεισεν, and that this gloss having crept into the text has displaced the true reading, ἐνήλατ' or εἰσήλατ' (cf. 1346, ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσήλατο). ἐν δ' ἔσεισεν. I. e. ἐνέσεισε δέ. Qu. ἐν δ' ἔσεισέ μ' (perhaps the μ' of the prec. v. belongs here). Cf. El. 737, ὄξυν δι' ὥτων κέλαδον ἐνείσας θοαῖς | πώλοισι. Tr. 1087, ἔνσεισον, ἐγκατάσκησον βέλος κεραυνοῦ. ἄγρίαις ὁδοῖς. 'In a cruel way or fashion.' Schol: ἄγρίαις ὁμαῖς. I. e. 'with a fierce onset.' Soph. is partial to the plural of ὁδός. Cf. Oed. C. 1397, ταῖς παρελθούσαις ὁδοῖς. 553. El. 68. Cf. Eur. Med. 358, θανάσιμους ὁδοῖς. Musgrave explains: 'instigavit ad saeva consilia (vel saevas actiones).' And so Schneid: 'on wild courses' (sub. βουλευμάτων), comparing Herod. vii. 163, ταύτην τὴν ὁδὸν ἡμέλησε. Perhaps ἀγρίως ἄγαν.

1275. 'Overthrowing my joy to be trampled on,' or 'by trampling on it.' λακπάτητον A. v. r. L. V. λαξπάτητον E. M. T. Aug. Eust. λαξπάτητον Liv. b. Dresd. λεωπάτητον Ald. and (γρ. λακπάτητον) A. Reisk. Eustathius p. 479, 4, and 712, 25 quotes hence λαξπάτητον, adding that some wrote it λακπάτητον. V. Lob. ad Phryn. p. 414. Schol: τὴν μεθ' ὕβρεως ἀπωθουμένην. Cf. Fr. 606, πόλις, | ἐν ᾗ τὰ μὲν δίκαια καὶ τὰ σῶφρονα | λαγδὴν πατεῖται. Pherecr. Πετ. Fr. vi. παίειν με, τύπτειν, λακπατεῖν, ὠθεῖν, δάκνειν. Aesch. Cho. 632, λαξ — πατούμενον. Eum. 110, καὶ πάντα ταῦτα λαξ ὁρῶ πατούμενα. 540, μηδὲ νιν (βωμὸν Δίκας) — λαξ ἀτίσης (qu. λαξ πατήσης). Don. justly observes that λακπάτητον agrees better than λεωπάτητον with what has preceded, especially with the μέγα βάρος μ' ἔχων ἔπαισε. He compares Aesch. Eum. 343, βαρυτεσῆ καταφέρω ποδὸς ἀκμάν. Pers. 517, ὦ δυσπρόνυτε [δυσφόρητε?] δαῖμον, ὥς ἄγαν βαρὺς | ποδοῖν ἐνήλλου παντὶ Περσικῷ



φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος 1278

τὰ μὲν πρὸ χειρῶν τάδε φέρειντ', τὰ δ' ἐν δόμοις  
ἔοικας εἰσήκωντ' τάχ' ὄψεσθαι κακά. 1280

ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ τὰ νῦν ἔτιτ' ;

ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,

γένει. Ag. 1592, χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι. ἀντρέπων. So Tr. 218, ἀνταράσσει (Wund.). Fr. 800, ἀγχαζε. 372, ἀνθρωσκε. Cf. Arist. Vesp. 1235, ἀντρέψεις ἔτι (ποτέ?) τὰν πόλιν· ἃ δ' ἔχεται ῥοπάς.

1277. ὦ πόνοι — δύσπονοι. Cf. 588. 1261.

1278 f. ἔχων τε καὶ κεκτημένος. 'Both having and possessing (or holding).' The one verb expressing possession, the other ownership. Plato Theaet. p. 143, οὐ τοίνυν μοι ταυτὸν φαίνεται τὸ κεκτηῖσθαι τῷ ἔχειν, οἷον εἰ ἱμάτιον πριάμενός τις καὶ ἐγκρατὴς ὧν μὴ φορεῖ, ἔχειν μὲν οὐκ ἂν αὐτὸν αὐτὸ, κεκτηῖσθαι δέ γε φαίμεν. Crat. 393 B, κρατεῖ τε αὐτοῦ καὶ κέκτηται καὶ ἔχει αὐτό. 382 B, ἔχειν τε καὶ κεκτηῖσθαι τὸ ψεῦδος. Andoc. iv. p. 35, 18, τὴν δὲ οὐσίαν ἔσχον καὶ ἐκέκτηντο. See Wex's note.

1279. τὰ μὲν πρὸ χειρῶν. I. q. ἐν χεῖρεσσιν (1297. 1345), διὰ χειρῶν (1258). Schol: ὡς τοῦ Κρέοντος τὸν παῖδα βαστάζοντος. Cf. Eur. Iph. A. 36, ἣν πρὸ χειρῶν ἔτι βαστάξεις. Tr. 1207, πρὸ χειρῶν αἶδε σοι — φέρουσι κόσμον. Below 1345, λέχρια τὰν χερῶν. Don. explains: "τὰ μὲν (ἃ ἔχεις), τάδε κακὰ, you have brought with you in your arms; τὰ δὲ ἐν δόμοις κακὰ (ἃ κέκτησαι) you seem to have come with a prospect of speedily seeing." τάδε. Gl: ἦτοι τὸν παῖδα. Creon, I suppose, bears the body of Haemon himself in his arms (1258); that of Antigone, as being less closely related to him, he had committed to the care of his attendants. φέρων vulg. φέρεis Br. Qu. φέρειν, with Hart. A similar passage Oed. R. 1228—9. Musgrave proposes: τὰ δ' ἐφορῶν, τὰ γ' ἐν δόμοις | ἔοικας ἦκων κύντατ' ὄψεσθαι κακά (for κύντατ' citing Eur. Suppl. 809).

τὰ δ' (τάχ' Liv. a.) ἐν δόμοις. Gl: τὰ ἐνεστῶτα τῆς γυναικός. Connect τὰ δὲ with ὄψεσθαι. Wunder cites Ter. Adelph. v. 7. 19, 'tu illas abi et traduce.'

Wunder considers this equivalent to τὰ δ' ἐν δόμοις ἔοικας ἦκειν τάχ' ὀψόμενος κακά.

1280. ἦκειν vulg. ἦκων Musgr. Br. καὶ τάχ' E. L. M. Liv. b. Br. Erf. Dind. &c. καὶ τάγ' A. V. καὶ τὰδ' Ald. Aug. Dresd. a. Qu. ἔοικας εἰσήκων (or εἰσελθὼν, or εἰσιῶν) τάχ' —. Qu. ἔοικας εἰσήκων (or εἰσελθὼν, or εἰσιῶν) τάχ' ὄψεσθαι κακά. (The εἰσ. would easily slip out after —as.) Or ἔοικας ἦκων αὐτίκ' (or χᾶτερ', or αὖ τάχ') —. Or ἔοικας ἔνδον αὐτίκ' —. Cf. Oed. R. 1229, ὅσα | κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ τάχα. ὄψεσθαι. ὄψεσθε L. pr.

1281. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι the mss. τί δ' — κάκιον ἐκ — Cant. Lond. Br. Herm. Hart. τί δ' — κάκιον αὖ — Vauv. τί — ἢ ἐκ (ἢ 'κ) — Thiersch. τί δ' ἔστιν; ἢ κάκιον αὖ κακῶν ἔτι; conj. Pflugk. Schn. Bergk. Wunder with Boeckh explains (τὶ) κακῶν ἔτι; 'aut quid malorum reliquum est?' coll. 6. Dindorf, with whom Wunder is inclined to agree, brackets these words, as the supplement of some copyist, either filling up a lacuna, or rather making a trimeter out of a monometer, τί δ' ἔστιν αὖ; So in Eur. Iph. A. 1133, he observes, the monometer ἔχ' ἥσυχος was left out through the ignorance of some copyist. Qu. τί δ' ἔστιν αὖ κάκιον ἢ τὰ (τὸ) νῦν ἔτι; Or — ἢ τὰ πρόσθ' ἔτι; Or — ἢ τὰ πρὶν (or νῦν) κακά; Or — ἢ τὸ πρὶν κακόν; Or — ἔτι τῶν πρὶν κακῶν; Or τί δ' ἔστιν; ἢ κάκιον αὖ ἕτερον κακόν; Cf. Oed. R. 1365, εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν. Eur. Ph. 1704, ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά; Alc. 573, καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ᾖ κακόν. Orest. 1529, καὶ μὴν ἀμείβει καινὸν ἐκ καινῶν τόδε. Med. 229, κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν; Hec. 233, ὀρῶ κακῶν κάκ' ἄλλα μείζον' —. Aesch. Ag. 865; κακοῦ κάκιον ἄλλο πῆμα. Cf. on Oed. C. 1238.

1283. παμμήτωρ (παμμήτηρ Aug.). 'A mother in all respects, a true mother,'

- δύστηνος ἄρτι νεοτόμοισι πλήγμασιν.  
 KR. ἰὼ ἰὼ δυσκάθατος Ἴδου λιμήν, ἀντ. α'. 1284  
 τί μ' ἄρα τί μ' ὀλέκεις; 1285  
 ὦ κακάγγελτά μοι  
 προπέμψας' ἄχῃ, τίνα θροεῖς λόγον;  
 αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεχειργάσω.  
 τί φῆς; τίνα λέγεις νέον μοι λόγον\*,  
 αἰαῖ αἰαῖ, 1290  
 σφάγιον ἐπ' ὀλέθρῳ  
 γυναικεῖον ἀμφικεῖσθαι' μόρον;

as having been unwilling to survive the death of her child. Schol: ἡ κατὰ πάντα μήτηρ. Cf. El. 1154, μήτηρ ἀμήτωρ. Oed. R. 950, παντελὴς δάμαρ. Aesch. Pr. 90, παμμήτορ τε γῆ. So δυσμάτωρ Aesch. Suppl. 67. Similarly Aesch. Sept. 276, παντρόφος ('all-attentive nurse') πελειάς. Bergk with reason thinks παμμήτωρ "graviter corruptum." Burges ad Eum. 594 conj: τοῦδ' ἔτ' οὐ μήτηρ νεκροῦ (as Ovid says of Daedalus: 'pater infelix, nec jam pater'). Qu. τοῦδ' ὑπὲρ πένθει νεκροῦ, or τοῦ νεκροῦ πένθει τέκνου, or τοῦ τέκνου πένθοις' ὑπερ.

1284—92. Given to the Chorus in Ald. Corrected in ed. Turn.

1284. δυσκάθατος. Lat. 'inexpiable.' 'That cannot be expiated or appeased, implacable.' Because one death succeeds another without any apparent termination. Cf. Oed. C. 466.

1285. Ἴδου λιμήν. Compare above 1000. Oed. R. 420. 1208. Aj. 683. Hermann compares Aesch. Suppl. 479, ἄτης δ' ἔβυσσον πέλαγος οὐ μάλ' εὐπορον | τόδ' ἐσβεβηκε, κούδαμοῦ λιμήν κακῶν.

1285 f. Wunder alters the stopping thus: ἰὼ — λιμήν. | τί — ὀλέκεις, | ὦ —; But I see no need for such a correction.

τί μ' ἄρα —. Qu. τί ἄρα —. Cf. 1296, τίς ἄρα, τίς με πότμος ἔτι περιμένει;

1286. ὦ. ἰὼ Aug. Ald. κακάγγελα. Lit. 'having ill tidings.'

1287. προπέμψας. 'That has ushered, announced.' Qu. προδείξας, or προφήνας. But cf. El. 1155, ἐμοί — πολλάκις φήμας λάθρα προῦπεμπες. 1158. Oed. C. 665. 1667. Phil. 105. 1205. τίνα θροεῖς. τί ν' αὐδᾶς Tricl. (for the sake of the metre) Dresd. a. Turn.

1288. αἰ αἰ Aug. Erf. αἰ αἰ the rest. ἐπεχειργάσω. Qu. ἐπεχειργάσαι. Schol: ἐπέσφας. Cf. 1030, τίς ἀλκή

τὸν θανόντ' ἐπικτανεῖν; Cic. ad Herenn. i. 4, 'miserere nostri, noli extinguere extinctos.'

1289. τί φῆς, ὦ παῖ, τίνα λέγεις μοι (μοι om. Dresd.) νέον λόγον the mss. τί φῆς, ὦ παῖ; λέγεις νέον μοι λόγον Turn. τί φῆς; τί ν' ὦ λέγεις νέον μοι λόγον Musgr. τί φῆς, ὦ παῖ; τίνα λέγεις νέον λόγον Br. Ben. τί φῆς, παῖ; λέγεις νέον μοι λόγον Erf. τί φῆς, ὦ παῖ; τίνα λέγεις μοι νέον Seidler, Wund. Schn. τί φῆς; τίνα λέγεις νέον μοι νέον Dind. τί φῆς; τίνα λέγεις νέον μοι λόγον Herm. Weis. Hart. Bergk conj: τί φῆς; ὦ τί ν' αὐ λέγεις μοι νέον, | αἰαῖ αἰαῖ, | σφάγιον &c. Donaldson maintains that ὦ παῖ, which fits neither the metre nor the sense, could not have proceeded from Soph. Qu. τί φῆς, παῖ; λέγεις τίνα νέον λόγον; Or τί φῆς; τίνα λέγεις, νέον, παῖ, λόγον; λόγον. λόγων, it appears, L. pr. Dind. supposes, with Seidler, that λόγον was added by some interpreter who misunderstood the real punctuation. It is omitted also by Boeckh and Schn. It perhaps crept in here from 1287.

1290. αἰαῖ αἰαῖ Dind. αἰ αἰ αἰ Ald. Dresd. αἰ αἰ Aug.

1291. σφάγιον — μόρον. 'A violent death,' lit. one committed τῷ σφάζειν. Wunder explains: 'occidentem, mortiferam,' coll. 1265. 1268. ἐπ' ὀλέθρῳ. 'In addition to the previous death' (of Haemon). Schol: τοῦ Αἰμονος. Cf. 595, πῆματ' ἐπὶ πῆμασι.

1292. γυναικεῖον — μόρον. Schol: τὸν ἀπὸ σφαγῆς τῆς γυναικὸς μόρον. ἀμφικεῖσθαι. Wunder explains: 'caedem cum caede conjunctam esse,' coll. Oed. C. 1620, ἐπ' ἀλλήλοισιν ἀμφικείμενοι. Schneid: 'encamps itself around me, besets me.' I doubt if this is correct. Qu. αὐ γενέσθαι, or ἐχειργάσθαι (or αὐ ἔχειρ.).



ΧΟ. ὀράν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡ. οἶμοι,

ἀντ. β'.

κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

1295

τίς ἄρα, τίς με πότμος ἔτι περιμένει ;

ἔχω μὲν ἐν χεῖρεσσιν" ἀρτίως" τέκνον,

τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.

φεῦ φεῦ μάτερ ἀθλία, φεῦ τέκνον.

1300

ΕΞ. ἦδ'\* ὀξυθήκτῳ σφαγίδι" βωμιά" πέρι"

Cf. 1288. μόρον. 'Slaughter, violent death.' Lat. 'necem, caedem.'

1293. This line, assigned to an ἐξάγγελος in the copies, is given to the Chorus by Erf. Herm. Wund. &c. The dead body of Eurydice, together with the chamber in which she killed herself, is here rolled out by the machine called ἐκκύκλημα, and exhibited to the gaze of the spectators. Schol: ἐγκέκλεισται (qu. ἐκκυκλεῖται) ἡ γυνή. The folding-doors are opened, and disclose the body of Eurydice. Cf. on Aj. 343.

1296. τίς ἄρα, τίς — ; Cf. Oed. C. 1716, τίς ἄρα με πότμος ἐπαμμένει σέ τ', ὦ φίλα; Aj. 1215. τίς με. Perhaps τίς ἐμε ( ~ ~ ~, as in v. str. 1272).

1297. ἐν χεῖρεσσιν (χεῖρεσιν Aug.). The correction ἐν ταῖς χερσίν (or ἐμὸν ἐν χερσίν) is obvious, but the other form may well be excused in a Choric senarius. Cf. 976. Erf. conj: ἔχω μὲν οὖν ἐν χερσίν. Wunder understands the phrase ἐν χερσίν ἔχειν to mean here 'praesto habere,' Germ. 'vor sich haben,' comparing Dinarch. Or. i. § 107. Those err greatly, he says, who think that Creon means to say that he was holding in his hands the body of Haemon. Cf. 1258. 1279. ἀρτίως τέκνον. Qu. ἄθλιον τέκνον (or νέκυν). Or — σι τὸν τέκνον νέκυν. The common reading seems corrupt.

1298. ἔναντα A. L. v. l. Br. ἐναντία Ald. two of Brunck's mss. E. Aug. &c. ἔναντι Liv. a. Tricl. Construe: τὸν δὲ νεκρὸν προσβλέπω ἔναντα. Cf. on 557. Ἐναντα occurs also Eur. Or. 1479. Arist. Eq. 342, τῷ καὶ πεποισῶς ἀξιοῖς ἐμοῦ λέγειν ἔναντα (ἐναντία all the mss.); Pind. Ol. ix. 43, ἔναντα — τριόδοντος. And κατέναντα in Cydias ap. Plat. Charm. p. 155 D. For τὸν δ' ἔναντα qu. τὸν δὲ ματρός. Compare Eur. Hec. 954, αἰσχύνομαι σε προσβλέπειν ἐναντίον. Her. 943, καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναν-

τίον | ἐχθρούς. Med. 470, φίλους κακῶς δράσαντ' ἐναντίον βλέπειν

1301. Ἐξ. Χο. ἡ ἄγ. prefixed in Ald. οἰκέτης in Aug. ἡ δ' ὀξύθηκτος ἦδε

βωμιά πέριξ vulg. Dind. Schol: ὀξεῖαν λαβοῦσα πληγὴν. — ὡς ἱερεῖον περὶ τὸν βωμὸν ἐσφάγη προπετής. The passage is unmistakeably corrupt. Hart: ἡ δ' ὀξύπληκτος βωμιά περιπτυχής. Arndt conj: ἡδ' ὀξυθήκτῳ βωμιά περὶ ξίφει | λυεῖ —, 'haec acuto percussa in aris gladio' &c. (Ξίφει having once fallen out, as he

observes, the copyists referred ὀξυθήκτῳ, changed into ὀξύθηκτος, to Eurydice.) Schneid. proposes the same correction. Bergk conj: ἡ δ' ὀξυθήκτῳ φοινία περὶ ξίφει | μύει κελαῖνὰ βλέφαρα. Bened: ἡ δ' — τῇδε βωμιά πέριξ (sc. σφαγίδι or μαχαίρᾳ). Don: ἡ δ' ὀξύθηκτος ἦδε βωμιά πτέρυξ. Qu. ἡ δ' (or ἡδ') ὀξυθήκτῳ σφαγίδι (or κοπίδι) βωμιά πέρι —, i. e. 'having fallen upon.' Or ἡ δ' ὀξυθήκτῳ βωμιά ξίφει πέρι (cf. 1309, ἀμφιθήκτῳ ξίφει). Or ἡδ' ὀξυθήκτῳ δὴ κοπίδι περιπτυχῆς (Aj. 899). Or ἡδ' ὀξυθήκτῳ κοπίδι (or δορίδι) βωμῷ φημένη. Schneid. rightly explains ἡδε, 'as ye see her here' (on the eceyclema). I suspect that ἡδε was a gloss on ἡ δὲ, or vice versa, which crept into the text and displaced the true reading ξίφει, which latter perhaps became lost from the similarity of its termination with that of the contiguous word λυεῖ. I have given ἡδ' rather than ἡ δ' (cf. 1313). One thing is certain, that βωμιά πέριξ cannot mean περὶ βωμὸν or περιβώμιος. Moreover it is plain that ὀξύθηκτος is the epithet not of a person, but of a thing. For σφαγίς, 'a sacrificial knife,' cf. Eur. El. 811. 1142, &c. Between this line and the one following Canter, Brunek, and Hermann think one has been lost. There is however no necessity, it would seem, for trimeters any more than for anapaest verses to answer with exactness

λύει'' κελαινὰ βλέφαρα, κωκύσασα μὲν  
τοῦ πρὶν θανόντος Μεγαρέως αἰνόντ' ἄλχος,  
αὔθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς  
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.

1305

KP. αἰαὶ αἰαὶ,

στρ. γ'.

to those in the corresponding strophes, as Neue remarks, who refers to Aj. 915 f. 961 f. El. 1264 f. Oed. R. 669 f.

βωμία vulg. 'At the altar.' Eur. Suppl. 93, μητέρα γεραιὰν βωμίαν ἐφημένην. Tricl: ἰστέον ὅτι ἡ τοῦ Κρέοντος γυνὴ περὶ βωμὸν, ὄντα τῶν βασιλείων ἐντὸς, μαχαίρα ἑαυτὴν ἀπέσφαξεν. Eurydice is represented as having fallen in her death-agony before the altar of some family god, whither she had betaken herself in order to render her imprecations upon Creon, the author of all these family troubles, the more solemn. Cf. Tr. 900. Eur. Alc. 170, πάντας δὲ βωμὸν, οἱ κατ' Ἀδμήτου δόμους, | προσῆλθε. On these family altars cf. on Oed. R. 16. περὶ ξίφει. 'Upon the sword.' Aj. 828, πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει. So in Homer, Il. v. 570, περὶ δούρῳ ἤσπαιρε. θ'. 86, κυλινδόμενος περὶ χαλκῷ. σ'. 230 f. Od. μ'. 395.

1302. λύει κελαινὰ βλέφαρα. I. e. λύει ὥστε γίγνεσθαι κελαινά. Cf. on Oed. C. 1200. 'Closes or droops her dark eyelids,' i. e. 'closes in darkness her eyelids.' Equivalent to ἀπόλλυται, as Schol. explains. Triclin: ἐκάλυψε τοὺς ὀφθαλμοὺς αὐτῆς σκότος θανούσης. Lat. 'oculus morte claudit caliginosa.' Schneidewin: 'overcast with the darkness of death.' Cf. Hom. Il. δ'. 461, τὸν δὲ σκότος ὅσσε κάλυψε. ε'. 659, τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε. ξ'. 439, καὶ δὲ οἱ ὅσσε | νύξ ἐκάλυψε μέλαινα. ε'. 310, ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. ε'. 696, τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. Eur. Hipp. 1444, κατ' ὅσσαν κιγχάνει μ' ἥδη σκότος. Herc. 1071, νύξ ἔχει βλέφαρα παιδὶ σῷ. Alc. 278, σκοτία δ' ἐπ' ὅσοισι νύξ ἐφέρει. Hipp. 200, λέλυμαι. Theogn. 207, θάνατος γὰρ ἀναιδὴς | πρόσθεν ἐπὶ βλεφάροις ἔζετο κῆρα φέρων. Anthol. iii. 31. Epigr. 11, ὦ πάτερ, οὔτοι ἔτ' εἰμὶ, μέλας δ' ἐμὸν ὄμμα καλύπτει | ἥδη ἀποφθιμένης κυάνεος θάνατος. So in Homer ἐλύθη ψυχὴ τε μένος τε, λῦσε δὲ γυῖα, γούνατα λύειν, &c. Compare Oed. C. 1684. Oed. R. 1222. For λύει Bergk conjectures μύει, i. e. 'closes:' perhaps rightly, for the expression λύειν βλέφαρα is an unusual one.

Or should we correct κλείει (κλήει) in the same sense? After βλέφαρα Don. places a lacuna, which, resting upon the words of the Schol: ὡς ἱερεῖον περὶ τὸν βωμὸν ἐσφάγη [παρὰ τὸν βωμὸν] προπετῆς, he thus fills up from conjecture, [προσπίπτει δ' ἐκεῖ | σφάγιον ὅπως βωμοῖσι,]. So Tr. 906, βρυχάτο μὲν | βωμοῖσι προσπίπτουσα. The repetition of βωμοῖσι, in the same place as βωμία in the last line but one, he thinks gave occasion for the omission.

1303. Μεγαρέως. Aesch. Sept. 480, Μεγαρεὺς Κρέοντος, σπέρμα τοῦ σπαρτῶν γένους. Megareus (called by Euripides in the Phoenissae Menoeceus), the son of Creon, had, in compliance with the direction of an oracle and the bidding of Teiresias, sacrificed his life for the deliverance of his country. They refer to Eur. Ph. 911 f. Apollod. iii. 6. Hygin. Fab. 67. Pausan. ix. 25. Aeschylus likewise calls him Megareus Sept. 474.

κλεινὸν vulg. "Speaking here for himself, not for Eurydice," observes Schneid. I would read αἰνὸν (Aj. 706), or δεινὸν, 'sad, calamitous,' or στυγνὸν, or τέκνον. The epithet κλεινὸν, though in a sense appropriate, would be very unseasonable here, joined with κωκύσασα. Not to mention that κλεινὸν ἄλχος could not be understood with τὸ τοῦδε in next v. ἄλχος the mss. ἄλχος Both. Dind. Wund. Herm. Schn. Hart. Don. Ἄλχος occurs Aesch. Cho. 355. Eum. 334. Cf. also on 1225 above. Bergk fancies a line has fallen out here.

1304. τοῦδε. Haemon. κακὰς πράξεις ἐφυμν. 'Having imprecated bad fortune, or ill-luck.' As they said κακῶς πράσσειν, εὖ πράσσειν &c. The opposite of εὐπραξίαν.

1305. ἐφυμνήσασα. Schol: καταρσάμενή σοι ὡς παιδοκτόνῳ. Aesch. Eum. 902, τί οὖν μ' ἄνωγας τῇδ' ἐφυμνήσαι χθονί; Cf. on 658. τῷ παιδ. 'The murderer of his children,' formerly of Megareus (cf. on 1312), and now again of Haemon. The expression supposed to be used by Eurydice.

1306. αἶ four times Aug. αἶ four times Ald. Br. αἶ αἶ twice Dresd. Turn. αἶαἶ



ἀνέπτan φόβω. τί μ' οὐκ ἀνταίαν"  
ἔπαισέν τις ἀμφιθήκτω ξίφει;  
δείλαιος" ἐγὼ, φεῦ φεῦ",  
δειλαία δὲ συγκέκραμαι δύα.

1310

ΕΞ. ὥς αἰτίαν γε τῶνδε κακείνων ἔχων  
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.  
ΚΡ. ποίω δὲ καπελύσατ'" ἐν φοναῖς τρόπῳ;

twice Dind. &c. Qu. ἰὼ ἰὼ. Cf. on v. ant. 1328.

1307. ἀνέπτan φόβω. 'I flutter for fear.' Schol.: ἐσείσθην, ἐταράχθην. Gl: ἀνέπτan. ἐξέστην καὶ πόρρω ἑαυτοῦ γέγονα. Cf. Oed. R. 487. Similarly Aj. 693, ἔφριξ' ἔρωτι περιχαρῆς δ' ἀνεπτόμαν. Eur. El. 177, θυμὸν ἐκπεπτόταμαι. Suppl. 88, φόβος μ' ἀναπτεροῖ. Xen. Hell. iii. 1. 11. iii. 4. 2.

1308. τί μ' οὐκ — ἔπαισεν; Cf. on Oed. R. 1002. ἀνταίαν. γρ. καιρίαν L. Liv. b. marg. Turn. Erf. An interpretation, it would seem. The middle syllable in ἀνταίαν is probably short here (cf. v. ant. 1330). Supply πληγὴν, 'a straight blow or thrust.' El. 196, ἀνταία — πλαγὰ. Eur. Andr. 884. Cf. also El. 1415, παῖσον, εἰ σθένεις, διπλῆν. Aesch. Sept. 894, διανταίαν — πεπλαγμένους. Ag. 1260, καιρίας πληγῆς τυχεῖν. 1343, πέπληγμαι καιρίαν πληγὴν. Cho. 640, ξίφος διανταίαν ὀδυνηκὲς οὐτᾶ. Pers. 606. Eur. Andr. 843, ἀπόδος (τὸ ξίφος), ἵν' ἀνταίαν ἐρεῖσω πλαγάν. Herod. iii. 64, ὥς οἱ καιρὴν ἔδοξε τετύφθαι. Valck. ad Phoen. 1440.

1309. ἔπαισεν Liv. a. Dresd. Erf. ἔπαισε vulg. ἀμφιθήκτω. Gl: δις-τόμῳ. Aesch. Pr. 863, δίθηκτον — ξίφος. Qu. ἀμφιπλήκτω or ἀμφιπλήγι (Tr. 930, ἀμφιπλήγι φασγάνῳ. Oed. R. 417, ἀμφιπλήξ — ἀρά).

1310. δείλαιος. ἄθλιος Tricl. (to suit the metre). For the shortening of the middle syllable in δείλαιος v. Pors. ad Phoen. 1319. So El. 849, δειλαία δειλαίων. Perhaps, when the middle syllable is shortened, we should write δείλαος (as αἰ for αἰεί). As δειλαία follows so soon, it is probable δείλαιος is corrupt.

φεῦ φεῦ the mss. αἶ αἶ (αἰαῖ) Erf. Bergk. αἰαῖ αἰαῖ Dind. The metre should perhaps be dochmiac, — ∪ ∪ ∪ ∪ ∪ ∪. Qu. ἄθλιος ἐγὼ, ἔξ. Cf. v. ant. 1332, ὕπατος (ὕστατος?). ἴτω, ἴτω. Hart. δείλαιος φεῦ φεῦ.

1311. δειλαία δέ. Qu. δειλαία γε —.

συγκέκραμαι (συγκέκραμαι Liv. b.). 'I am involved in (lit. am mixed up with) a sad calamity.' Cf. Aj. 895, οἴκτῳ τῷδε συγκεκραμένην (Schol.: συμμεμιγμένην). 123. El. 1485, βροτῶν — σὺν κακοῖς μεμιγμένων. Aesch. Cho. 732, τὰ μὲν παλαιὰ συγκεκραμένα | ἄλγη δύσοιστα &c. Aj. 895. Arist. Pl. 853, οὕτω πολυφόρῳ συγκέκραμαι δαίμονι. Eur. Andr. 483, σύγκρατον ζεύγος — ψήφῳ θανάτου κατακεκριμένον. Or. 34, ἐντεῦθεν ἀγρία ξυντακεῖς νόσῳ νοσεῖ. Diphilus Stob. xcvi. 385, πενία δὲ συγκραθεῖσα δυσσεβεῖ τρόπῳ | ἄρδην ἀνείλε καὶ κατέστρεψεν βίον. Pind. Ol. xi. 124, ἰδέα τε καλὸν ὥρα τε κεκραμένον. Pyth. xi. 41, οὔτε γῆρας — κέκραται ἱερᾷ γένει.

1312 f. Herm: 'Affirmabaris a mortua hacce utriusque necis (Megarei et Haemonis) culpam habere.' Acc. to Soph. the responsibility of the death of Megareus rests with Creon (993 f. 1162 f. 1305); whereas Euripides (in Phoen.) makes the son to have voluntarily sacrificed himself against his father's will, and without his knowledge. "The plural ἐκείνων," observes Schneid., "is only for the sake of the parallelism." Ottoma understands τῶνδε of the death of Haemon, ἐκείνων of that of Antigone.

1313. ἐπεσκήπτου (ἐπισκήπτου Ald.). 'You were charged, inculpated.' Schol.: κακῶς ἐλέγου [add ὑπὸ?] τελευτώσης αὐτῆς, ἐνομίζου, ἐπεγράφου. Gl: ἐπεσκήπτου. πρόφασιν καὶ κατηγορίαν ἐδέχου. Wund: 'accusabaris a mortua hacce hujus et illius mortis culpam habere.'

μόρων Aug. T. Liv. b. &c. Br. μόρῳ A. E. L. Ald. Connect μόρων with τῶνδε —.

1314. ποίω δὲ καπ. —; 'And in what manner, pray, did she depart by a violent death?' I. e. 'And by what kind of violent death did she die?' Creon wishes for further particulars. So Eur. Hipp. 1171, πῶς καὶ διώλετ' εἰπέ. Hec. 515, πῶς καὶ νῦν ἐξεπράξατ'; Cf. on 772.

ἀπελύσατο. 'Departed, deceased.' Lat. 'discessit.' So οἴχεται, βέβηκε &c.

- ΕΞ. παίσας' ὑφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315  
 παιδὸς τόδ' ἦσθετ' ὀξυκώκυντον πάθος.
- ΚΡ. ὦμοι' μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν στρ. δ'.  
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.  
 ἐγὼ γάρ σφ' ἴ, ἐγὼ σφ' ἴ' ἔκανον, ὦ μέλεος,  
 ἐγὼ, φάμ', ἔκανον. ἰὼ πρόσπολοι, 1320  
 ἄγετέ μ' ὅτι τάχιστ', ἄγετέ μ' ἐκποδῶν,  
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

Cf. on 1268, ἔθανες, ἀπελύθης. Eur. Iph. T. 692, λύνει βίον. Propert. ii. 7, 'solve vitam.' Suppl. 1006, καταλύσουσα βίοντον. Musgrave cites Polyb. vi. 58, καὶ λαβὼν τὸ ἀπολειφθὲν, πάλιν ἀπελύετο. Crinagoras Anthol. p. 51, πνεῦμα — ἀπελύσατο. Plutarch. Fr. p. 135 Wytt., ἀπολύεσθαι γὰρ τὸν ἀποθνήσκοντα, καὶ τὸν θάνατον ἀπόλυσιν [Angl. 'a release'] καλοῦσι. Athen. p. 507 E, ἡ ψυχὴ — κατὰ τὴν ἀπόλυσιν χωρίζομένη τοῦ σώματος. Perhaps κατέπνευσεν. Cf. on Oed. C. 1664. ἐν φοναῖς. 'By a violent death.' Cf. 696. 1003. Arist. Av. 1070, ἐν φοναῖς ἔλλυται.

1315. "The messenger pointedly repeats it, that it was the tidings of Haemon's end that drove Eurydice to this fatal act; that Creon may be fully sensible that he bears all the guilt." SCHN. παίσας' — αὐτόχειρ. Cf. 172. Oed. R. 1332, ἔπαισε δ' αὐτόχειρ νιν — αὐτόχειρ. I. e. αὐτοῦργῳ χερὶ, as above, 52. ὅπως. 'When.' Gl: ἐπεὶ.

1316. τόδ' ἦσθετ'. Qu. κατήσθετ'. ὀξυκώκυντον. 'Mournful.' Tricl: τὸ ὀξέος καὶ μεγάλου θρήνου δεόμενον. Στενοκώκυντος occurs in Arist. Lys. 448, τὰς στενοκωκύτους τρίχας.

1317. ὦμοι μοι, τάδ' οὐκ —. ἰὼ μοι, τάδ' οὐκ — conj. Erf. τάδ' οὐκ —. Lit. 'These crimes will never fit (i. e. can never be transferred to) other mortal, being shifted from my blame.' I. e. the blame of these acts, which attaches to me, never can be laid upon other mortal. Schol: οὐδεὶς ἀνθρώπων ταῦτα ἐπὶ ἄλλον ἀπὸ τῆς ἐμῆς αἰτίας μεταρμόσει ὅ ἐστι, τοῦ σοῦ φόνου οὐδεὶς ἂν εἴποι ἕτερον τῶν ἀνθρώπων αἴτιον, ἀλλ' ἐμέ. Hermann explains: 'Hoc a mea culpa nunquam in alium conveniet, i. e. nunquam mea haec culpa in alium transferetur.' The expression is harshly worded, if indeed there be not some error.

1318. ἐμᾶς. ἐμᾶς δ' Liv. b. Aug.

ἀρμόσει. ἀρμόζειν is intransitive also Oed. R. 902. El. 1293. Tr. 731.

1319. ἐγὼ γάρ σ' ἐγὼ ἔκτανον ὦ μέλεος Ald. and (ἐγὼ ἔκανον) A. E. L. Liv. b. Dind. and (ὁ μέλεος) Aug. — κανον μέλεος Dresd. — κανον μέλεος Turn. — μέλεος ἔκτανον Erf. ἐγὼ γάρ σ' ἐγὼ ἔκανον ὁ μέλεος Vauv. Br. ἐγὼ γάρ σ' ἐγὼ ἔκτανον ὦ μέλεος Seidl. de V. D. p. 54. — ἐγὼ κατέκανον μέλεος Hart. ἐγὼ γάρ σ', ἐγὼ σ' ἔκανον, ὦ μ. Herm. Wund. Don. Bgk. prob. Dind. in Annot. The pronoun repeated as in Oed. R. 1217, εἶθε σ', εἶθε σε μήποτ' εἰδόμαν (σε om. in some mss.). Qu. ἐγὼ γάρ μόνος σφ' (cf. on Oed. C. 1576) ἔκανον, ὦ μέλεος. Or ἐγὼ γάρ σφε, φάμ', ἔκανον —. Or ἐγὼ γάρ σ' ἐγὼ κάκτανον (cf. on 1340) —.

ὦ μέλεος. ὁ μέλεος Aug. Cf. 1341, ὅς — σέ τ' — ἔκτανον — ὦμοι μέλεος. Trach. 377, ὦ (ὦ) δύστηνος. Eur. Hipp. 820, κακῶν δ', ὦ τάλας, πέλαιος εἰσορῶ &c. 1320. ἐγὼ φάμ' ἔτυμον vulg. ἐγὼ, φάμ' ἔτυμον Erf. Seidler de V. D. p. 54. Dind. Wund. Schn. (I. e. 'what I say is but too true.') ἐγὼ, φάμ', ἔτυμον ('ego, inquam, vere') Vauv. Qu. ἐγὼ, φάμ', ἔκανον.

1321. πρόσπολοι. Twice repeated by Brunck, who retains in v. ant. πάντα γάρ.

1322. τάχιστ' Erf. Wund. Don. Hart. τάχος the mss. Dind. Cf. Oed. R. 1341, ἀπάγετ' ἐκτόπιον ὃ τι τάχιστά με, | ἀπάγετ', ὦ φίλοι. Schneid. adopts, as better(?), Schöne's conjecture, ἀπάγετέ μ' ὅτι τάχος. Qu. ὡς τάχιστ' (in v. ant. 1345, τὰν χερσίν). Or ἄγεθ' ὅσον (or ὅπως) τάχιστ' —. Or ἄγεθ' ὅσον τάχος μ' —.

1325. 'Him who no more exists than no one,' i. e. than he, who is no more, is a dead man. Ellendt: 'qui magis perii quam qui nullus est (i. e. qui maxime omnium perii).' An hyperbolic expression. Oed. R. 1187, ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ. 1019. ἢ μηδένα. I. q. ἢ τὸν μηδένα (Aj. 1114, οὐ γὰρ ἤξiou



ΧΟ. κέρδη παραινείς, εἴ τι κέρδος ἐν κακοῖς·  
βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

ΚΡ. ἴτω ἴτω'', ἀντ. γ'.

φανήτω μόρων ὁ κάλλιστ' ἐμῶν'' 1329

ἐμοῖ'' τερμίαν ἄγων ἀμέραν

ἄδιστος''. ἴτω ἴτω'',

ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333

ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ  
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρῆ μέλαιν. 1335

ΚΡ. ἄλλ' ὦν ἐρῶ γε† τυγχάνειν κατηυξάμην†'.

τοὺς μηδένας). Reisig Enarr. Oed. C. 914, ἡ μηδενός (!). Qu. ἡ μηδὲν ἔτι; (The metre as in 1319.)

1326. κέρδη παραινείς. 'What you advise is for your good.' That is, to be removed indoors. Cf. 1032. Gl: κέρδη. τὸ ἀπαχθῆναι ἐντεῦθεν, ἵνα τῆς τούτων θέας ἀπὸν ὀλίγην ὀδύνην ἔχῃς.

1327. Construe: τὰ γὰρ ἐν ποσὶν κακὰ κράτιστά ἐστι βράχιστα (ὅντα). 'For present evils are best when shortest,' i. e. the sooner they are got rid of the better. Schol: τὰ ἐν ποσὶ κακὰ, ἐν ἐλάχιστῃ, κράτιστά ἐστιν. — τὸ γὰρ ταχέως φεύγειν τὰ ἐν ποσὶ κακὰ κράτιστόν ἐστι. Cf. Aj. 634 f. Eur. Hipp. 1047, ταχὺς γὰρ Ἄιδης ῥᾶστος ἀνδρὶ δυστυχεῖ.

1328. ἴτω ἴτω. αἰαὶ αἰαὶ Don., to correspond with v. str. 1306. Perhaps ἴτω crept in here from 1332. Or in the strophe we should correct ἰὼ ἰὼ: though αἰαὶ αἰαὶ may perhaps be scanned in like manner.

1330. ὁ κάλλιστ' ἐμῶν. Construe: φανήτω μόρων ἐμῶν ὁ κάλλιστα ἄγων ἐμοὶ τερμίαν ἀμέραν ὕπατος (to wit, the last). Triclinius doubts whether to construe ἐμῶν with ἡμερῶν or μόρων, but inclines to the former. Herm: 'veniat caedium per me factarum suprema, exoptatissime mihi ultimum diem adducens.' Schneid. explains: κάλλιστα, 'in most long-for sort.' But I suspect there is some error. Qu. ὁ καλλιστεύων (Eur. Tro. 226). Or ὁ μόχθων ἐμῶν —. Or ὁ κάλλιστος ὦδ'. Or ὁ κάλλιστ' ἐμοὶ | πόναυ τερμίαν —.

1331. τερμίαν. 'Concluding, bringing to an end.' Oed. C. 89. Tricl: ἐσχάτην. ἀμέραν Aug. Erf. Dind. ἡμέραν the rest and vulg.

1332. ὕπατος vulg. Qu. ὕστατος, or φίλτατος (Phil. 237, τίς ἀνέμων ὁ φίλ-

τατος;), to agree with δέλαιος (- υ υ) in v. str. 1310. Or ἄδιστος (the metre choriamb. -, - υ υ -, υ -). After this line Donaldson adds from conjecture φεῦ, φεῦ. Perhaps we should write ἄδιστος, ἴτω φεῦ φεῦ. Cf. 1310. But as the metre is uncertain, it is rather hazardous to correct.

1334—5. Xo. Erf. &c. Ἐξάγγελος vulg.

1334. τῶν προκειμένων —. "A mild expression for the removal of the dead, and expiation of the city. The Chorus would fain bring the painful scene to an end." SCHN. τι. τί (πράσσειν;) Ald.

1335. τῶνδ'. 'These things,' i. e. τῶν μελλόντων. 'Or of the things thou prayest for.' ὅτοισι. I. q. οἴστισιν. Trach. 1119, ὅτοις. Oed. R. 414, ὅτων. ὅτοισι χρῆ μέλαιν. Schol: τοῖς θεοῖς. Cf. 873, ὅτῃ κράτος μέλει. Eur. Iph. T. 603, ἔσω δόμων τῶνδ' εἰσὶν, οἷς μέλει τάδε. Before ὅτοισι supply τούτοις. Cf. on Phil. 139. So Eur. El. 33, χρυσὸν εἶφ', ὃς ἀν κτάνη.

1336. ἄλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηυξάμην vulg. Wund. ἄλλ' ὦν ἐρῶμεν (!) — Both. Dind. Hart. Don. ἄλλ' ὦν — ἐρῶμαι (!) Schneid. Schol: ὦν βούλομαι τυχεῖν, ταῦτα ηὔξάμην. Who seems to have read either τυγχάνειν, or some similar verb. Perhaps therefore we should read, ἄλλ' ὦν ἐρῶ γε (or ἔγῳ, or μὴν) τυγχάνειν κατηυξάμην (or τάδ' ηὔξάμην). Or ἄλλ' ὦν ἐρῶ γέ μοι τυχεῖν (or κυρεῖν) —. Or ἄλλ' ὦν ἐρῶ γε, ταῦτ' ἐπευξάμην κυρεῖν (or τυχεῖν). Or — ταῦτα νῦν (or δὴ) κατηυξάμην. Or ἄλλ' ὦν ἐρῶ μὴν (Oed. C. 28, ἄλλ' ἐστὶ μὴν οἰκητός) —. The common reading is very clumsy, nor is the force of the compound συγκατηυξάμην at all discernible. Creon of course means death. Cf. Aj.

ΧΟ. μή νυν προσεύχου' μηδέν· ὥς πεπρωμένης  
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.

ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδὼν, ἀντ. δ'.

ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κατέκανον' 1340

σέ τ' αὖ τάνδ', ὦμοί' μέλεος, οὐδ' ἔχω  
πρὸς πότερον πρότεροντ' ἰδῶ'. πάντα γὰρ  
λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατί μοί' 1345

967, ὦν γὰρ ἡράσθη τυχεῖν | ἐκτήσαθ'  
αὐτῷ θάνατον ὕπερ ἤθελε. συγκατ-  
ηυξάμην. συγκατευξάμην "Attice" (?)  
Erf. So εἰκασας for ἡκασας the mss.  
El. 662. See Elmsl. Praef. Oed. R.  
p. ix.

1337—8. ΧΟ. Both. Erf. Dind. &c.  
ΑΓ. in the mss. Ἐξ. Br.

1337. μή νυν Dind. &c. μή νῦν vulg.  
προσεύχου. κατεύχου Aug. Bened.  
Προσεύχου, 'pray further' (or in addition).  
Gl: μηδέν εὐχου κατὰ σοῦ. τουτέστι τὸ  
θανεῖν. Benedict, who prefers κατεύχου,  
explains: 'noli nunc tibi mortem impre-  
cari.' Perhaps rightly: for the messenger  
evidently alludes to the prec. συγκατη-  
υξάμην (κατηυξ.?). Cf. Aj. 392, ὅταν κατ-  
εύχη· ταῦθ'. Tr. 764. Oed. C. 1575.  
Oed. R. 246. Qu. μή νυν κατεύχου  
μηκέθ', or μηκέτι κατεύχου μηδέν.

ὥς πεπρωμένης —. Herod. i. 91, τὴν  
πεπρωμένην μοίρην ἀδύνατόν ἐστι ἀποφυ-  
γέειν καὶ θεῶ. Aesch. Pr. 518, οὐκ οὖν  
ἂν ἐκφύγοι γε τὴν πεπρωμένην. Virg.  
Aen. vi. 376, 'Desine fata deum flecti  
sperare precando.' Shaks. J. Caes. ii.  
2, 'What can be avoided, Whose end is  
purpos'd by the mighty gods?'

1339. μάταιον. 'Foolish, rash, wicked,  
worthless.'

1340. σέ τ'. σέ γ' Aug. Dresd. Liv. b.  
Turn. κατέκτανον Ald. and the older  
mss. ἐκτανον Musgr. Br. Hart. κᾶκτανον  
Herm. κατέκτανον Dind. (which aorist,  
he observes, is constantly corrupted by  
the transcribers into κατέκτανον: v. L.  
Dind. ad Xen. Anab. i. 6. 2.) Wund.  
Schn. Don. Bergk.

1341. ὅς σέ τ' αὐτὰν Ald. Br. σέ τ'  
αὐτὰν Erf. Herm. Hart. σέ τ' αὖ τάνδ'  
Seidl. de V. D. p. 54. Dind. Wund. Schn.  
Don. Bgk. Cf. 725, σέ τ' αὖ τοῦδ'. Phil.  
426, δὲ αὖ τῶδ' (αὐτῶς the mss. αὐτῶ δ'  
v. l. ap. Schol.). It is probable that ὅς  
had crept in here from the prec. v.

ὦ μοι Ald. Br. ὦμοι Dind. Hart. Dresd. a.  
Turn. ἰὼ Erf. Herm. Wund. Don.

οὐδ' ἔχω —. Tricl: ἤτοι τί ποιήσω; οὐ

γὰρ ἔχω πότερον θρηνήσω πρότερον, πό-  
τερον τὸ τῆς γυναικὸς πάθος, ἢ τὸ τοῦ  
παιδός.

1342. ὅπα πρὸς πότερον (ὅπα πρὸς πρό-  
τερον Dresd. ὅπη πρότερον Aug.) ἰδῶ. πᾶ  
καὶ θῶ the mss. πᾶ πρότερον ἰδῶ Erf. πρὸς  
πότερον ἰδῶ, πᾶ καὶ θῶ Seidler (who  
thinks ὅπα or ὅπη a mere gloss on either  
πρὸς πότερον or πᾶ, which had crept into  
the text: and similarly in strophe 1320).  
ὅπα πρὸς πότερον ἰδῶ Wund. Hart. ὅπα  
θῶ (for θέω!) πρότερον· ἰὼ Don. For  
καὶ θῶ Schneid. conjectures κλιθῶ ('lean'),  
and thinks πρὸς πότερον a gloss on πᾶ or  
ὅπα; and he would read ὅπα - οὐ κλι-  
θῶ πάντα γὰρ &c. Bergk conj: ὅπα πρό-  
τερ' ἰδῶ καὶ θῶ. πάντα γὰρ &c. Dind. con-  
strues: πρὸς πότερον ἰδῶ, οὐκ ἔχω ὅπα (!).  
Gl. Aug: εἰς τὸν παῖδα ἢ εἰς τὴν γυναῖκα.  
"The corruption," observes Schneid,  
"lies deep. The context requires the sense,  
'I know not what to do, whither to turn  
myself.'" Qu. ὁποτέρᾳ (or ὁπότερον, or  
πρὸς πότερον, or ἐς π.) πρότερον ἰδῶ —.  
Or ὁπότερον πρῶτον στένω —. Or πό-  
τερον οἰμῶξ πρῶτον —. (Oed. C. 1254,  
οἶμοι, τί δράσω; πότερα τὰμαντοῦ κακὰ |  
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ'  
δρῶν —;) Or ὅπα δύσποτος τραπῶ·  
πάντα γάρ. Or ὅπα νῦν πρότερον ἰδῶ.  
Or ὁποῖαν ὁδὸν —. Perhaps πρὸς came  
from προ written over πότερον. The cor-  
responding verse is 1320, ἐγὼ, φάμ' ἔτυ-  
μον. ἰὼ πρόσπολοι (so vulg.).

1343. πᾶ καὶ θῶ Ald. and vulg. πᾶ κε  
θῶ Liv. a. πᾶ καὶ τιθήσομαι Aug. πᾶ δὲ  
θῶ Cant. Br. prob. Musgr. These words  
are ejected by Herm. Dind. &c. Qu. πᾶ  
(or ποῖ) τραπῶ; Or πᾶ κλιθῶ; Cf. on  
prec. v.

1344. πάντα γὰρ λέχρια is ejected by  
Tricl., and πάντα γάρ, as a gloss, by  
Erf.

1345. λέχρια. 'Tottering, unsteady,'  
lit. 'aslant, oblique,' the opposite of ὀρθὰ  
'upright, steady.' Gl: ἀνατετραμμένα.  
Schol: πλάγια καὶ πεπτωκότα, τὰ μὲν ἐν  
χερσὶ, τὰ δὲ ἐπὶ τῇ κεφαλῇ. Gl: ἡ



πότμος δυσκόμιστος' εἰσήλατο.

ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας  
πρῶτον' ὑπάρχει· χρὴ δ' ἐς τοὺς θεοὺς†  
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι  
μεγάλας πληγὰς τῶν ὑπεραύχων  
ἀποτίσαντες

1350

πραῖς καὶ ὁ νοὺς μου ἐξησθένησε. (I. e. the use of my hands and my head is equally gone, I can neither act nor think.) Don. renders λέχρια, 'out of joint.' ('This adj., which is connected with λέχ-ος, λοξός, λικ-ριφίς, λικ-ρός, λίγ-δην, 'liquus, obliquus, liegen, legen' &c. is the opp. to ὀρθός.') Musgrave proposes: τὰ λέχρια γὰρ ἅμα τὰ τ' —. τὰδ' ἐν χεροῖν Ald. L. τὰ τ' ἐν χεροῖν Aug. Dresd. a. Turn. τὰν χεροῖν Br. Dind. Wund. Schn. Bgk. τὰ τε χεροῖν Erf. Hart. Bened. Qu. τὰν χερσίν. Cf. on next v.

1346. τὰδ' ἐπὶ Ald. τὰ τ' ἐπὶ Aug. Dresd. a. Turn. Br. Hart. τὰ δ' ἐπὶ Herm. Dind. Wund. Schn. "There is no antithesis," observes Schneid., "between τὰν χεροῖν and τὰ δ' ἐπὶ κρατὶ." Qu. τὰ δ' ἐπὶ μου κἀρα, or ἐπὶ δέ μου κἀρα (cf. on Aj. 245), or ἐπὶ δὲ κράτά μου (or μοι). Or thus: λέχρια τὰν χεροῖν τὰδ' ἐπὶ μου κἀρα. Cf. 1272, ἐν δ' ἐμῷ κἀρα | θεὸς — μέγ' ἄρα βάρος ἔχων | ἔπαισεν, ἐν δ' ἴσσεισεν (ἐνήλατ', ἐν δ' ἔπαισεν;). Oed. R. 263, νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχη. 1311, ὦ δαῖμον, ἴν' ἐξήλω! Fr. 695, ἀνακειμένῳ μέσον εἰς τὸν αὐχέν' εἰσαλοίμην. Aesch. Pers. 515, ὦ δυσπόνητε (δυσκόμιστε;) δαῖμον, ὡς ἄγαν βαρὺς | ποδοῖν ἐνήλω παντὶ Περσικῷ γένει. Eum. 368, μάλα γὰρ οὖν ἄλομένα (ἄλαμ.?) | ἀνέκαθεν βαρυπεσῆ καταφέρω ποδὸς ἀκμάν. Eur. Hipp. 819, ὦ τύχα, | ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης. Herod. ii. 66, ἐσάλλονται ἐς τὸ πῦρ. Xen. Cyr. vii. 4. 4. Propert. i. 1. 4, 'Et caput impositis pressit Amor pedibus.' μοι om. Aug.

1347. δυσκόμιστος. 'Difficult to be borne, intolerable.' Schol: ἀφόρητος. Qu. δυσπάλαιστος. Aesch. Cho. 680, ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρά. Suppl. 477, δυσπάλαιστα πράγματα. Eur. Alc. 406, τύχα δυσπάλαιστος ἥκει. After this two lines are perhaps wanting, to answer to 1326—7. Brunck marks a lacuna.

1348. 'Wisdom is by far the most excellent part of happiness.' Cf. 1050. τὸ φρονεῖν. 'Prudence.' Gl: τὸ

φρόνιμον εἶναι τινα.

1349. Gl: πρῶτον ὑπάρχει. προτιμότερον καὶ κρείττον ἐστίν. Πρῶτον for πρότερον, as frequently elsewhere. Musgrave quotes Eur. Eurysth. Fr. vi. πρῶτος γέγραπται τῶν κακίωνων κράτει. Arist. Av. 484, ἤρχε τε Περσῶν πρῶτον πάντων, and other examples. But qu κρεῖσσον ὑπάρχει, i. e. 'Wisdom is far better than prosperity.' χρὴ δὲ τὰ τ' εἰς θεοὺς the older mss. and Ald. χρὴ δὲ τὰ γ' εἰς θεοὺς the Tricl. mss. Herm. Schn. χρὴ δ' ἐς τὰ θεῶν Dind. Wund. Don. Hart. Qu. χρὴ δὲ τὰ πρὸς θεοῦ (as in Phil. 1441, εὐσεβεῖν τὰ πρὸς θεοὺς. Probably the ignorance of the synizesis was the cause of the corruption). Or χρὴ δ' ἐς τοὺς θεοὺς (cf. 731, εὐσεβεῖν ἐς τοὺς κακοὺς). Or χρὴ δ' ἐς γε θεοὺς. Or χρὴ δὲ θεοὺς πέρι (Eur. Alc. 1151, εὐσέβει περὶ ξένους).

1350. μηδέν. μηδέν K. Hart. μηδὲν ἀσεπτεῖν. 'To commit no impious act.' ἀσεπτεῖν from ἄσεπτος (Oed. R. 890), as ἀπιστεῖν from ἄπιστος &c. Compare ἀνηκουστεῖν Aesch. Pr. 40. Herod. i. 115 &c. μεγάλοι δὲ —. 'For the big words (proud language) of the arrogant, by suffering (paying) heavy strokes of misfortune, teach them in their old age to be wise.' I. e. arrogant men, by suffering for their haughty language and conduct, learn at length to be wise. Or, the punishment which arrogance draws upon itself teaches at last wisdom and moderation. Rather awkwardly expressed. Schol: αἱ μεγαλορημοναὶ τῶν ὑπερηφάνων τιμωρίας μεγίστας τοῖς κεκτημένοις ἐπάγουσαι τελευταῖον διδάσκουσι τὸ φρονεῖν. Cf. 127, μεγάλης γλώσσης κόμπους.

1351. τῶν ὑπεραύχων. 'Of the arrogant, or insolent.' Aesch. Sept. 483, ὑπεραυχα βάζουσιν ἐπὶ πτόλει. So μεγαλαυχος ibid. 1054. Cf. Dion. Hal. Ant. viii. p. 499, νειμεσᾶται ὑπὸ θεῶν τὰ ὑπερέχοντα καὶ τρέπεται πάλιν εἰς τὸ μηδέν· μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγαλαυχα φρονήματα.

1352. ἀποτίσαντες. 'Having paid in return,' or in consequence. The like force of ἀπὸ is observable in the compounds

γῆρα τὸ φρονεῖν ἐδίδαξαν”.

ἀποδιδόναι, ἀποτελεῖν, ἀπέχειν, ἀποκαθ-  
ιστάναι, &c. Cf. Il. α'. 42, τίσειαν Δαναοὶ  
ἐμὰ δάκρυα σοῖσι βέλεσσιιν.

1353. γῆρα — ἐδίδαξαν. Fr. 586, γῆρας  
διδάσκει πάντα καὶ χρόνου τριβή. Eur.

Hipp. 252, πολλὰ διδάσκει μ' ὁ πολὺς  
βίος. ἐδίδαξαν. The gnomic aorist.

Qu. μεγάλους δὲ λόγους — ἀποτίσαντας |  
γῆρας τὸ φρονεῖν ἐδίδαξεν.

#### CORRIGENDA.

P. 3—5. Throughout the notes for J. read F.

— 41. Oed. R. 192. Read περιβόητος, ἀντιάζω — from Bergk's conjecture.

— 360. Oed. C. 1194. In notes dele “ἐκπραῦνονται or.”



In course of Publication, handsomely printed in 8vo,  
A SERIES OF THE  
**GREEK AND LATIN AUTHORS,**  
UNDER THE GENERAL TITLE OF  
**BIBLIOTHECA CLASSICA,**

EDITED BY VARIOUS HANDS, UNDER THE DIRECTION OF

**GEORGE LONG, M.A.**

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE; CLASSICAL LECTURER  
OF BRIGHTON COLLEGE;

AND THE REV.

**ARTHUR JOHN MACLEANE, M.A.**

TRINITY COLLEGE, CAMBRIDGE; AND HEAD MASTER OF KING EDWARD'S SCHOOL, BATH.

---

*The attention of Scholars is requested to the following editions of the Classics. They are already in use in the leading Public and Private Schools throughout the kingdom, and are admitted to be the best editions for Educational purposes that have been published in this or any other country; they will be found also, on comparison, cheaper than any other editions, English or Foreign, which may stand in the same rank with respect to scholarship.*

---

**VIRGIL,**

Vol. I. Containing the Eclogues and Georgics.

By **JOHN CONINGTON, M.A.**

PROFESSOR OF LATIN, AND FELLOW OF CORPUS CHRISTI COLLEGE, OXFORD.

8vo. Price 12s. cloth.

---

**THE COMEDIES OF TERENCE,**

WITH AN ENGLISH COMMENTARY, &c. &c.

By **THE REV. E. ST. JOHN PARRY, M.A.**

BALLIOL COLLEGE, OXFORD.

8vo. Price 18s. cloth.

---

**THE TRAGEDIES OF EURIPIDES,**

WITH AN ENGLISH COMMENTARY, &c. &c.

By **F. A. PALEY, M.A.**

EDITOR OF AESCHYLUS, OVID'S FASTI, &c. &c.

Vol. I. 8vo. Price 16s. cloth.

Vol. II. 8vo. Price 16s. cloth.

---

**JUVENAL AND PERSIUS,**

WITH AN ENGLISH COMMENTARY, &c. &c.

By **THE REV. ARTHUR J. MACLEANE, M.A.**

EDITOR OF HORACE, &c.

8vo. Price 14s.

BIBLIOTHECA CLASSICA (*continued*).

## THE TRAGEDIES OF AESCHYLUS,

RE-EDITED, WITH AN ENGLISH COMMENTARY.

By F. A. PALEY, M.A.

EDITOR OF EURIPIDES, OVID'S FASTI, &c.

8vo. Price 18s. cloth.

## HERODOTUS,

WITH A COMMENTARY.

2 vols. 8vo. Price 32s. cloth.

By THE REV. JOSEPH WILLIAMS BLAKESLEY, B.D.

LATE FELLOW AND TUTOR OF TRINITY COLLEGE, CAMBRIDGE.

## THE WORKS OF HORACE,

WITH AN ENGLISH COMMENTARY, &c. &c.

Price 18s. cloth.

By THE REV. ARTHUR JOHN MACLEANE, M.A.

TRINITY COLLEGE, CAMBRIDGE; AND HEAD MASTER OF KING EDWARD'S SCHOOL, BATH.

## CICERO'S ORATIONS,

WITH AN ENGLISH COMMENTARY, &c. &c.

Vol. I. Price 16s. cloth.

Vol. II. Price 14s. cloth.

Vol. III. Price 16s. cloth.

Vol. IV. Price 18s. cloth, completing "THE ORATIONS."

By GEORGE LONG, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

The subsequent volumes will be published at intervals, as regularly as may be found practicable.

The undermentioned volumes are in progress.

## PLATO.

Vol. I. Containing the Gorgias, Phaedrus, and Symposium.

By THE REV. W. HEPWORTH THOMPSON, M.A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE,  
AND REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE.

## THE TRAGEDIES OF EURIPIDES.

Vol. III.

By F. A. PALEY, M.A.

## DEMOSTHENES.

Vol. I.

By THE REV. R. WHISTON,

HEAD MASTER OF ROCHESTER GRAMMAR SCHOOL.

## VIRGIL.

Vol. II.

By JOHN CONINGTON, M.A.

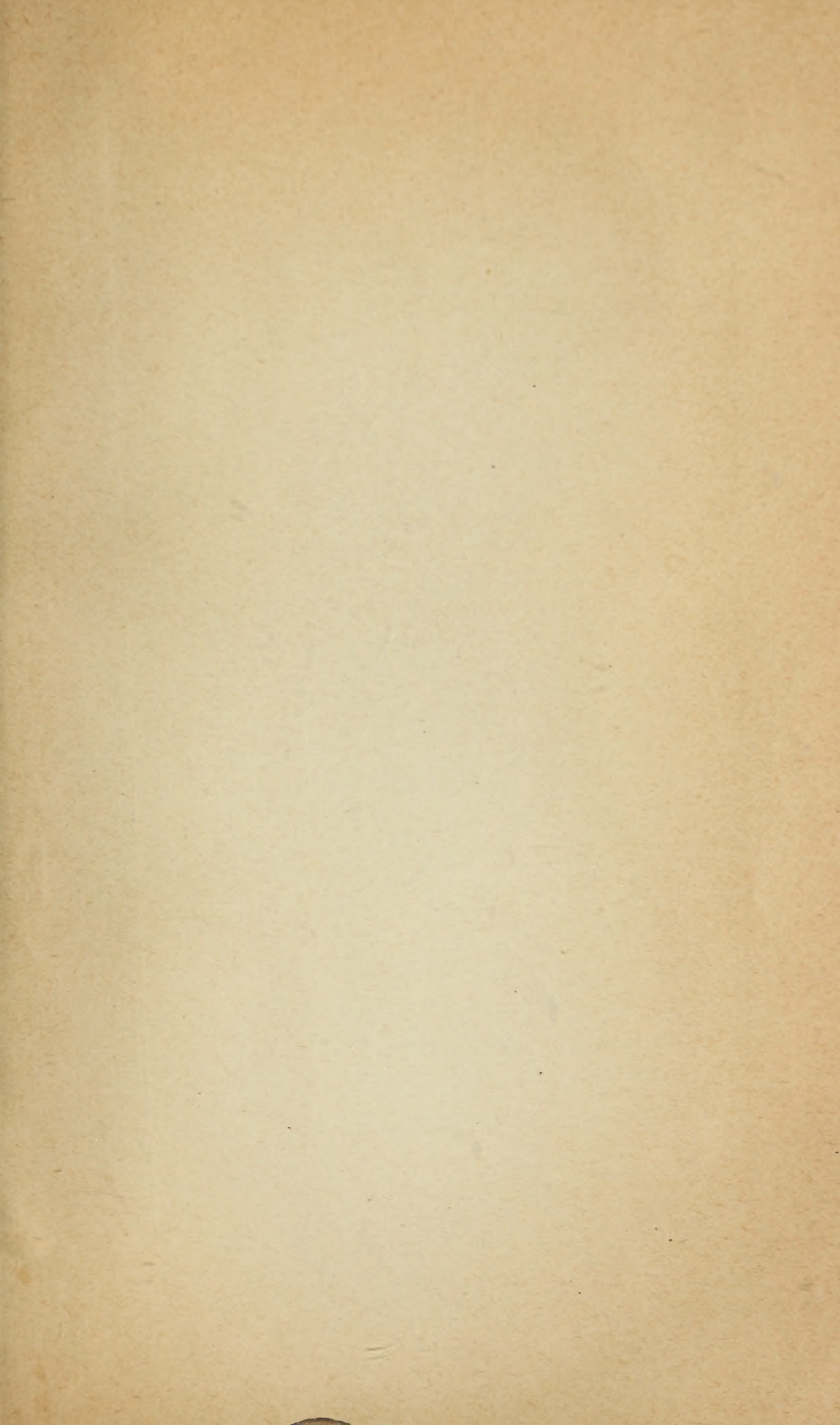
PROFESSOR OF LATIN, AND FELLOW OF CORPUS CHRISTI COLLEGE, OXFORD.

## TACITUS.

By THE REV. GEORGE BUTLER, M.A.

EXETER COLLEGE, OXFORD.









62083

Sophocles  
Sophocles, with English notes by Blaydes.  
vol.1.

LGr  
S712B1.2

**University of Toronto  
Library**

**DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET**

Acme Library Card Pocket  
LOWE-MARTIN CO. LIMITED



